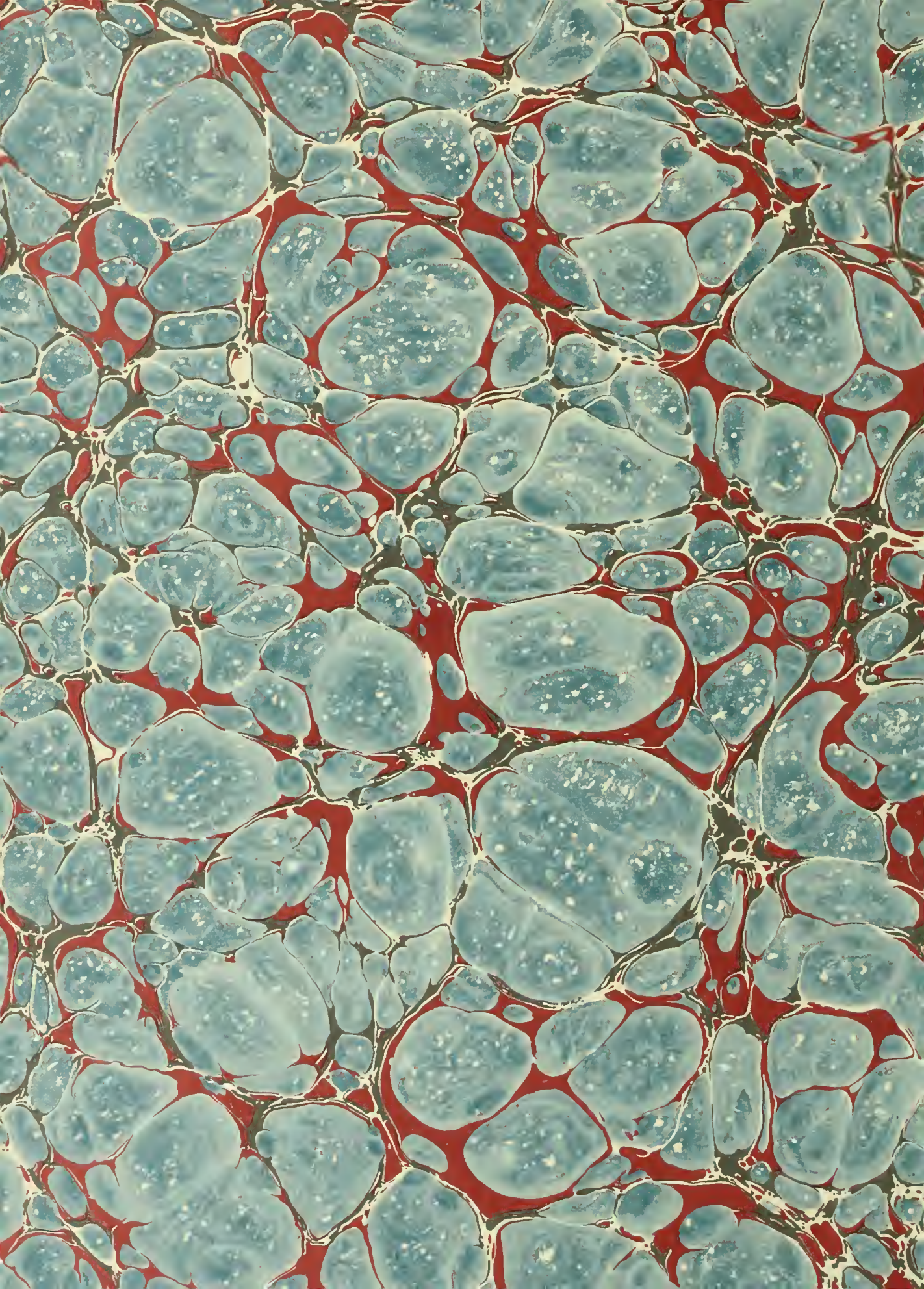

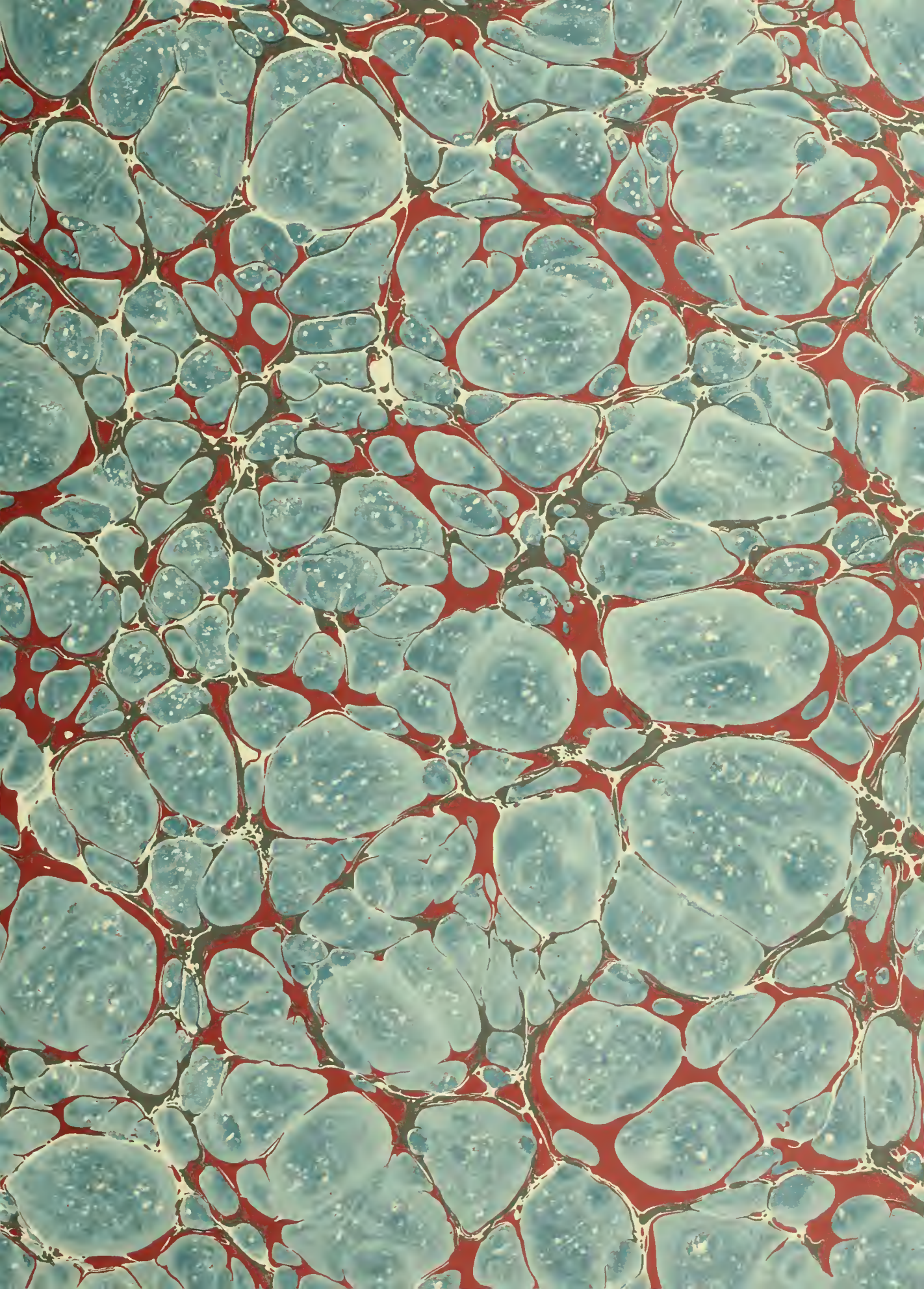

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THE

WORKS

OF

JACOB BEHMEN,

The Teutonic Theosopher.

VOLUME II.

CONTAINING,

I. The THREEFOLD LIFE OF MAN.

II. The ANSWERS to FORTY QUESTIONS concerning the SOUL.

III. The TREATISE of the INCARNATION: In Three Parts.

IV. The CLAVIS: Or an Explanation of some principal Points and Expressions in his Writings.

With FIGURES, illustrating his PRINCIPLES, left by the Reverend WILLIAM LAW, M. A.

LONDON,

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ADVERTISEMENT.

THE Figures annexed to this Volume, were left by the Reverend Mr. *Law*, and by him intended for Publication. They contain an ILLUSTRATION of the deep Principles of *Jacob Behmen*, in which the *Myſteries* of *Nature* and *Grace* are unfolded. And as *He* and Mr. *Law* were raiſed up by God, and highly qualified as Inſtructors of Mankind in Divine Wiſdom; ſo all who with them are Followers of Chriſt in Simplicity of Heart, who in the true Spirit of Prayer and Reſignation to God, deſire that his Will may be done on Earth as it is in Heaven, and ſeek only God and the Salvation of their Souls in Sincerity and Truth, will find in their Writings every Thing relating to their eſſential Happineſs, and a Preſervative from all Deluſions. They contain their own beſt Defence. And all the Efforts of Human Wiſdom, Wit, and Learning to depreciate and ſuppreſs them, however ſpecious, can be but like ſounding Braſs, or a tinkling Cymbal.

THE

HIGH and DEEP SEARCHING

OF THE

THREEFOLD LIFE of MAN,

Through or according to

The THREE PRINCIPLES,

By JACOB BEHMEN, the Teutonic Theosopher.

PREFACE

TO THE

READER.

IF we conſider the great and wonderful Structure of the Heaven, and of the Earth, and obſerve their Motions, and contemplate the manifold Operations of their Powers and Properties, and the great variety of the Bodies of Creatures, how they are hard and ſoft, groſs and ſubtil, obſcure and gliſtering, thick and clear, heavy and light, we then find the Twofold Origin of the Manifeſtation of God, the Darkneſs and the Light, which out of all their Powers and Wonders have breathed forth, formed, and made themſelves viſible with the Firmament, Stars, and Elements, and all the palpable Creatures, wherein all Things, Life, and Death, Good and Evil, are together. This is the third Life, (beſides the two that are hid,) and is called Time in the ſtrife of Vanity.

Here appears the Wiſdom, in which the Holy Ghoſt has manifeſted the divine Powers every where, through Sun, Moon, and Stars, through Gold, Silver, and precious Stones, through pleaſant Colours and Odours, and through all the good Part in all the Creatures, and eſpecially through Man, in his Underſtanding, Skill, and Knowledge of God, his Juſtice, Love and Benevolence, his Meekneſs, Chaſtity, Modeſty, and Virtue

Here alſo the dark helliſh Property manifeſts itſelf in the Earth, and through Harſhneſs, Blackneſs, Froſt, Poiſon, and Stink in all Creatures; and in Man, through hatred, Malice, Anger, Folly, Impiety, Lewdneſs, Brutality, and all Vice.

So this World ſtands in a mixed Temporal Life, betwixt Light and Darkneſs, as being actually a Mirror of them both, in which the Wonders of Eternity, in Figures and Forms of Time, are manifeſted through the WORD, as St. *John* ſays, "*All Things were made by him, and without him was not any thing made that was made*"; as the deep Declaration of it in the divine Light, may be ſeen in this Book of the Threefold Life. John 1. 3

BRIEF

CONTENTS

OF

THIS BOOK;

By the AUTHOR.

EING a high and deep Searching of the Threefold Life of Man, through the Three Principles.

Wherein is clearly ſhown that which is Eternal; and alſo that which is Mortal.

And why God, who is the higheſt Good, has brought all things to light.

Alſo why one thing is contrary to another, and deſtroys it: and then what is right [or true, and what is evil] or falſe, and how the one [b] *ſeparates itſelf from the other.*

[b] Or, diſtinguiſhes.

Wherein eſpecially the Three Principles are founded, which are the only original or Fountain whence all Things flow and are generated.

Whereby the Multitude of Meanings and Opinions about Faith and Religion may be known: and what is the cauſe of the multitude of Opinions among Men, concerning the Eſſence and Will of God; alſo what is beſt for Man to do, that he may attain the higheſt and eternal Good.

And then concerning the End and event of all Things; why all Things have appeared in ſuch a Property and Eſſence as they have had; for the Comfort of the poor wounded ſick Soul of Man, and for the Rebuilding or Edification of the true Chriſtian Religion; wherein the Antichriſt ſtands quite naked and revealed.

Set down for a Remembrance to curſelf, and for a ſupport to uphold us in theſe diſtracted miſerable Times.

A

HIGH and DEEP SEARCH

CONCERNING THE

THREEFOLD LIFE of MAN.

The Firſt Chapter.

1. WHEN we conſider the beginning of our Life, and compare the ſame with the Eternal Life, which we have in the promiſe, we cannot ſay nor find that we are at home in this life. For we ſee the beginning and the end of the outward life, as alſo the total decay and final corruption of our bodies; and beſides we ſee or know of no returning into this [outward] life, neither have we any promiſe of it from the high and eternal Good.

2. Seeing then there is a Life in us which is Eternal and Incorruptible, wherewith we ſtrive after the higheſt Good; and a life (from this world) which is finite and corruptible, and alſo a life in which the ſource and original cauſe of Life ſtandeth, wherein the higheſt danger of Eternal Perdition, miſery, and calamity doth conſiſt; therefore it is of neceſſity that we conſider the beginning of Life, from whence all theſe things proceed and have their original.

3. So now when we conſider the life, what it is, then we find that it is a burning Fire, which conſumeth, and when it hath no more [fuel] to feed upon, it goeth out; as may be ſeen in all Fires. For the life hath its nouriſhment from the body, and the body from the food; for when the body hath no more food, then it is conſumed by the fire of the life, ſo that it fadeth and periſheth, as a fair flower, when it hath no water, withereth.

4. But ſeeing there is in Man a life which is Eternal and Incorruptible, which is the ſoul, which is alſo a Fire, and hath need of nutriment as well as the Elementary life hath, therefore we ought to conſider the property and food of that life, what that is which continually feedeth it, ſo that it never goeth out in Eternity.

5. And thirdly we find in the life of our ſouls, that there is in it a greater hunger after another higher and better life, *viz.* after the higheſt Good, which is called the *Divine Life*; inſomuch that the ſoul is not contented with its own food, but it deſireth, with great longing and panting, the higheſt and beſt Good, not only for a pleaſant habitation, but in a hunger for a food.

6. And ſo now we perceive, in our very great and true knowledge, that every life deſireth its [own] Mother, (out of which the life is generated) for a food; as the

Wood, which is the Mother of the Fire, that the Fire desireth to have, and if it be severed from its Mother it goeth out. In like manner, the Earth is the Mother of all Trees and herbs, and they desire it; and the water (with the other Elements) is the Mother of the Earth, or else it would be dead [or barren], and there would grow neither metals, trees, herbs, nor grass out of it.

7. We see especially, that the Elementary life consisteth in a boiling, and is a [kind of] seething, and when it leaveth boiling it goeth out: also we know that the Constellations kindle the Elements, and the Stars are the Fire of the Elements, and the Sun kindleth the Stars, so that there is a boiling and seething amongst them: but the Elementary life is finite and corruptible, and the life of the soul is Eternal.

8. Now seeing it is Eternal, therefore it must also be from the Eternal; as the dear *Moses* hath written very rightly of it, *That God breathed into Man the living breath, and so Man is become a living soul.*

9. Yet we cannot say, though indeed Man standeth in a *Threefold Life*, that each life is apart in a several form; but we find that they are in one another, and yet each life hath its own working in its dominion, *viz.* in its Mother: for as God the Father is all, because all cometh from him, and he is present every where, and is the fulness of every thing, and the thing doth not comprehend him; also the thing is not God, nor his Spirit, nor the true *Divine Essence*; so that it cannot be said of any comprehensible thing, that it is God, or that God is here present more than in other places, and yet he is really present, he containeth the thing, and the thing containeth not him; he comprehendeth the thing, and the thing comprehendeth not him; for he dwelleth not in the thing, but in himself, *in another Principle.*

10. So also is the soul of Man breathed in from God; it dwelleth in the body, and is environed with the Spirit of the Stars and Elements, not only as a Garment covereth the body, but it is infected with the Spirit of the Stars and Elements, as the Pestilence or other [infectious] disease infecteth the Elementary Spirit, so that it poisoneth its body, and so it decayeth and dieth, and then the source [or property] of the Stars also breaketh itself off from the soul, and consumeth itself: whereby the Elementary Mother breaketh off, and so the Spirit of the Stars hath no more food, and therefore consumeth itself, but the soul remaineth [a] naked, because it liveth by another food.

[a] Or crude, empty, or feeble, or faint.

11. Understand us here in this manner; though the soul be thus captivated with the Spirit of the Stars and Elements, so that the source [or property] thereof dwelleth in the soul, yet the soul hath another food, and liveth in another Principle, and is another [thing or] [b] being.

[b] Being or substance.

12. For its Essences [or the faculties or powers of its substance] are *not* from the *Constellation*, but have their beginning and corporeal union out of the *Eternal Band*, out of the Eternal Nature, which is God's, the Father's, before the light of his Love, wherein he entereth into himself, and maketh to himself the second Principle in his Love, out of which he continually generateth his Eternal Word and Heart, from Eternity to Eternity; where the holy name of God continually ariseth [or discovereth itself] and holdeth its *Divine Nature*, as a Spirit in the second Principle, in itself, and dwelleth in nothing else, but merely in itself.

13. For although the band of the Eternal Nature is in it, yet the Divine Spirit is not subjected under that Band; for the Spirit kindleth that Band, so that it becometh enlightened and [c] springing with the virtue of the Light in the Love, in the life of the Word and Heart of God, so that it is a holy habitation and Paradise of that Spirit, which is called God.

[c] Or sprouting.

14. So also the soul of Man is out of the band of the Eternal Original, Eternally standing therein, and desireth in itself, in the second Principle, to press into God, and to satiate itself in the Power of God; but because it cannot with its whole being (with

its own Eſſences) enter into the light and power of God, as little as the Eternal Nature can preſs into the Light of God, ſo that it may have the light for its own in its own power, but the Light ſhineth out of the Love in its own Principle in the Eternal Nature, ſo that the Light remaineth Lord in the Eternal Nature, becauſe the Eternal Nature doth not comprehend it, but rejoiceth in the Light, and bringeth forth its wonders in the power and underſtanding of the Light, where then they are revealed. Thus alſo the ſoul cannot in its Eſſences preſs into the Light of God, and over-maſter it, but muſt in itſelf, in another Principle, preſs into God, into his Love.

15. For you muſt here underſtand another *new Birth in the ſoul:* For it muſt not only preſs forth out of the Life of the Stars and Elements, but alſo out of its own ſource [or property] of life, and incline its will into the Life of God, endeavouring to be therein: this [inclined or] created will is received of God, and God dwelleth in that will, and ſo cometh the Divine Life and Light into the ſoul, and ſo it is a child of God: for it ſtandeth in its ſource [or property] and life, as God the Father himſelf [doth] in the ſource [or property] of the Eternal Nature.

16. And here we underſtand, that [d] without the Divine Light (which is the ſecond Principle) in the Eternal Nature there is an anguiſhing ſource [or property]: for the band of life ſtands in the Fire; but when that fire is [e] inſpired and captivated by the Divine Love, then the life in itſelf goeth forwards forth into another ſource [or property]: for another Principle is broken open for it, wherein it liveth, and that Life is in God; even as God dwelleth in himſelf, and yet is really all himſelf, all is come from his Nature: yet you muſt underſtand not as from the Eternal Nature, only the ſouls and the Angelical Spirits [are ſo]; but from his [f] created will, which hath a beginning, *viz.* from the External; and therefore every thing of this [outward] world is *tranſitory*. And herein we find the great and terrible Fall of our ſoul in our firſt Parents, that it is entered into the Spirit of this world, into a ſtrange lodging, and hath forſaken the Divine Light, wherein it was an Angel and Child of God; therefore it muſt go forth again out of the Spirit of the Stars and Elements, and [paſs] in a *New Birth*, into the Life of God.

[d] Or beyond.
[e] *Inficiretur*, is infected or filled.
[f] Or creaturely.

17. But becauſe that was not poſſible for the ſoul to do, therefore the Life of God came to us, out of Love and Grace, into the Fleſh, and took our human ſoul again in it into the Divine Life in the power of the Light, that we might here be able to preſs into the ſame life to God in a New Birth. For, as we went wholly with the ſoul of *Adam* out from the life of God, (for the children of *Adam* have inherited [all] from their Parents ſoul, being ſprung wholly [from them] as from a Tree) ſo alſo hath the life of God in Chriſt regenerated us again, ſo that we *can* enter again, in the life of Chriſt, into the life of God And thus now our ſoul ſtandeth in the Band of the Eternal Original, infected with the ſpirit of this world, and captivated by the wrath of the original, in the life of the eternal fire, *viz.* in the *Eternal Nature*; therefore we muſt, every one of us by ourſelves, preſs with our ſoul in the life of Chriſt, to God, into the *New Regeneration* in the life and ſpirit of Chriſt: and here no hypocriſy, appearing holineſs, or any meritorious works, will avail any thing, for the poor ſoul can *no other way be helped*, except it enter into itſelf (in a new created will) with ſtedfaſt earneſt purpoſe and reſolution, into the life of Chriſt; and then it will be received, with very great [g] Glory by God and his children, in the ſecond Principle; and the noble precious Treaſure (*viz.* the Light of the Eternal Life) will be given to it, which enlighteneth the ſource [or property] of the ſoul in the firſt Principle, wherein it ſtandeth ſubſtantially with its Eſſences for ever, and turneth the anguiſh into love, and the riſing and burning own property into an humble lovely mirth in meek joy.

[g] Or honour.

18. And thus the ſoul is a joyful habitation in the Divine Life, as if I ſhould liken it to a kindled Light, when the wick of the Candle burneth, and caſteth a pleaſant light, [or ſhineth bright] and hath no pain in the ſhining, but a lightſome pleaſantneſs, and

yet the wick continueth burning: yet you muſt underſtand, that there is in the burning wick no pain or woe, but that there is only a cauſe of the glance of life; for no *fire* is comparable to the *Divine* [fire].

[h] Inſpired or inhabited.

19. For the Divine Nature, out of which the Divine fire of life burneth, is [h] filled with the *Love of God*, ſo that the light of God maketh another Principle in itſelf, wherein Nature is not [i] felt, for it is the end of Nature; therefore the ſoul cannot comprehend, in its own Eſſences, the light of God to poſſeſs it. For the ſoul is a fire in the Eternal Nature, and doth not reach the end of Nature: for it continueth in Nature as a creature created out of the Eternal Nature, which yet hath no comprehenſibility, but is a Spirit in a *ſeven-fold form:* whereas yet in the Originality there are not *ſeven*, but only *four forms* known, which uphold the Eternal Band, and thoſe [four] are the ſource [or property] in the Anguiſh, wherein [k] the Eternal conſiſteth; and out of them the *other* forms are wholly *generated*, wherein God and the Kingdom of Heaven conſiſt; and in the four forms the Anguiſh and Torment conſiſt, if they are ſingly alone, and therein we underſtand Hell-fire [to conſiſt], and the Eternal wrath of God: and although we do not know the Originality of the Eſſence of God, yet we know the *Eternal* [l] *Birth*, which never had any beginning. And ſeeing it had no beginning, therefore it is the ſame this day that ever it was from Eternity: and therefore we may well comprehend what we ſee and know this day in the Light of God.

[i] Or perceived.

[k] That which is Eternal.

[l] Genitare.

20. None ought to account us ignorant, becauſe God hath given us to know his own [m] Eſſence, which we cannot and muſt not deny, upon pain of the loſs of the *Divine Light*, and of our eternal ſalvation; for it is impoſſible for any man to have it, except it be given him out of Grace in the Love of God: and when that is given to a Man, then that ſoul ſtandeth in the knowledge in the Wonders of God, which [ſoul] then ſpeaketh not of things ſtrange and afar off, but of the things wherein it ſtandeth, and of itſelf; for it becometh ſeeing in the Light of God, ſo that it *can know itſelf.*

[m] Being or ſubſtance.

21. Now that this can be, conſider, that the *Eſſences* of the ſoul ſtand in the *Original* in the *firſt Principle*, and that the Divine Light ſhineth in itſelf, and maketh the *ſecond Principle*, and ſo there are two of *them*; and the ſoul ſeeth into the high knowledge of the light of the Second Principle, which ſhineth in it: why then ſhould it not ſpeak of its native Country, wherein it liveth? and how wilt thou, mad world (in the *third Principle* in the Spirit [or wiſdom] of the Stars and Elements) forbid that to it, whereas thou art blind as to God, and lieſt captivated in the Eternal Wrath, in the ſource [or property] of the Original?

22. Now ſeeing it is ſo, we will therefore ſet down the *Ground of the Eternal Band*, to be a looking Glaſs for him that deſireth to ſee; though it be true indeed, that he cannot learn it of *us*, unleſs he *himſelf* enter into the New Birth *into the life of Chriſt*, that the Divine Light itſelf may ſhine in him, or elſe [n] we are but as a Hiſtory to him, and ſhall not be underſtood by him.

[n] That which is here written will be but as a Hiſtory, without underſtanding of the myſterious Wiſdom couched under it.

23. But when we ſpeak of the ſource [or original] of the fire, and of its kindling (we mean concerning the Fire of Life) we know for certain, that in its Original, before the kindling of the fire, it conſiſts only in two forms, and hath but one Mother, which is [o] harſh, and draweth to her, and yet there is nothing in herſelf, but a willing of the Eternal Father in the Eternal Nature which he hath appointed in himſelf to reveal, and to declare his *wonders*.

[o] Aſtringent or attractive.

24. Now that Will is Eternal, and is not ſtirred up by any thing but by itſelf; and if that were not, all were nothing, neither darkneſs nor light: therefore ſeeing there is ſomewhat, it muſt needs be the Eternal Will, and that is aſtringent, and deſirous [p] of the *Wonders* of the *Creation*. Therefore ſeeing there is a Deſire, the Deſire attracteth to itſelf, and that which is attracted in the Deſire maketh the Will full, ſo that the Deſire is fulfilled; for the Will is as thin [or empty] as [q] a Nothing, and that which is

[p] Or to create the Wonders.

[q] Or a vacuum.

attracted into the Will maketh the Will thick [or grofs and full] and that is its Darknefs: and the Eternal Defire ftandeth in the Darknefs.

25. Now when the Will in the Defire doth attract, that attracting is a fting [r puncture or Goad] of the ftirring; for the Will is thin as a Nothing, and is quiet and ftill, as [if it were] Nothing: but the Will being an Eternal Defiring, therefore it attracteth to itfelf Eternally; and, having nothing to attract, it attracteth *itfelf*, and impregnateth [or filleth] itfelf, and fo the Nothing cometh to be a Darknefs, and the attracting s maketh the fting of the firft Effences, fo that there is a ftirring and *original of Mobility*.

r Pricking or fpurring to Motion.

s Is the fpur to the beginning of the being of a thing.

26. Now the will cannot endure the attracting and impregnation, for it would be free, and yet cannot, becaufe it is Defirous; and feeing it cannot be free, it entereth with the attracting into itfelf, and taketh [or conceiveth] in itfelf *another Will*, which is, to go out from the Darknefs into itfelf, and that other conceived Will is *the Eternal Mind*, and entereth into itfelf as a fudden flafh [of lightening] and *diffipateth* the Darknefs, and goeth forth into itfelf, and dwelleth in itfelf, and maketh to itfelf *another* [or fecond] *Principle* of another Quality [fource or condition], for the fting of the ftirring *remaineth* in the Darknefs.

27. Therefore now we fhould fpeak of the forms of the four [or aftringent] dark Nature. For we underftand that the Darknefs hath a longing after the Light, which eternally t ftandeth before it, but in *another Principle*.

t Or is prefented to it.

28. For the two Forms, the four and the bitter ftinging, are the Original of *All* things, and the Eternal Will is the Mother [or Matrix] wherein they are Generated: and we are to know that the v fourneſs always attracteth with the conception of the Will, and that *attracting* is the ftinging of the ftirring, which the w fourneſs cannot well endure: for the attracting fourneſs defireth the four ftrong *fhutting up* in Death, and the ftinging bitterneſs is the *Opener*, and yet it were a nothing in itfelf without the Will.

v Aftringency or attracting.

w Or harfhneſs.

29. Now when the fourneſs attracteth fo ftrongly, it *cannot endure* the ftinging, *viz.* the fourneſs's own attracting, but ftirreth much more; and the fourneſs may not endure the ftirring neither, for it defireth the ftill *Death*. And thus it is a Chain and Band, which ever maketh itfelf, and hath *no* [*other*] *Maker*.

30. Now thefe entering into one another fo fwiftly, like a fudden thought, the fting would fain *get out* from the fourneſs, but cannot, for the fourneſs generateth and maintaineth it; and not being able to get the upper hand [or get looſe] it *turneth round* like a wheel, and fo breaketh afunder the attracted fourneſs, and maketh a continual x hurlyburly and mixture, in which the y breaking or woe doth conſiſt; yet there is *no* feeling here, but [they are] only Forms of Nature: for it is no z Material, but [it is] the *Original* of the Spirit or Eternal Nature in the Eternal Will.

x Or ſtirring up and down.

y Corrupting.

z Materia.

31. For the four defiring attracteth and maketh penetration, and the bitterneſs breaketh it afunder in the turning wheel, and fo there ariſeth *multiplicity* of Effences, and it is as it were a furiouſneſs, or as I may fay in a fimilitude, a *Confufion* of the Eternal Mobility, a cauſe of the Effences: and this the Eternal Will muſt ſuffer [to be] in itfelf, and *therefore* it conceiveth or taketh to itfelf *another Will*, to fly out from this wheel, and yet cannot do it, for it is its own ſubſtance; and feeing it cannot, and yet cannot leave its eternal defire and longing, it holdeth and attracteth to itfelf; fo that the Effences are continually generated, and yet (without the defiring) they are nothing; and thus the whole form ſtandeth in the a noiſe, and is called *MAR:* and feeing the Will cannot be free, it falleth into a great *anguiſh*, to ſpeak according to Man's underſtanding, that the *Reader* may comprehend the ſenſe and depth of it.

a Or ſound.

32. For the Will is the conception, and that which is conceived in the Will is its Darknefs, and the defiring is the Effence, and the contrary will is the wheel of the multiplicity of Effences, ſo that they are numberleſs, but the multitude is according to the *Mobility*. Theſe two forms are the Eternal Effences, and *the Eternal Band*, which maketh itfelf, and cannot do otherwiſe.

33. For the vaſt infinite ſpace deſireth narrowneſs and incloſure [or comprehenſion] wherein it may manifeſt itſelf, for elſe in the wide ſtillneſs there would be no manifeſtation; therefore there muſt be an *attraction* and incloſing, out of which the *manifeſtation* appeareth; and therefore alſo there muſt be a contrary Will; for a tranſparent and quiet will is as nothing, and generateth nothing: but if a Will muſt Generate, then it muſt be in *ſomewhat*, wherein it may form, and may generate in that thing; for Nothing is nothing but a *ſtillneſs* without any ſtirring, where there is neither darkneſs nor light, neither life nor death.

34. Now ſince we clearly perceive, that *there is* both light and darkneſs, and moreover an eternal ſtirring and forming, which is *not only* in the place of this world as far as our ſenſes reach, but without end and number, where the Angelical world ſhineth clearly, and yet not in the incloſure of the Darkneſs; therefore we ſhould raiſe our [b] thoughts towards the Angelical world, *which yet is not* without this place [of this world]; but it is in *another Property*, and in the Eternal Light, and yet there could be no Light except there were a *Genetrix* [or *Matrix*] to bring it forth.

[b] Or ſenſes.

35. Now if it ſhine out of the *Genetrix* [or *Matrix*], then it muſt come forth out of the *Genetrix*. For the *Genetrix* is a Darkneſs, and yet that were nothing neither, if *the Eternal Word* (which [c] maketh the Eternal Will) were not there. And in the making or creating is the *Birth* of the Eternal Being; of which *John* ſaith, *In the beginning was the Word, which was in the beginning with God, all things were made by it, and without it was nothing made that was made.*

[c] Attract, frame, or Create.

36. Conſider *here* my beloved Mind, whence Light and Darkneſs come, alſo joy and heavineſs, love and hate; as alſo the Kingdom of Heaven and the Kingdom of Hell, good and evil, life, and the ſhutting up in death.

37. Thou ſayeſt, God hath *created* it; very well: but why art thou blind, and doſt not acknowledge it, whereas thou art indeed *the ſimilitude of God?* Why ſpeakeſt thou *more* of God than thou knoweſt, and is *revealed* or manifeſted to thee? Wherefore doſt thou make [d] *Laws* concerning the will of God, of which thou knoweſt *nothing*, ſeeing thou doeſt not know *Him?* Or why doſt thou ſhut up thy life in death, whereas thou mighteſt *well* live, and know God who *dwelleth in thee?* for thou heareſt it alſo from St. *John, that all things are made by the Word.*

[d] Canons and Ordinances.

38. Seeing then God is the Word which hath made all things, he muſt therefore be *in all things:* for a Spirit is *not* a made thing, but a generated thing in itſelf, which hath the *Center* of its Birth in itſelf, or elſe it would be corruptible: therefore now the *Center* muſt ſtand in the Eternal Maker, or elſe it were *tranſitory:* for there is nothing from Eternity but the Word, and the Word was God: and therefore it muſt needs be its *own Eternal Maker* of itſelf; and itſelf muſt expreſs itſelf as a Word out of itſelf, as out of its own Maker.

39. For where there is a Word, there alſo is a ſpeaker to ſpeak it. Now ſince it is the Father that ſpeaketh it, and the Word which is ſpoken out of the Center of the Father is the Son thereof; and ſeeing the Father in his Center calleth himſelf a Conſuming Fire, and yet the Son (the Word) is a Light of Love, humility, meekneſs, purity, and holineſs, and that the Father of the Word is ſo alſo called and acknowledged *throughout the holy Scripture*, therefore we ſhould conſider the [e] ſource of the Fire in the Center of the Father, ſeeing *the Father and the Word is one*, and yet *in two* [*diſtinct*] *forms:* and that alſo the Wrath and the Anger, together with the Abyſs of Hell, ſtand in the *Center* of the Father.

[e] Quality or property.

40. For St. *John* ſaith, *Of and through it are all things, and without it was nothing made:* for when the Word deſired to make [or create], and the Father through the Word, then there was *no* Matter for him to make it of; for All was [as it were] *nothing*, neither Good nor Evil, neither Light nor Darkneſs, but the *Center* ſtood there: for the Will is his

Heart, Son, and Word, which only is the Eternal Being, and the *Band* which maketh itſelf, and yet the Deity may *not* thus be comprehended, becauſe a Being affordeth a [diſtinct difference or] diviſibility, and appeareth in *two* Principles.

41. Therefore we will lay before you the Ground, as we *certainly* know it: and our purpoſe in writing is to the end that you might ſee *how blind* you are, and how without knowledge you meddle, when you make ſuch large [f] *Expoſitions* of the Writings of the *Saints*, about the Eſſence and Will of God, and yet know him *not*.

[f] Comments, Sermons, or Gloſſes upon the Scriptures.

42. You perſecute, deſpiſe, and diſgrace one another; you raiſe wars, uproars, and Tumults, and make *deſolate* Countries and Nations, about [what is] the true knowledge of God and his will, and yet you are as blind as a ſtone concerning God: you do *not* know your own ſelves, and yet you are ſo furiouſly mad, that you contend about [your knowing of] God, who is the maker, preſerver, and upholder of all things; who is the *Center* in all things: ſo alſo you ſtrive about his Light, which yet did never appear in wrath and malice or wickedneſs, but in friendly meek humility and in love his Center *ſpringeth up:* and you are ſo furious and mad, and yet ſuppoſe that you have it upon your *Tongue* in your [g] malicious contention: you have it *not*, but you have merely the hiſtory of the Saints, who have had the light ſhining forth out of their *Center*; and therefore *they have ſpoken from the Holy Ghoſt*, which proceedeth out of the Light. But you take their words, and the Center of your Heart is faſt ſhut, you run galloping in the four Forms of wickedneſs or malice, [*viz.* in *Pride*, *Covetouſneſs*, *Envy*, and *Anger*.]

[g] Wicked.

43. Therefore I will ſhow you the Ground of the *two Eternal Principles* [that ſpring] out of one *Center*, that you might yet ſee how you run on in *the Kingdom* of the Devil, to try whether you will yet turn and leave off your pride, and enter into yourſelf, and ſo you might attain the highеſt Eternal Good.

44. Therefore I will ſhow you what we are in ſoul and body, alſo what God, Heaven, and Hell are; do not take it to be a [h] fiction, [opinion or conceit], for it demonſtrates itſelf *in all things*, there is nothing ſo ſmall but it ſtands manifeſt therein, and do not blindfold yourſelves in your baſe pride, in your conceitedneſs, but ſearch the Ground of *Nature*, and then you ſhall [i] underſtand all things, and do not run on ſo furiouſly upon the bare *letter* of the Hiſtory, do not make Laws according to your own conceits and opinions ſo blindly, *by which* you perſecute [vex and proſecute] one another; in this you are blinder than the Heathens.

[h] Or a Fancy.

[i] Learn or find all things experimentally.

45. Search after the Heart, and after the Spirit of the Scriptures, that it might be born in you, and that you might open the Center of *the Love of God*, and ſo you might know God, and *rightly* ſpeak of him. For from the Hiſtory *none* ſhould take upon him to be a Maſter, or call himſelf a knower of the Eſſence of God, but from the Holy Ghoſt, which appeareth in *another Principle* (in the *Center* of Man's life) unto thoſe that ſeek it in true earneſtneſs, as we are commanded by Chriſt to knock and ſeek for it of his Father (*viz.* in the Center of the Life) with true earneſt deſirous humility, and *we ſhall find it*.

46. For none can know or rightly ſeek or find God his Lord without the Holy Ghoſt, which ſpringeth forth from the Heart of the humble ſeeker, and enlighteneth the Mind, ſo that the [k] ſenſes are enlightened, and the deſire is turned to God; that perſon only findeth the dear Virgin, *the wiſdom of God*, which leadeth in the right way, and bringeth to the freſh waters of Eternal life, and quickeneth the ſoul, and ſo the *New Body* groweth on the ſoul in Chriſt, of which we will, hereafter following, write according to its high and precious worth.

[k] Inward ſenſes or thoughts.

47. We adviſe the ſeeking Reader, that loveth God, to conſider concerning God; and that he do not collect in his mind and thoughts, and ſeek for the pure Deity *only aloft* above the Stars, dwelling there only in Heaven, thinking that he doth rule and govern only by his Spirit and power in this world, as the *Sun* ſtandeth aloft in the Deep, and worketh by his beams all over the whole world: no,

48. The pure Deity is in all places and all corners, and preſent every where all over: the *Birth* of the holy Trinity in one Eſſence is every where: and the Angelical world reacheth to every part, wherever you can think, even in the midſt of the Earth, Stones, and Rocks: as alſo *Hell* and the Kingdom of God's wrath is *every where* all over.

49. For the ſevere Kingdom in the Anger of the Darkneſs is in the *Center*, and keepeth its Source and Dominion in the Darkneſs; and the Deity goeth forth (in the *Center)* in itſelf, and maketh a habitation [of joy] in itſelf, but unſearchably or incomprehenſibly to the Darkneſs, becauſe it openeth *another Principle:* for the Eternal Word is the Eternal Will, and a cauſe of the Eternal Nature; and *the Eternal Nature* is the Eternal *Father*, wherein all things are created *by* the Word, you muſt underſtand, in the Eternal Nature: And if the Eternal Will did not create in itſelf [another or] a *ſecond Will*, to go forth, (as a ſhining light flameth forth from a Candle and departeth not away from the Candle) the Father would be *alone*, and be only an auſtere Darkneſs: alſo this world *(viz*, the *Third Principle)* could *not* have been created.

50. But the Father containeth in him the Eternal Nature in his own Eſſence, and is the Eternal Will itſelf, and generateth out of himſelf [another or] *a ſecond* Will, which, in *the firſt* Eternal Will (which is the Father) openeth the Principle of the Light, in which the Father (with the Eternal Eſſences in his Eternal Original Will) becometh amiable, friendly, mild, pure, and Gentle; and ſo the Father is *not* in the ſource [or quality] of Darkneſs: for the *recomprehended* Will (which goeth forth out of the Center, and *diſpelleth* the Darkneſs) is his *Heart*, and dwelleth in itſelf, and enlighteneth the Father [or is the glance and light or luſtre of the Father], and that will is the *Word* of the Eternal Father, which is generated out of the Eternal Eſſences, and is rightly *another Perſon*; for he dwelleth in the Father's Eſſences [or Eſſential powers] in himſelf, and is the *Light of the Father*, and this Word (or Will) hath created *all* things, (underſtand out of the Eſſences of the Father) for it [the Word] is the *Eternal Omnipotency*, becauſe it cannot be comprehended by the Eternal Eſſences; for it breaketh aſunder the Eternal Eſſences, and dwelleth in itſelf, and ſhineth out of the Eſſences, and yet it cannot depart from the Eſſences, as little as the glance or light departeth from the fire.

The Second Chapter.

1. SEEING we have mentioned ſuch a ground to you, we will ſhow you *further* the ground of the [a] *Genetrix* [or *Matrix*], for we ſee it clearly in this world, in the Dominion of the Elements: (and yet *much more* in ourſelves, in our *Minds*, whence the ſenſes [or thoughts] ariſe, whereby they walk, converſe, and direct all their actions) that there is a *Genetrix*, which doth afford ſo much; and if there be a *Genetrix*, then there muſt be a *Center* or *Circle of life*, wherein the *Genetrix* hath its Dominion: for the nothing doth *not* move nor ſtir; but if there be a ſtirring, that moveth every life, that muſt not be a ſtrange [or Heterogeneous] thing, becauſe it is in every thing that thing's *own* ſpirit and life, as well in the vegetative and inſenſible as in the ſenſitive living [things].

[a] Begettreſs, pregnant Mother, or womb of the Conception of the Birth.

2. And let not the diſſemblers and hypocrites miſlead you, who are mere Book-learned in the Hiſtory, and boaſt and vapour with ſtrange Languages, and would be reſpected for it, whereas they underſtand them *not* in the leaſt: they underſtand not *their* Mother Tongue; if they underſtood *that* right (together with the Spirits of the Letters) then they would know *Nature* therein.

3. It is mere Pride that forbiddeth you to ſearch or ſeek, that you ſhould not find, and that (the Pride) with her crowned [or cornered] Cap may domineer (like a proud woman)

woman) over the Wonders of God; for ſo the *Devil* would have it, that he might not be known: they are more blind than the ſimple Laity.

4. If you deſire to ſeek, then knock, that the *right* door may be opened for you, and ſeek in the *fear* and the *love* of God, and you ſhall find well enough; let not the calumnies of the proud divert you: For if the right door be opened to you, then you ſhall ſee how very blind [b] they are: their pride hath blinded *the whole world*, ſo that every one looketh merely at their eloquence, [fine Language, or good expreſſions] and upon their [ſeveral] ſtrange Languages, and think they underſtand very well. Thus they domineer over Men's ſouls, whereas their knowing is altogether doubtful, as may be ſeen by their *Diſputations* and Contentions.

[b] Thoſe that call themſelves the Clergy, or Divines.

5. Therefore I ſay ſtill, none ſhould *truſt* their ſoul with ſuch hypocrites and diſſembling men: for the ſoul ſtandeth not in this world, but in the *Original* of the Eſſence of all Eſſences, and it is in the *Center of the Eternal Band*, wherein God, and the Kingdom of Heaven and Hell ſtandeth, and if it [the ſoul] attaineth the love of God in the Light, (which dwelleth in the *Ground* of the ſoul) it may *well ſee* the Eternal Nature, as alſo God, and the Kingdom of Heaven, and of Hell: if it do *not ſuffer* itſelf to be blinded: it is *not* hard or difficult: it is *but* to go about the new Birth, or *Regeneration* out of the Darkneſs into the Light, without which you *cannot* reach the Depth in the *Center*.

6. And now if we will ſpeak of the *Center*, or *the Circle of the Life*, we muſt conſider the *Genetrix* [or *Matrix*] which is the *Center*, *and the Eſſence of all Eſſences*. All things are Generated out of the Center, and out of that which is *Generated* all things are *created* which are in Being. And we have cleared to you the Ground, how the Eternal Word was in the beginning (as in the Center) and the Word is God's, and *the Eternal Will* is that Word. For the Eternal God hath that will in him, and that is his heart, and in that recomprehended will (in the Eternal Father of all things) the Eternal Deity hath its Name *GOD*.

7. For we cannot ſay, that God hath a Maker, as alſo the Will hath no Maker; for he maketh himſelf from Eternity to Eternity continually, whereas it is not a making neither, but an Eternal [c] *Generation*. The Word in the Father, and the Spirit which goeth forth from the Power, is the Life of the Deity.

[c] Or Birth.

8. But now we ſee that the *Mark* ſtandeth in the Center: for God is alſo an *Angry* Zealous or *Jealous God, and a conſuming Fire*; and in that ſource [or quality] ſtandeth the Abyſs of *Hell*, the anger and malice of all the Devils, as alſo the [d] Poiſon of all Creatures: and it is found that without poiſon and [e] eagerneſs there is no Life: and from thence ariſeth all contrariety and ſtrife: and it is found, that the ſtrongeſt and moſt eager, is the moſt uſeful and profitable: for it *maketh* all things, and is the *only cauſe* of all mobility and life.

[d] Venom or the corruption.
[e] Fierceneſs or ſtinging ſharpneſs.

9 For as is mentioned before; The Eternal Word (*viz.* the Eternal *Will* of the Father) is the Creator of all things, and the Eternal Father, is the *Being* of the Will, out of which the Word hath created all things. Now the Eſſences are the being which *cauſeth* the Will: for here you muſt underſtand, that there are two Wills in one Being, and they cauſe *two Principles:* One is the Love and the other is the Anger or the Source [or property] of Wrath. The *firſt* Will is not called God, but Nature: the *ſecond* Will is called A and O, the beginning and the End, from Eternity to Eternity: and in the firſt Will, Nature could not be manifeſt, the ſecond Will [it is that] maketh Nature manifeſt, for the ſecond Will is the virtue in the ſtrength, and the one would be *nothing* without the other.

10. Seeing then, that the Will of the Father in the Eternity, is the firſt, therefore alſo he is the *firſt* Perſon in the Ternary, *viz.* the *Center* itſelf. So now the Will or the Center is to deſire to Generate the Word or Heart: for it is nothing elſe, and it can be called nothing elſe, but the *deſiring* in the Will.

11. Thus we ſearch in a deep ſenſe in the Mind; and find, that the deſiring is

eager and *attractive:* for it is the ſtrong might: not in one point only, but every where all over, contracting the wideneſs into narrowneſs, to manifeſt itſelf [therein]. For elſe there would be nothing in the whole Deep, and there would appear nothing, but all would be ſtill and quiet.

12. But now the deſiring *attracteth*, and yet it hath nothing there but itſelf: and that which is attracted is the impregnation of the deſiring, and maketh the deſire full, and yet is nothing but a darkneſs, for that which is attracted is thicker than the will, and therefore it is the darkneſs of the thin Will.

13. For the will is as thin [or empty] as [if it were] *nothing*, and very ſtill and quiet: but the deſiring maketh it *full*, and the going forth in the deſiring is the *Eſſences*, viz. a ſting of ſenſibility, (which is againſt the ſenſibility) which the deſiring alſo cannot endure, but attracteth the more vehemently to it, and ſo the ſting or puncture is the greater, and rageth *againſt* the attracting, and yet cannot get out of it, for the deſiring *generateth* it, and yet cannot endure it, for it is ſuch an Enmity as [is between] heat and cold.

14. And ſo the deſiring, which in itſelf is an earneſt longing, by its longing doth *awaken* ſuch a raging (which doth ſo ſting in that will) that the longing becometh very ſour and ſtrongly attracting, that it might *hold* the ſting faſt, whereby the ſting as a ſtirring life, affordeth mobility, in which the longing attaineth the firſt crack [or ſhriek] of trembling, from whence ariſeth a contrary *Anguiſh:* for in the Anguiſh of the longing (in the hard attracting) is cauſed a *ſharp coldneſs:* and the attraction is eager, bitter and ſtinging, ſo that it affordeth a terrible ſtrong *Power*, which the ſting cannot endure, but would fain break away, and yet it cannot: For its own *Mother* that generateth it, holdeth it, and ſo ſeeing it cannot get away upwards, it runneth round like a *wheel*, and breaketh aſunder the contraction, from whence the Eſſences of multiplicity ariſe.

15. And this is the *right Center:* for in the wheel exiſteth the nature of Mobility and of the Eſſences: and it is a *Band* of the Spirit, though without [f] feeling or underſtanding: but in this Form, it is only called the Center: for it is the Circle of life, which the deſiring hath ſhut up, out of the ſtill wideneſs, into narrowneſs: although it is not comprehenſible, but every where *merely ſpirit and form of Nature.*

[f] Or perception.

16. Seeing then that the Raver maketh ſuch a ſtinging bitter wheel (in the ſharp cold) therefore the Center is ſo *terrible*, like a great Anguiſh, where the life is continually broken, [or *deſtroyed*] and by the Eſſences is alſo *built* [again] in ſuch a manner, and is like to Life and Death.

17. The *Philoſophers* and high [g] knowers of *Nature*, write, that Nature conſiſteth in three things, *viz.* in [h] *Sulphur*, *Mercury*, and *Salt*, which is very right: but the ſimple will underſtand nothing therein: and although the apprehenſion of it was open to the *wiſe* [ſo that they *underſtood* it] yet at this preſent time, *very few* underſtand the *Center*, but they have it in the Hiſtory, as alſo [they have] the *Divinity* or Theology from the mouth of the *Apoſtles*, which at preſent is alſo no other than a *Hiſtory*, without the power and the living Spirit, (which was among the Apoſtles) as is clearly teſtified by their contentious diſputations, lip labour and *dead Letter* [in their Teachings].

[g] Naturaliſts.

[h] ♃☿☉

18. Now ſeeing we have through the Divine Grace attained the *Light*, and are able to know the Center, which *is the Birth of our life:* we have power to demonſtrate it, and ſhow what is comprized and underſtood in the three words, *Sulphur*, *Mercury*, and *Salt:* not that we thereby deſpiſe the ignorant blindneſs: but as a Chriſtian we would willingly afford and ſhow *them* the Light. And although our ſpeech ſeemeth ſimple, yet our knowledge, meaning, and apprehenſion is very *Deep:* none ſhould be offended at the ſimple ſpeech: as if we had *not* the deep apprehenſion. Let him but read it with a true earneſtneſs, and conſider ſeriouſly of it, *in the fear of God*, and he *ſhall* find well enough what Spirit's child we are in this writing, but we would have him faithfully warned, concerning the ſcorners and hypocrites.

19. As is mentioned concerning the *Sulphur*, the Center is and may very well be called *PHUR:* but if the Light be generated, the light that ſhineth out of the *PHUR* is called *SUL*, for it is the *ſoul* thereof. And as I ſay of the dark Center, wherein the Divine Light is generated, the ſame I ſay alſo of Nature: though indeed they are one: but we muſt ſo ſpeak, that we might bring it into the thoughts of the Reader, that he might *incline* his mind to the Light, and *ſo attain it.*

20. For the *two* Forms; *viz.* ſharp cold, and bitter ſtinging, which are generated by the longing in the Eternal Will; they *hold* the Center, and make the wheel of the Eſſences, whence the [i] ſenſes, as alſo perception and mobility continually ariſe Eternally.

[i] Or thoughts.

21. Now theſe two forms are in very great and terrible anguiſh, in themſelves, *without* the other forms that are generated out of them. For the attracting ſharp ſourneſs is like to *hard* ſtones, and the ſting of the attracting is the breaker of the aſtringency: and ſo it is like a wheel, and may well be called *PHUR:* as the Language of Nature in that ſyllable *doth declare.*

22. Therefore though the two forms enter ſo terribly in themſelves into the *Will*, and hold the Will in the darkneſs, yet the will cannot be *captivated*, for its own propriety is to be *meek* and quiet, and that propriety it *cannot* loſe in the two Forms, for it is incomprehenſible; and yet it muſt be *in* the two Forms, and dwelleth in the ſting, and is the flaſh thereof: for the two Forms are dark in themſelves, but the Will is not [ſo], for it is free in itſelf: but the two Forms take it into their property: for it is their *Father*, and it ſharpeneth itſelf in their properties, ſo that it ſhineth as a flaſh [of lightening].

23. For the ſour aſtringency maketh *dark*; and the bitter ſting (in the wheel) *diſſipateth* the Darkneſs: and ſo the liberty of the ſtill will *ſhineth* in the wheel in the whirling as a flaſh [of lightening]: for the will ſo ſharpeneth itſelf from the ſour aſtringency, that it becometh very *ſtrong*, for it is as when ſteel and a ſtone are knocked one againſt another to ſtrike *fire.*

24. For there is underſtood to be in the Fire, *two things*; viz. the liberty [k] without Nature, and the ſour ſtrongneſs of Nature; as you have an Example in a *ſtone*, out of which you ſtrike Fire. For when you ſtrike upon the *ſharp* [Part] of the ſtone, the bitter ſting of Nature ſharpeneth itſelf, and is [l] ſtirred in the higheſt *Degree.* For Nature is diſſipated or [m] broken aſunder in the *ſharpneſs*, ſo that the liberty ſhineth as a flaſh [of lightening]: and that you may here ſee to be true: for as ſoon as the liberty *ſhineth*, it conſumeth the Darkneſs, and thence it cometh, that the *ſharpneſs* of God the Father *is a conſuming Fire.* For as ſoon as the flaſh in the ſharpneſs ſeizeth on any thing that is eſſential, it *conſumeth* it inſtantly, ſo that there is *no* nature more left.

[k] *Extra naturam.*

[l] Vexed or angred.

[m] Shivered to pieces.

25. And the cauſe of the flaſh going out ſo *ſuddenly*, is that the ſharpneſs cannot retain it: for the flaſh is *free* from Nature, and is only ſeen in the breaking.

26. And we give you to underſtand, that this *liberty* without the Nature, is God the *Father:* and the Nature is thus generated in him, ſo that he is *Omnipotent* over Nature, even as the mind of Man is above the ſenſes; for it hath all one Original, as we will ſhow you hereafter following.

27. Further concerning the *Birth of Nature*, we give you to underſtand this by way of ſimilitude: When the flaſh ſhineth thus in the four anguiſh, then there is a very great crack, which the fourneſs captivateth, and terrifieth much more, for its dark propriety in the four Death is *killed* in a moment, ſo that it loſeth its four propriety and ſinketh back, and can no more attract ſo ſtrongly; and then the flaſh goeth directly through the *ſting* of the raging of the whirling wheel: where the ſting muſt ſpread forth on each ſide, and the flaſh goeth through the *midſt*; and ſo the wheel cometh to be a Croſs, and can no more whirl about, but ſtandeth ſhivering in the ſharp Might of the Will of the Eternal Liberty, *which is God the Father.*

28. And now when the ſtrong fourneſs hath captivated the flaſh of the Liberty, that it

loſeth its propriety; then the *fourth* form (*viz.* the *Salt-Spirit*) is generated: for the ſtern harſhneſs becometh pliant from the fire and the crack; and yet retaineth the ſharpneſs: and ſo this form is like a ſharp *Water-Spirit:* and the flaſh (*viz* the crack) is the *third* form, and maketh in itſelf in the four killed-anguiſh a *Brimſtone-Spirit*.

29. For if the ſtern fourneſs loſeth its firſt dry propriety, it muſt be ſoft, and yet it cannot, for it is *terribly* ſharp: and here is the [a] *Mark* of the *Eternal Death:* for the deſire out of the free will cannot attract ſo any more: for it ſtandeth in the anguiſh of the Crack, and yet retaineth its propriety in the attracting.

[a] Mark, Butt, Goal, or limit.

30. For every anguiſh hath a deſire to go forth from the ſource [or pain]: and it is the natural right of the anguiſh to *expel* from itſelf, and yet it cannot, but the pain is thereby more ſtirred and greater: as may be underſtood in a raging ſwelling ſore, where the Member in the [c] Eſſences laboureth to be *rid* of the pain, and by the labouring of the Eſſences the ſore becometh bigger, and the ſource (in the *Brimſtone-Spirit*) is ſwelled up: and the more the [c] Eſſences ſtrive, the *greater* is the wheel of the Anguiſh.

[c] Or humours.

31. Thus I propoſe *Nature* to you, to be conſidered of, which if you conſider it *well*, *cannot* be ſpoken againſt: for it appeareth in all things, and it hath its Birth juſt ſo. And Nature ſtandeth thus in *four Forms*.

[f] Or fourneſs, tartneſs, or aſtringency.

32. *Firſt*, in a four and ſtrong attracting, which is called [f] *Harſhneſs*, and maketh in itſelf ſharp coldneſs.

[g] Or ſpur.

33. And then, *ſecondly*, the attracting is its [g] ſting, which rageth in the fourneſs, and breaketh the hardneſs, and maketh the wheel of the innumerable Eſſences, wherein the *Wonders* are generated.

34. But the flaſh of the Liberty of the Eternal Will, which ſharpeneth itſelf in the fourneſs, and turneth to *conſuming Fire*, breaketh its wheel, wherein as a flaſh it penetrateth through in a moment, and terrifieth its Mother, the fourneſs, which loſeth her hard propriety, and is changed into a ſharp nature like *Salt*; and in this ſharpneſs, the ſting alſo loſeth its own right and becometh bitter: for it hath in it *two* Forms, *viz.* the raging, and alſo the flaſh of the Fire, which are like Brimſtone, and it is the might of the *kindling* of the Fire, for the ſource [or property] of the Fire ſtandeth therein.

35. Underſtand us right thus: the flaſh of fire out of the ſharpneſs maketh the *third* form in Nature: for it maketh in the fourneſs, and out of the Rager (the bitter ſting in the tart anguiſh) a Brimſtone-Spirit, wherein the *flaſh* ſtandeth, and is the ſoul (or the Eternal Life) of the *four* Forms. For the anguiſh maketh in itſelf *again* a deſire to fly out from the anguiſh, and yet there is *nothing* that can fly away, but ſo it is in the *Center*, and is called the Center no more.

36. The *fourth* Form is the changing of the hard fourneſs, *viz.* the Crack of the flaſh: The dark hardneſs perceiving that it is feeble, and as [it were] dead and overcome; and it is then turned into *SAL*, and yet retaineth the propriety of the four attracting.

37. Thus the four Forms of Nature, are no more called the *Center*, though indeed they have the Center in them, and in their Original, but [are called] *Sulphur*, *Mercurius*, and *Sal*. For the Brimſtone-Spirit is the *Soul* of the four Forms: for it hath the fire in it, and the anguiſh in it maketh *another* Will, ſo that the four Forms have an Eternal will in them, which is their *own:* for that will is to fly aloft out of the four Forms, *above* Nature, and to [h] kindle Nature in the *Fire*, and ſo to be in a horrible might, as may be [diſcerned and] conſidered in the Devils, who live in *ſuch* a Will as this, as we ſhall ſhow afterwards.

[h] Kindle the Fire in Nature.

38. Thus underſtand us rightly, what the [i] Wiſemen of old have underſtood by the three words, *Sulphur*, *Mercurius*, and *Sal:* though they all could not apprehend the high Light; yet they underſtood it well enough in the light of this world, *viz.* in the third Principle, all which hath one and the ſame underſtanding and meaning; only they *underſtood not* the three Principles; or elſe they *had known* God; and ſo they remained in the

[i] Or Philoſophers.

light of this world as Heathens with their underſtanding. For they have found the *ſoul* of the four Forms in the light of the virtue of the Sun, and the *ſecond Principle* was no further revealed to them.

39. There the ſoul ſtandeth in the Eternal Band, and there, in the Croſs of Nature, out of the Original Eternal Will, is the *Eternal Word* Generated, which is the Maker and Creator in Nature, and this hath been hidden to them, even to this very day: but the Time diſcovereth it, where it ſtandeth as a [t] Banner: of which [ſhall be ſpoken] in its place. [t] To be ſeen.

40. And deep conſiderate Reaſon hath it very clearly in our deſcription, what *Sulphur*, *Mercurius*, and *Sal* are: for *SUL* is the ſoul, and is a Brimſtone-Spirit, which hath the flaſh of fire with all Forms in it: but if the power and light of the Sun operate therein (ſeeing the ſoul ſtandeth in fleſh and blood) the Sun with its friendly beams, maketh out of the four Salt-Spirit, *an Oil*, and kindleth the Fire: and ſo the Brimſtone-Spirit burneth, and is a *Light* in the Eſſences: and out of the anxious Will cometh the Mind: and out of the wheel of the Eſſences come the thoughts: for the virtue of the Sun hath alſo the Mind, ſo that it doth not ſtand in the Anguiſh, but rejoiceth in the virtue of the Light.

41. Thus *SUL* is the ſoul, in an herb it is the Oil, and in Man alſo, according to the Spirit of *this* world in the third Principle, which is *continually* generated out of the anguiſh of the Will in the Mind, and the Brimſtone-Worm is the Spirit, which hath the Fire and *burneth*: *PHUR* is the four wheel in itſelf which cauſeth that.

42. *Mercurius* comprehendeth all the four Forms, even as the life ſpringeth up, and yet hath not its beginning in the Center as the *PHUR* hath, but after the flaſh of fire, when the four dark form is terrified, where the hardneſs is turned into pliant ſharpneſs, and where the ſecond will (*viz.* the will of Nature, which is called the Anguiſh) ariſeth, there *Mercurius* hath its Original. For *MER* is the ſhivering wheel, very horrible, ſharp, venomous, and hoſtile; which aſſimulateth it thus in the fourneſs in the flaſh of fire, where the four wrathful life *ariſeth*. The ſyllable *CU* is the preſſing out, of the *Anxious* will of the Mind, from Nature: which is climbing up, and *willeth* to be out aloft. *RI* is the comprehenſion of the flaſh of Fire, which in *MER* giveth a *clear* Sound and Tune. For the flaſh maketh the tune, and it is the Salt-Spirit which [u] *foundeth*, and its form [or quality] is gritty like ſand, and herein ariſe noiſes, ſounds, and voices, and thus *CU* comprehendeth the flaſh, and ſo the preſſure is as a *Wind* that thruſteth upwards, and giveth a Spirit to the flaſh, ſo that it liveth and *burneth*. Thus the ſyllable *US* is called the burning Fire, which with the Spirit *continually* driveth itſelf forth: and the ſyllable *CU* preſſeth continually upon the flaſh. [u] Or knocketh.

43. And the third word *SAL* is the Salt-Spirit; becauſe the ancient [w] Wiſemen ſaw, how Nature is thus divided into many parts, and that every Form of Nature hath a particular Matter in this world, as may be ſeen in the Earth: and that the Salt-Spirit eſpecially is the *greateſt* in corporeal [x] things, (for it preſerveth the Body that it doth not decay) therefore they have rightly ſet down this Gate only; which is the Mother of Nature. For out of *this form*, in the Creation, Earth, ſtones, water, and all ſorts of Minerals were made, yet with the *mixture* of the other Forms; as you ſhall ſee hereafter: My beloved Reader, underſtand us thus according to our own ſenſe, meaning, and apprehenſion. [w] Philoſophers. [x] Or ſubſtances.

44. The *four* Forms in *themſelves* are the Anger and the Wrath of God in the Eternal nature: and they are in themſelves nothing elſe but ſuch a ſource [or property] as ſtandeth in the Darkneſs, and is not material, but an Originality of the Spirit, without which there would be nothing.

45. For, the four Forms are the *cauſe* of all things, as you may perceive, that every life hath poiſon, yea the poiſon itſelf is the life: and therefore many creatures are ſo veno-

mous, becauſe they *proceed* from a poiſonous Original. And you muſt know, (though *theſe* be the *chief* cauſes of Nature) that Nature conſiſteth in very *many* more other Forms: for this maketh the wheel of the Eſſences, which maketh innumerable Eſſences: where every Eſſence is again a Center: ſo that a whole Birth of quite *another* Form may appear.

46. *Therefore* the Power of God is unſearchable: and our writing is not to that end, that we ſhould ſearch out the ground of the Deity in the Eternal Nature [and lay it before any]: no, that cannot be: but we will *direct* the blind the way that himſelf muſt go: we cannot go with *his feet*, but (as a Chriſtian) we would fain lead him, and impart to him what we have; not out of boaſting in our ſelves, but that we might help to plant the great body [conſiſting] of the Members in Chriſt; of which we will make mention hereafter: to which *end* theſe very high things are mentioned, that we might ſhow you the right mark in the Original: that *yourſelf* might ſee, and learn to underſtand the courſe of the world, and how blind *all* are concerning God, and what the cauſe and end of it is.

[f] The blindneſs of the world.

47. We tell you this, that you might rightly conſider it; for, theſe *four Forms* are in all things: yet in this world (as in the third Principle) they are not underſtood [to be] in their [g] very eager Eſſences. For the virtue of the Sun, in the Elements, *temperish* all things, ſo that the Eſſences ſtand not in ſuch a wrathful ſource [or property;] but are as a pleaſant friendly life: as the *Light* out of the ſecond Principle, (which is the Light out of the Word and Heart of God the Father) doth enlighten the *four Forms in the Center* of the Angelical Spirits, ſo that they are in their own Center, friendly, lovely, and very pleaſant.

[g] Or their utmoſt effect.

48. And you ſhould well conſider *the Fall of the Devils*, who have loſt the Light of the Heart of God, and muſt now ſtand in the four Forms of the *Original*, in ſuch an anxious ſource [or condition] as was above mentioned.

49. Thus is the ſoul of Man alſo *together*, out of this Eternal Band breathed into Man, and *enlightened* from the light of God: but in the fall of *Adam* it is gone out from the Eternal Light of the Heart of God, into the light of *this* world: and it hath now to expect (if it have not entered again into the light of God, when the light of this world doth break off from it) that it muſt then remain in the four Forms (without the light) in the firſt *Birth* of the life, with the Devils.

50. For the four Forms (without the Eternal Light) are the Abyſs, the Anger of God, the Hell, and the horrible flaſh of fire in the wheel of [a] Corruption in the flying up of *Mercury* [or the terrible cracking noiſe]. *Their light* is in the Brimſtone-Spirit, which they muſt awaken in themſelves: *or elſe* their Spirit ſtandeth in Eternal Darkneſs, and its living *Form* of the Abyſs is a Dominion of a ſevere [eager property or] ſource, which climbeth up in the flaſh of Fire [willing to be] above God and the Kingdom of Heaven, and yet cannot reach, nor feel, nor ſee them: for [b] it is a *Principle*, which comprehendeth neither this world nor the Angelical world: and yet is *not ſevered*, [but is] in [one and the ſame] Place.

[a] Or breaking.

[b] The Eternal Darkneſs.

51. For we offer to your conſideration: that as we Men with our [Earthly] eyes which we have from this world, cannot ſee God and the Angels, which yet are every moment preſent to us; and the *Deity itſelf* is in us, and yet we are not able to comprehend it, except we [c] put our imagination and earneſt will into God, and then God appeareth to us in the Will, and *filleth* the Mind; where we feel God and ſee him with our eyes, [*viz.* the eyes of our Mind.]

[c] Set all our thoughts and reſolutions upon God and Goodneſs.

52. So alſo if we put our imagination and will into evil [and wickedneſs], then we receive the ſource of Hell in the Wrath: and the Devil layeth *faſt hold* on our very Heart in the Anger of God, yet we ſee him not with theſe eyes, only the Mind and poor ſoul in the Eternal ſource of the Original, underſtand it and tremble at the Wrath: ſo that many a ſoul deſpaireth, and caſteth itſelf into the ſource of the Original, and driveth

the body to death, by ſword, the rope, or the water, that it may *thereby ſuddenly* be rid of the torment, or ſource, in this life, which is from the Third Principle. For that ſoul ſtandeth *between* the Kingdom of Heaven and the kingdom of this world, in ſcorn, and *therefore* maketh haſte to the Abyſs.

53. Alſo we give you very *carneſtly* to conſider: that God did *not* create a peculiar Hell and place of Torment, on purpoſe to plague the Creatures, *viz.* Angels and Men; becauſe *he is a God that willeth not Evil*, and doth himſelf forbid it: and hath therefore ſuffered his heart to become Man, that he might redeem Man out of the Eternal anguiſhing ſource [or torment] of the Abyſs, which endureth *for ever*.

54. And therefore as ſoon as the Devils went away from the light of God, and would domineer in the Might of the Fire, over the Meekneſs of the Heart of God, they were immediately *in the ſame* hour and *moment* in the Abyſs of Hell, and were held by it: for there was no peculiar ſource [or place of Torment] made for them: but they remained without God, in the four Forms of the Eternal Nature.

55. So alſo it is with the ſouls of Men, if they do not attain the Light of God; which yet with great longing ſtandeth before the ſoul, and it is hidden in the very *ground* of the ſoul. And the ſoul is to do no more, but put its will, (as a ſprout out of the four Forms) again into the Light of God, where then it is *regenerated anew in the Will*, and in the Life of God.

56. We give the Courteous Reader to underſtand: that the [Helliſh] creatures, which are the Devils and the damned ſouls, have *not only* four Forms in the Band of their life; but their Forms are infinite, like the thoughts of Men: and they *can* turn themſelves into the Forms of all Creatures: but there are only four Forms *manifeſt* to them, as alſo in the Abyſs of Hell: but they may bring forth *every* form out of the *Matrix*, *except* the light, the Fire is their right life, and the four aſtringency of the Darkneſs, is their right food.

57. For one Eſſence nouriſheth the other, ſo that it is an Eternal Band: and ſo the Devils and damned ſouls are only living Spirits in the [d] Eſſences of the Eternal Original: out of which they are alſo created: for the *Matrix* is the original *Genetrix*, which continually generateth itſelf out of the Eternal Will.

[d] Or eſſential powers.

58. And in that reſpect, [or according to this form or property] God calleth himſelf a *Zealous* [*or Jealous*] *Angry God*, *and a Conſuming fire*; for the fire of this Original is conſuming, for it is the Center of the Eternal Band. Therefore if it be kindled in the four ſharpneſs, it conſumeth all whatſoever appeareth *Eſſentially* in the four Forms, (you muſt underſtand, all that which is not generated out of their ſource [or property,] for the Devils are from the ſame ſource or property, *it cannot conſume them*, for they are crude [that is] without a body) as may be ſeen by the ſacrifices of *Moſes* and the children of *Iſrael*, which the fire devoured, as alſo by *Elias* and the two Captains over fifties, in that the fire of God twice devoured fifty, when *Iſrael* was led in the ſource of the Father by the Word: [when *Iſrael* was diſobedient to the light and Word, and *thereby were given up* to the Wrath of God.]

59. And now I will further ſhow you the form of the Deity, that you may ſearch through the *Ground* of the Eternal Life, and learn to underſtand what the Eternal Good, and what the Eternal Evil is; as alſo that which is [e] Mortal in this world: and that you may learn to ſearch and *know the Will of the higheſt Good:* as alſo what God, Heaven, Hell, the Devil, and this world is, and what is to be done therein.

[e] Or Tranſitory.

60. *John* the Evangeliſt writeth very well, alſo deeply and clearly, that *in the beginning was the Word, and the Word was God, and all things were made by it:* for the Word revealeth the Deity, and generateth the Angelical World [which is] a Principle in itſelf: which is to be underſtood as follows.

61. The firſt Eternal Will is God the Father, and it is, to generate his Son, *viz.* his

Word; not out of any thing elſe but *out of himſelf:* and we have already informed you about the Eſſences, which are generated in the Will, and alſo how the will in the Eſſences is ſet in Darkneſs, and how the Darkneſs (in the wheel of the Anxiety) is broken aſunder by the flaſh of fire, and how the will cometh to be in four forms, whereas in the *Original* all four are but *one*, but in the flaſh of fire appear in four forms: as alſo how the flaſh of fire doth exiſt, in that the firſt will doth ſharpen itſelf in the eager hardneſs, ſo that the *liberty* of the will ſhineth in the flaſh. Whereby we have given you to underſtand, that the firſt will ſhineth in the flaſh of the fire, and is conſuming by reaſon of the anxious ſharpneſs, where the will continueth in the ſharpneſs, and comprehendeth the *other Will in itſelf*, (underſtand in the Center of the ſharpneſs,) [f] which is, to go out from the ſharpneſs, and to dwell in itſelf in the Eternal Liberty without pain or ſource.

[f] Which other or ſecond Will.

62. Therefore we now alſo give you to underſtand; that the *other* re-comprehended Will, to go out from the ſharpneſs, *is free from Nature*, viz. from its wrathfulneſs: for it ſtands in the Center, in itſelf, and retaineth all the virtue and form of the [firſt] Center, out of all Eſſences in itſelf: for it is the virtue and power of the *firſt* will, and is generated in the firſt will, and maketh (in the Liberty of the firſt will) a *Center* of an Out-birth [or procreation], incomprehenſible by the four forms in the firſt will. And this other generated will in the firſt will, is the *Heart* of the firſt will, and is in the firſt will as a *Word*, which moveth in itſelf, and remaineth Eternally in the Birth of the firſt will; for it is his Son or Heart: and is ſevered [or diſtinct] from the firſt will, in that it hath a *ſeveral Center in itſelf.*

63. Now the Father, *viz.* the firſt will, expreſſeth all things, by this Word (as out of the Center of the Liberty); and that which proceedeth from the Father by the Word (*viz.* the Spirit and power of the Father in the Word) formeth that which *is expreſſed*, after a ſpiritual manner, ſo that it appeareth as a Spirit.

64. For, in the four *Matrix* (*viz.* in the *Fiat*) all is comprehended, and the Spirit of the Word formeth it in the *Center* of that Eſſence, wherein the Father moveth and expreſſeth by the Word, ſo that it is, and remaineth to be an Eſſence. For whatſoever is formed out of the Eternal, is Spirit, and is Eternal, as the Angels and ſouls of Men are.

65. But becauſe it may happen that we ſhould be as one that is dumb to you, and hard to be underſtood, in this deſcription, (for the underſtanding and apprehenſion of it is not in the *ſubtil* ſpirit of this outward world;) we will therefore ſhow how *the other Three Heavenly Forms are Generated* [being together with the four fore-mentioned forms, the ſeven forms or Spirits of Nature] in which [three forms] eſpecially, God, the Kingdom of Heaven, Paradiſe, and the Angelical world, is underſtood; to try whether it might be brought into the mind of the Reader.

66. You muſt not underſtand it, as if the Deity had a beginning, or were ſubject to any alteration, *no*; but I write in what manner it may be learnt and underſtood, *what the Divine Eſſence is:* for we can bring no Angelical words: and though we could uſe them, yet they would appear in this world no other than Creaturely, and *Earthly* to the earthly Mind. For we are but a part of the whole, and cannot ſpeak [g] the total, but in part, which the Reader *ought* to conſider.

[g] That which is perfect.

67. For the Divine Mind in the Heart of God, that is only total [or perfect], but elſe there is nothing total, for without that, all ſtand in the Eſſences, and God only is *Free*, and nothing elſe; and therefore we ſpeak but in part, and comprehend the total in the *Mind:* for we have no tongue to expreſs it, we only bring the Reader to a [h] Ladder, [he muſt go up himſelf.]

[h] Which reacheth to heaven.

68. If we will *rightly* ſpeak or write of God, we muſt ſpeak of the Light, and of the flame of Love, for therein is God rightly underſtood.

69. We cannot ſay, that the ſource of the fire is Light, we ſee it only *ſhine* out of the Fire. Thus now we have informed you concerning the Original of the Fire, how it

it is generated in the wheel of the Eſſences, in the hard anxious ſharpneſs, and receiveth its ſhining out of the Eternal Liberty, where the liberty is driven on in Nature, ſo that the liberty becometh a ſource [or property,] *which is Fire.*

70. So alſo we have mentioned, how the flaſh inſtantly preſſeth through the wheel of the Eſſences, and maketh a Croſs, and then the wheel of the Eſſences turneth round *no more*; but ſtandeth wavering in the ſound [of the crack,] and all Eſſences receive their virtue and ſtrength in the flaſh of the Croſs: for the flaſh preſſeth right through, and divideth the Eſſences of the wheel: and the Eſſences preſs through [i] flatly upon the flaſh: for the flaſh is their Spirit, which in the four aſtringency maketh a Brimſtony Form.

[i] Squarely. Croſswiſe on each ſide.

71. Thus the *birth* ſtandeth ſquare like a Croſs, and hath beneath the Center of the Birth, which driveth up the flaſh aloft, and ſo the whole Birth is as a ſprout, where the *fire* driveth up, and the *Eſſences* haſten after the Fire-Spirit, as their own ſpirit, which attracteth and deſireth them, for they are its food and nouriſhment, and it is their life, and one is *not* without the other.

72. Now underſtand us concerning the Crack of the Fire, for it is horrible and conſuming, and overcometh all the Forms of all the Eſſences: for as ſoon as the *twinkling* beginneth, all the forms of the Darkneſs are conſumed, and the dark four aſtringency (*viz.* the ſtern Death) trembleth at the life, and falleth back as dead and overcome, and of hard becometh feeble and weak; and ſo becometh heavy, as being impotent and not [k] fixt in itſelf; and *thence* cometh weight in Nature. For the four aſtringent *Matrix* becometh thin and light, and a Water-Spirit, from whence the Water is Generated.

[k] Not able to ſubſiſt.

73. And now this Crack of the four aſtringency in the Dark Death, is a Crack of *Great Joy*, for of dark it becometh light: and now when the flaſh twinkleth in the four aſtringency of the ſting, the ſting is terrified much more than its mother the four aſtringency, and yet it is no hoſtile crack or terrifying, but a very joyful crack or terror of exulting, that its *mother* is ſo thin, pliant, and ſoft, whereby the ſting *loſeth* its fiery propriety, and in the Liberty of the Eternal Will (in the Center) becometh white, clear, light, amiable, and joyful; and herewith ſpringeth up *the fifth form of Nature*, viz. the friendly *Love.*

74. For there the flaſh deſireth with great longing to have its *mother* for its food, and here is the true original of *Life*; for it is the kindling of the Light in the four aſtringent *Matrix*, where the ſevere tartneſs is turned into meekneſs: and you ſhould rightly underſtand it here, that it is not ſo, wholly in the Center of its being; but (as I may ſay in a ſimilitude) it is as if Oil were generated in the Meekneſs, out of which the Light ſhineth conſtantly, and remaineth for ever, in which the flaſh loſeth its propriety, and ſo out of its form a ſhining and light is produced, wherein there is a [l] *diſtinct Center*, out of which the Great Joy ſpringeth up; and yet the firſt four forms keep their own Center to themſelves: for the Darkneſs remaineth as an incloſed thing, *and the Light ſhineth in the Darkneſs, and the Darkneſs comprehendeth it not.*

[l] Or ſeveral.

75. Thus there are *two* Principles; which are therefore two, becauſe the Meekneſs exiſteth out of the firſt Eternal Will, which [Will] is *free* from the Matrix [or Nature] and is as thin as if it were nothing, and is ſtill and quiet. Now that which is ſtill and without a being in itſelf, that hath *no darkneſs* in it, but is merely a ſtill clear light Joy, without Eſſence; and that is the Eternity which is without any thing, and is called God, above all other things, for there is nothing *Evil* in it, and it is *without* a Being.

76. Underſtand us thus; God the Father is ſo in himſelf, but *without* a Name, for he is in himſelf the light clear bright Eternity without a *Being*, if we ſpeak merely of the Light of God.

77. But ſince he *will not* be without a Being, therefore we conſider his will, which he conceiveth in himſelf, out of nothing, but merely out of and in himſelf; and we underſtand the deſire [is] in his will, and [that] in the deſire [there is] the Center of the *Genetrix*, wherein the Being is Generated.

78. Now the Eternal *Genetrix* desireth nothing but the Word, which doth create in the Genetrix: for the Eternal still and light Joy, *createth nothing*, but is merely still and light; for where there is no darkness, there is mere light without alteration; but the *Genetrix* in the desire maketh the attraction, so that there is a Darkness, which is Eternal, wherein Nature is Generated; as is mentioned before.

79. And now the Eternal Genetrix, in the first longing, desireth the Liberty, *(viz.* God, and not the Darkness, in itself: for he willeth not her, but the *Word* which createth in the longing of the Genetrix: and yet there can be no Genetrix without the attracting, which impregnateth itself in the will, in which impregnation the Center of the Nature doth consist: and there would be no *Word*, if there were no *Nature*.

80. For the Word taketh its original in Nature: and we here give you highly and dearly to understand that *two words* are Generated in Nature: *one* is the first Center of the Genetrix, in the stern Wrath, to express the strong might of the Mother of the first four wrathfulness in the fire: which is here called the Nature of God the Father, which he thus generateth in his still Joy, in the conception of his will, without touching the Liberty of the Light.

[m] God the Father.

81. And the *other* Word, [is that] which [m] he generateth out of Nature, out of the Meekness; understand [that] wherein the Eternal Liberty of the Light is which is called God, which is [n] out of Nature, and so the dark nature *disappeareth*, [which is] still in the fire of the sharpness, as is mentioned before, and yet the four astringency (in its own dark propriety) is terrified, and loseth its eager propriety.

[n] Or ariseth out of Nature.

82. For the flash maketh the dark stern Might *thin* again, and so a sprout springeth up therein out of the innumerable Essences, and this is the virtue or power of the *second Center*: for in this springing up there is a Love-desire, and the Eternal Light catcheth hold of the Liberty [o] without Nature; so that the Liberty [o] without Nature kindleth in this *Love*, and becometh a burning Light, wherein the Glance or *brightness* ariseth.

[o] *Extra Naturam.*

83. For there is *no* Glance [o] without Nature, though indeed there is a *light* pleasant habitation: but the Glance ariseth first from the sharpness: and yet in the springing up of Love there is *no sharpness* that is perceptible, though indeed it is really; and so it is a Birth of Joy, and a right fulfilling of the first Will, which is God's, which he putteth into desiring, and so Generateth Nature, and *out of Nature* [he generateth] the sprout [or word] of Love.

84. Thus the second Sprout (or Word) of Love dwelleth in the First Will, and is its right *fulfilling* which it [p] desireth: for [q] it is meek, pleasant and friendly, and is the virtue and heart of the first Will, from whence the Eternal Desire continually [r] is *sprouting* and subsisting.

[p] Or wherein it is well pleased.
[q] The Love.
[r] Or Expresseth its Essential Word.

85. And thus the Light breaketh open the Gates of Darkness, and the loving Sprout [or second Word, which is the heart of God] *springeth up* out of the Dark Nature, and dwelleth in the Eternal Stillness of the Father, and is called his Son: for the Father Generateth him out of his Eternal Will; and herein is the Glance [Lustre, Glory, or Majesty] of the Father *manifested*, which otherwise (in the first Will in the Dark Nature) appeareth only in *Fire*; but in the second Center, [it appeareth] in the Love in the Light; and here Love and Enmity ought to be considered, and how they *oppose* one another.

86. For Love is Death to Wrathfulness, and by its shining taketh *away* the Power of the Wrathfulness. And here the Power of God in Love and Anger, is rightly to be considered.

87. But that the Love may thus be Generated, is caused by the *first* Will from the still habitation; for the still and clear habitation, which is without a source, desireth no fierceness, and yet causeth fierceness: and if the fierceness were not, there would be no sharpness; and so the *second* Center (of Love) would not be generated, out of which the

ſupernatural light ſhineth, where then the Name of God the Father and of God the Son exiſteth.

88. For if the Eternal Liberty did not Generate the Being of Nature, there would be *no* Father, but a mere nothing: but ſince it *doth generate* the Being of Nature, therefore the *Generator*, whence it is Generated, is *called* Father.

89. Thus *the Light ſhineth in the Darkneſs, and the Darkneſs comprehendeth it not*, as *John* ſaith; and thus Light and Darkneſs are oppoſite one to another, and ſo the Light is *Lord* over the Darkneſs: and it is an *Eternal Band*, where one would not be without the other: and here we are rightly to conſider the Enmity againſt the virtue of the Light of God, how each of them taketh its original.

90. For the Darkneſs *holdeth* in its Center, ſour fierceneſs; ſtinging Anguiſh in the Brimſtone-Spirit; woe in the flaſh of fire; great fire in the Breaking Wheel; aſcending of the Eſſences in the flaſh of the Might of the fire: and yet there is *no* flying out, but it cauſeth ſuch a will [of flying out, or flying away,] and that is a Spirit, and it is the *Band* of Nature, which God the Father Generateth in his Will, wherewith he manifeſteth himſelf in the Eternal *Stillneſs:* whereas otherwiſe there would be *nothing:* and herein is *God* the Father (with his Might and fiery ſharpneſs) *an angry* Zealous *Jealous God, and a Conſuming Fire.*

91. Let this be ſhown you, O ye *Philoſophers*, which (from the Counſel of God) is *opened to you* in the Seventh Seal, *in* [r] *Ternario Sancto.*

[r] The ſeventh Seal is the Holy Ternary.

92. Thus the *fountain* of Love is a claſping and keeping in of the fierce wrathfulneſs, yea an overcoming of the fierce Might: for the *Meekneſs* taketh away the property of the fierce ſour hard Might of the Fire; and the *Light* of the Meekneſs holdeth the Darkneſs captive, and dwelleth in the Darkneſs, [without being comprehended by the Darkneſs.]

93. And thus the fierce might *willeth nothing elſe* but the fierceneſs, and the [t] ſhutting in of Death; for the fierce ſourneſs is the ſhutter up in Death: and the Meekneſs *preſſeth forth* as a ſprout, and groweth out of Death, and overcometh it: and maketh the Eternal Life, and turneth Enmity into Love.

[t] Or to ſhut up in Death.

94. Let this be a Light unto you, O ye *Theologiſts* [or Divines:] and conſider the writings of the Saints *better*, and behold the Wonders of God with other Eyes. Conſider what God is, in Love and Anger: and obſerve how *two Principles* ſtand open, where each is deſiring; deſiſt from the Natural Wiſdom of this world, and conſider the Eternal Nature, and *ſo you ſhall find God and the Kingdom of Heaven.* Your [u] Laws will not do it: if you would know God, another manner of Earneſtneſs [or Zeal] muſt be uſed [than to make Concluſions in Counſels and Synods;] you muſt *go out from* [w] *Babel*, that you may attain the Center of the Son of God: and ſo you ſhall be *born* [or Generated] in Meekneſs and in Love: and then you *may* feed the ſheep of Chriſt: otherwiſe you are *Thieves* and *Murderers*, and ſtep into the Center of the fierce Wrath, where you do nothing elſe, but *devour the ſheep of Chriſt*, with your blowing up of helliſh Fire. O how falſly do you deal againſt Love: how will you appear, when the Sun riſeth, and when you ſhall ſtand in the Light; it ſhall hereafter be ſet before your eyes.

[u] Canons and Ordinances.

[w] From wrangling contentious diſputation.

The Third Chapter.

1. AND now if we will dive into the bleſſed *Birth of Love*, and ſearch how it is Generated, and where it hath its Original, we muſt ſearch the Center inwardly, and ſet the *Sixth form of Nature* before us, viz. *Mercury*, wherein the ſound [ſound or noiſe] is Generated: and ſo we ſhall find, (in the Generating of the Love,) the tune, ſound and ſong, as alſo the *five Senſes*, Seeing, Hearing, Smelling, Taſting and Feeling; wherein the Life is underſtood; as alſo Pain and Torment, Joy and Love; deſire to Good, and deſire to Evil; though in itſelf in nature nothing is to be rejected, [or is in vain,] both muſt be, elſe God would not be manifeſted, and all would be as a ſtill *nothing*: and the whole Being is together in the Eternal God; none hath made or Generated any thing for him: he alone, in his Eternal Will (which is himſelf) maketh the [x] *Genetrix*; he only is the Eternal beginning, and compriſeth the Center to the Genetrix, which maketh the Eternal Mother of the *Genetrix of the* [y] *Eſſence of all Eſſences*.

[x] Pregnant mother or womb that Generateth all things.
[y] Being of all Beings. *Ens Entium.*

2. For God hath no beginning, and there is nothing ſooner than he [or before him,] but his Word hath an [z] unſearchable beginning in him, and an Eternal [z] unſearchable end: which yet is *not* called *End* rightly, but Perſon, *viz.* the Heart of the Father: for it is Generated in the Eternal Center, not as a Form of the Center (which belongeth to the Center) but as a ſprout of another Center out of the firſt Eternal [Center.]

[z] Groundleſs, or bottomleſs.

3. Therefore he is the Son of the Firſt; and is rightly the *flame* of Love, and the Glance of the Father in the Eternal Will, and the ſecond Mother [or Matrix] of the Genetrix, *viz.* the Angelical World out of himſelf, is *a Principle*, which is called the [a] Mercy of God: out of which *Center* goeth forth the Virgin of the *Eternal Wiſdom of God*, by which God hath created this World, *viz.* the Third Principle, (with all Creatures and things) out of the Firſt [Principle.]

[a] *Barmhertzigkeit*, Mercifulneſs.

4. And we would have the Reader faithfully warned, that he ſhould not ſeek our meaning in *the Wiſdom of this world*; but in the Light of the Eternal Nature, whither we would have him directed alſo, (*viz.* into the new *Regeneration* in the life of Chriſt) elſe we are but dumb to him, and not to be underſtood: and without that [*New Birth*] he ſhould leave theſe writings uncenſured; or elſe he eateth the food of the firſt Center; and his ſcorn will *gnaw him* in the Center of his own life.

5. We will readily vouchſafe him the Light; and for that *end* this hand hath ſet down the *Deep* [b] Myſteries, not for any advantage that can be expected, but for the [c] *Lillies* ſake, and for the ſake of the Angelical world.

[b] *Arcana.*
[c] The children of wiſdom.

6. Here mark exactly: you will ſee that which you have not ſeen ſince the heavy fall of *Adam:* and thereby conſider what it ſignifieth, and what appeareth with it; and tread not in the footſteps of the *proud Phariſees*, *who Crucified Chriſt*, and remained *blind* in the Day-light, or elſe the ſame will happen unto *you*.

7. And look not upon the Hand of this Pen, it can do nothing; but upon the [d] *Center*, out of which the light ſhineth; it ſhineth *not only* out of this Hand, but *in the whole world*, as an opened Seal in the Eternal Center: *every one* may apprehend it, it is not only without him, but in *him:* and there is no more to be ſaid, but to fly open, and ſpring with Jeſus Chriſt, and put forth a flower out of this world into the Angelical world: of which we will here ſpeak, and ſhow you *the Eternal Being*.

[d] Ground or Foundation.

8. We have ſhowed you above, the *Birth* of the four forms of the Eternal Nature, and thereby have ſignified how they are Generated out of the Eternal unchangeable Will of the *Liberty* of God: where we have declared to you alſo how the Eternal Liberty with-

out Nature is a *ſtill* light habitation, yet without Glance [or Luſtre;] alſo how the Eternal Light Liberty, is ſharpened in the four hard fierceneſs, ſo that it appeareth as a flaſh of Fire, where then it diſſipateth the Darkneſs, and taketh away the power of the fierceneſs, and ſo getteth a *conſuming Glance*, or fiery ſplendor, by reaſon of the terrible ſharpneſs; where then the four *Matrix* becometh an anxious *Genetrix:* and being feeble, (by the flaſh's taking away its power,) it becometh Eſſential: and the flaſh catcheth hold of its Eſſential Form in the *Anguiſh*, (that is, the Brimſtone-Spirit) which is the *body* of the Flaſh, out of which it burneth and ſhineth.

9. And then [we have ſhown alſo] how the Wheel of the Eſſences, with the flaſh of the four overcoming, is [e] upheld: and how the Center is like that of a [f] Croſs-wheel, and how all ſtandeth in the founding of the Eſſences, like a Sprout: where then the wheel driveth only *upwards:* and therefore it is that the ſource of the Fire flieth upwards, for all the forms of Nature fly after the Fire; and the fire flieth from them; for it willeth to be free, being it is originally proceeded out of the Eternal Liberty, but yet it cannot [be free,] becauſe nature withholdeth it, by the ſharpneſs which ſubſiſteth in Nature.

[e] Or preſerved.

[f]

A wheel with four ſpokes acroſs.

10. And then alſo we have ſhown you, how the Crack of the fire killeth the fierce property of the four *Matrix*, whereby it is overcome, and falleth back; from whence cometh [g] weight in Nature, and the matter of every thing. And then, how the flaſh in the overcoming *twinkleth* [or loſeth its ſtrength] where then (in the Meekneſs) it is ſo terrified, that it loſeth its fiery property, and becometh clear or bright, which is the ſhining of its light, where the Glance taketh its Original. And how the Eternal ſtill Liberty taketh the Glance as its own; and how the firſt Will is herein ſatisfied (according to its deſire) with that which it would have in the Original in its deſire.

[g] Or Ponderoſity.

11. And ſo when the firſt deſire, (together with the Generated Eſſences) is *filled* with the Glance of the Light, then all the Eſſences (which have *laid hold* on the Light) ſtand in the firſt deſiring will, and the will thereby becometh *triumphant*, and full of joy, that the child of Light is generated in it: And here the ſecond Center flieth open in the Joy, where the Love is the [h] fire of the Center; and the Love-deſire of the firſt will, attracteth the Joy, and the Light ſhineth out of the Joy: And ſo this precious *Holy Birth* remaineth upon the [i] Croſs-wheel, where the Wheel of the Eſſences moveth [k] in the Croſs; and the Joy (*viz.* the ſource of the Fire) flieth upward, and the Center retaineth it.

[h] Its Central Fire.

[i]

12. And ſo there the *New-born* Will goeth forth with power and [l] Wonders; and *eſtabliſheth* the firſt will of the Liberty of the Father, with the Center of the Love-Birth of the Son: for this Birth is the Word of the Heart of the Father, which he ſpeaketh out of his [m] Eſſences: and that which goeth forth out of the Love, is the Holy Spirit of the Word, which formeth the [m] Eſſences; and this is together the Ternary in one Eſſence [or *Trinity in Unity.*]

[k] Or in the Center of the Croſs.

[l] Or Miracles.

[m] The flowing Eſſential powers or faculties.

13. And ſo now, when the *Center* in the Word flieth open in the virtue of the Light out of the Love; then one form embraceth the other with very friendly deſire: for the *firſt will* is deſiring, and maketh the Center, as is declared before concerning the Wrath, *ſo* alſo it is *here with the Love* [n]; and inſtead of the ſtriving contrary will, there is nothing herein but an embracing and acceptable reliſh: For when the Wheel of the Eſſences is founding, the ſixth form is Generated.

[n] It makes its own Center too.

14. For the fourneſs retaineth its fierce might *well enough* in the ſharpneſs of the Love; but indeed it is very ſoft; and in the *ſixth form* maketh voices, tunes and ſounds, ſo that in the founding, the Eſſences *hear* one another: and with the Eſſences of the wheel in the aſſimulation [infection or mixture] they *taſte* one another; and in the deſirous Love they *ſmell* one another: and with the breaking through of the ſource, they *feel* one another: and in the Light, they *ſee* one another: and ſo there is a living form of the Spirit, which goeth forth as a life, in all forms, and it [the Spirit] is the ſtirring of the voices in the Eſſences, which make the [o] *ſenſes*, or ſtars.

[o] Thoughts or conſtellations.

15. Thus the true [p] inſuperable Love-deſire, *ſpringeth up* in the firſt will, which is called Father; for in the Center of the Son, out of the Father's ſharpneſs, the Glance is Generated, which is a very friendly deſire, to *turn* the Wrath of the Father into Love: For when the Eſſences of the Father taſte the meekneſs in the [q] Light, then they are all ſtirred, and it is a mere lovely deſire, pleaſing reliſh, and friendly well doing; and the form *Mercurius* is indeed the Word: which in the dark Center, is a poiſonous woe and anguiſh; but in the virtue of the Light it is the ſource of Joy: and affordeth voices, tunes, and ſounds, but not like the [r] ſound in the fire in the First Center.

[p] Or inexpreſſible.

[q] Or Love.

[r] Or Noiſe.

16. Thus, my dear Mind that readeſt this, underſtand, and take our meaning right, and conſider, what we mean in this Deſcription. We mean *not* two Gods, that are one againſt another, but one only God in Ternary, or Trinity of Subſiſtence, in his Eternal Birth, or *Geniture*.

17. In the word *Ternarius*, is to be underſtood in the Language of Nature rightly the Divine Birth in the ſix forms in Nature, *which are the ſix ſeals of God.*

18. But when I ſay *Ternarius Sanctus*, then I have therein the number Three in *Seven Forms*, wherein the Angelical world is comprehended, which ſtandeth in the ſeventh Birth. Not according to the [pronunciation of] the Latin Tongue, but according to the [pronunciation of] the Language of Nature, from *whence all things have taken their Names*, which our *Philoſophers*, in the Schools of the *Third Principle* of this world, do not underſtand; [but the *Theoſophers* of the School of *Pentecoſt* underſtand it well.]

19. For when I ſpeak of the Wrath and of the Anger of God, I mean not any thing that is *without* God; neither do I mean thereby the pure *Deity* which is unchangeable, and in Eternity is nothing elſe but *Good*; and is *not Nature:* but the *Word* is generated out of the Nature of the Father, as *another* or ſecond ſprout, which is not comprehended in Nature; and therefore it is even *another Perſon*, and yet is Generated out of the *Firſt*.

20. Underſtand, that the firſt will, which is without Nature, is *free* from Nature, but Nature is Generated in its deſire: and now therefore the ſecond will (which goeth forth out of the firſt, out of Nature as a proper Center of its own) is alſo *free* from Nature: for it dwelleth in the firſt Will, which is called Father, in the light Eternity, and it is the Glance, [or brightneſs] power, ſtrength, and being of the light Eternity; or elſe there would be *therein* no being, but a light ſtill habitation, without being or [s] operation.

[s] *Wandel*, communion, or converſation.

21. But ſince it would be manifeſted, it *muſt* needs *create* a will which is deſirous, and yet there was nothing to be deſired but the powerful *Word:* and yet *that* was not in the ſtill Eternity neither: and therefore the *ſeven* Forms of the Eternal Nature muſt be Generated; *which are the ſeven ſeals of the Son of God, as the* [t] Apocalypſe *witneſſeth*, and thence from Eternity the powerful Word is Generated; which is the power and virtue, the heart, the life, and being of the ſtill Eternity.

[t] The Revelation of John.

22. And ſince it is generated out of the ſeven ſeals or Forms of Nature, therefore it is the Maker and *Creator* of all things out of the being of Nature: for there is nothing elſe that can overpower the Nature, but only the effectual powerful Word in the Light, that only can overcome the Wrath. (*He only hath the Key that can open and break the ſeven Seals of the wrathful Nature of the Father, and open the Book of life of him that ſitteth upon the Eternal Throne. Read* Apocalypſe 1. *it is juſt ſo.*) For as ſoon as the wrath *twinkleth*, that is a *diſſipating* of the Darkneſs, and taketh away the *power* of the fierce wrathful anguiſh, and is *rightly called* the mercy [the [u] *Barmhertzigkeit*] of God.

[u] Mercifulneſs, warmheartedneſs.

23. For *Barm* is the light twinkling in the Center, out of the light Eternity; where the *Glimpſe* captivateth the ſtern hard ſour or harſh bitter anguiſh, and terrifieth it with the Glimpſe, and taketh away the power of the fierceneſs, and *turneth* it into meekneſs: *Hertz* is the flaſh, that hath captivated the four forms, where the Glimpſe of the Eternity is ſharpened, and thence forward hath the four forms in it, which [Glimpſe] moveth upon the Croſs in the Center, and maketh *another Center* in itſelf: *ig* is the converting

of the flash into the light of the Glance or Brightness, wherein the *fifth* and *sixth* forms are Generated, *viz.* the Love, and the Joy, wherein the [w] Potency of whole Nature doth consist: and without these two forms, Nature would be a wrathful, harsh, and cruel Death: but the light maketh the Love, and also the desire of the sixth Form; wherein consisteth the life, with the understanding: *Keit* is the Eternal Entrance, and the ascending over the Nature of the four Forms; and an Eternal inhabiting of the still Eternity; and a *satiating* or fulfilling of the first will, which is called Father.

[w] Ability, or Possibility.

24. Thus the *second Birth* is called the Son of God, the Word of God, the Power of God, the Love of God, the Life of God, the Wonder of God: and is itself the Essence that manifesteth every Essence [or thing.]

25. My beloved seeking Mind, I would willingly write it in thy *Heart* if I could. Behold! *all is but one only God.* But you ask then, whence cometh *Evil?* therefore you have an information concerning that, in this high description: for you see in all Creatures, *evil*, poison, and bitterness, as also *Love*, and [x] Desire: therefore consider now how Nature is such an earnest [or eager] thing.

[x] Or Delight.

26. But as the Heart of God allayeth the fierceness of the Father in his Nature, and maketh it *kind* and friendly; so also doth *the Light of the Sun* to all things in this world, which *all* have their original out of the Eternal Nature.

27. For if the fierceness were not Generated in the Eternal Will, there would be no Nature, also there would not, in the Eternity, be generated any heart and power of God, but it would be an Eternal Stillness: But since the *Eternity* doth desire the *Life*, it cannot be generated any other way: and being it is thus generated, it is therefore most beloved Eternally: and therefore the earnest strong Birth may not, nor *cannot cease in all Eternity*, in respect of the life, which is the Spirit of God.

28. Therefore behold thy self and all Creatures, and *consider thy self*, consider also Heaven and Hell in the anger and wrath of God: and thou shalt find it *thus*, and no otherwise. Though indeed here we need an Angelical Tongue, and thou an Angelical Light in the Mind, and then we should well understand one another; *this world apprehendeth it not.*

Concerning the seventh Form of the Eternal Nature.

The Revealed Gate of the Essence of all Essences.

29. MY beloved Reader, if you would understand the *High Mysteries*, you need not first put on an [y] *Academy* upon your Nose, nor use any [such] *Spectacles*, nor read the Books of many Artists and Scholars: for the High Mysteries are not to be sought after, searched out, and found, *only* in the High Schools or Universities: whatsoever Reason seeketh in the Art of this world, *without* the divine understanding, is vain and fictitious; it findeth nothing but this world, and not half of that neither; it always goeth round about in seeking, and findeth in the end only Pride and hypocrisy, in finding *the Wisdom of the World.*

[y] Or University.

30. *Seek* you nothing else but the Word and Heart of God, (which is *Incarnate*, or become Man) in the Crib among the Oxen in the Stable, in the dark Night: if you find it, you find *Christ* (viz. *the Word, in the Father)* together with the Father, Son, and Holy Ghost: Moreover, the Eternal Nature, also the Angelical World and Paradise: and then you will find your Reason (which hath so long led you reeling, as a drunken Man) to be very blind. You *need not* break your Mind with high thoughts, for with such high fancies and conceits you will not find the *Ground:* do but only incline your Mind and Thoughts, with your whole Reason, into the Love and Mercy [the *Barmhertzigkeit*] of God, so that you be born out of the Word and Heart of God *in the Center of your Life*, so that his light shine in the light of your life, that you be one with him.

31. For *Jesus Christ*, the Son of God, the Eternal Word in the Father (who is the Glance, or Brightness, and the power of the Light Eternity) must become Man, and be born in you, if you will know God: otherwise you are in the dark Stable, and go about groaping and feeling, and look always for Christ at the right hand of God, supposing that he is a great way off; you cast your Mind aloft above the Stars and seek God, *as the Sophisters teach you*, who represent God, as one afar off, in Heaven.

32. But as the Devil would (in his fiery source [or property]) fly up above the Heart of God, and yet *remaineth* still in the four forms in the Eternal Nature in the Darkness, so it is also with blind Reason, which sitteth in the dark, and seeketh God in the Darkness.

33. If you would find him, seek him in his source or *property*, which is *every where*; all is full of God, and he shineth in the Darkness; *God is in your dark Heart*, though in another Principle: *knock*, and it shall be opened unto you; the Holy Spirit of God is the *Key* in the *Center:* go out from the desire of the Flesh, in a true earnest Repentance, and put all your will, reason, and thoughts into the Mercy [the *Barmhertzigkeit*] of God; and so the *Word* of God *(viz.* his beloved Heart) *will get a form in you:* and then you stand before the Crib where *Jesus* is born: and then incline yourself towards the Child, and offer him your heart, *and Christ will be born in you.*

34. And then you must *first* go into *Jordan:* and the *Holy Ghost* will baptize you: and there the *Heaven* standeth open to you, and the *Holy Ghost* hovereth over you: but you must go into the *Wilderness*, and *be Tempted of the Devil* (understand it right: the Devil will make attempts upon you, and will often lead you into the *Wilderness* of the world, and pass before thy soul *into thy fleshly Heart*, and bar it up.) And then great Earnestness is required, to break asunder the Center of the Devil: you shall many times *not see* Christ, the Devil will deny him to you, [insinuating] that he is not become Man in you: for you stand thus, as a Light in the Center, *begirt* with Darkness, and you are a Sprout in the Light of God, [sprung] out of the dark stern Nature.

35. Therefore consider; look to it; and stand fast; as *Christ* did: Do not as *Adam* did, who suffered himself to be brought *into lust*, *by the Spirit of this world*, and brought us into the fleshly Darkness.

[a] Or do Miracles.

36. You must with Christ, be persecuted, scorned, and contemned, if you will [a] move in the *Wonders* of God: *and if you continue in him, he continueth in you:* and then you may seek what you will, you *will find* whatsoever you desire: else you seek in the Deity in vain; and when you have brought things to the highest, you find only that which is *in this* world. Take this, that is set down for a warning, and so you will seek, *find* and know, that which is hereafter written, *concerning* the seven Seals *of* God *and of* the Lamb.

[a] Note.

37. But because we may be hardly understood by the Reader (though very easily understood by those that are *Born* of God) and our intention being no other than to show the way to the blind: [a] therefore we will show you the *Revelation* of *John* (which is *the Revelation of Jesus Christ*) with the Seven Spirits, and Seven Seals of God: wherein the whole Deity (in the Humanity) hath revealed itself; and together with the Person of the Wisdom, hath shown the Essence of the Number Three in *Ternario Sancto:* whereby the Deity is seen not only in *Ternario*, but also in the Angelical world.

38. And those that be born of God, will here have their eyes *rightly* opened: therefore let none be *wilfully* blind: for the time cometh, and is already, wherein the *seven Seals* are broken open, and the *Book* of him that sitteth upon the Throne is opened, which the *Lamb* of the House of *Israel* hath broke open, which was slain, and liveth Eternally.

39. And although hitherto the *Revelation* hath continued sealed, and hath not been understood in the ground, by any Man; yet none should conceive and think, that such a thing hath been in the *power* of Man; for it is the Revelation of God, and it hath Seven Seals, which were sealed up, *till the anger of God was accomplished:* and they are the

ſeven Spirits of God the Father, as is mentioned before, concerning the forms of the Birth of the Eternal Nature, which is God's.

40. And now this world, with all that belong to it, as well as man, is *created* as an Out-birth, out of the Eternal Nature; underſtand, out of the ſeven Seals of the Eternal Nature: and God hath created this world for no other cauſe, but that he would, in his Eternal Wiſdom, *manifeſt the Wonders*, which are in the Eternal Nature; for they muſt come to Eſſence, and appear in the light, to his joy, honour, and glory, not only in *this time* of Secrecy, [or hidden myſteriouſneſs,] but *after this Time* alſo.

41. For this Time [from the beginning of the world to the end] is as the ſoil, [or ground,] and is the *Seventh* Seal of the Eternal Nature, wherein the *ſix* Seals, with their Powers and Wonders, diſcloſe themſelves, and *pour* forth their wrath: from whence were Generated and found out, in this world, the Natural Wiſdom, voices, thunders, and ſtrife: wherein men have *always ſought* the Heart of God, and yet *found* the Wonders, out of which have ariſen ſtrife and [b] compulſion [of conſcience,] where one Seal hath been opened after another: but human Reaſon hath not underſtood the *powers* of the Seals.

[b] Or force and war.

42. For when, after the Times of the Apoſtles, men *departed* from the true Love and Humility towards God, and [c] ſought after Wiſdom for their *own Ends*, and made of the Kingdom of Chriſt, a Kingdom of Pomp, Might, and the Glory of this world; then the *Candleſticks* withdrew from *theſe men*, that is, went (in the Father's Nature) into the Seven Seals of God, and forſook the ſeven Golden Candleſticks, the ſeven Seals of the Heart of God, which are the ſeven Seals of the Lamb, which ſhine *bright* out of the Father's Nature; for [d] they were in the hand of the Son of God, who was become Man: as may be diſcerned by the *Image* in the *Revelation*, that the Man *Jeſus Chriſt hath ſeven Stars in his hand, and ſtandeth between the ſeven Golden Candleſticks.*

[c] Went a whoring after their own Inventions.

[d] The ſeven Seals.

43. The ſeven Stars are the ſeven Spirits of God the Father, which are *hidden ſeals*; as I have ſhown you before, how one form is continually generated from another; and that one form would not be without the other; and yet one Seal openeth itſelf after another, and they have *the ſeven Thunders*, *whoſe* [e] *ſpeech is ſealed up*, for they are in the Center of the *Spirit*, but the ſeven Seals are in the *Eſſence:* [or in the Center of the *Corporeity:*] for they are manifeſted through the humanity of Chriſt, therefore the Spirit of God demonſtrateth them in the form of Seven Golden Candleſticks, and they give light in the Father out of the Center of the Son.

[e] That which the Thunders declare.

44. For you ſee, that *there is a Glaſſy Sea before the Throne of the Ancient* [*of Days,*] who is God the Father, and the *Sea* is the ſeventh ſeal, but *opened* and not ſealed; for therein ſtandeth the Angelical World: but the *ſix* ſeals are the *Birth* of the Eternal Nature, which are Generated in the firſt Will of the Father, out of which the Heart or Word of God is from Eternity continually generated, as *a peculiar* Center of its own, in the Center of the *ſeven Spirits* of God; and although the ſeventh ſeal alſo, is in the Father, and belongeth to the Center, yet it is brought to [f] *Eſſence*, by the Word, for therein conſiſteth the Angelical world.

[f] Being or ſubſtance.

45. Therefore, my beloved Reader, thou art to know, that whatſoever is written or ſpoken of God, is *Spirit*, for God is Spirit, but in himſelf ſhould not be manifeſt, except the ſeven Forms make him manifeſt: and therein the Creation of the Angelical world is brought to paſs, and is called *Ternarius Sanctus:* for the number Three [or Trinity] is incomprehenſible; but the Word maketh the *Glaſſy Sea*, wherein the comprehenſibility is underſtood: and it is clearly repreſented to you, in the figure of the *Image*, in the *Revelations.*

46. For you ſee, that *the Image ſtandeth in the midſt of the ſeven Candleſticks, which are the ſeven Spirits of the Deity; and it hath ſeven Stars in its right hand, which are alſo*

the ſeven Spirits of the Deity in the Center of the Father, and the Word hath them in his power, in that it changeth the fierceneſs and conſuming nature into a meek habitation in the Glaſſy Sea, wherein God's Light of the Word ſhineth out of the Word: and then the ſeven Spirits of God ſtand in the Center of the Word in form like unto ſeven burning Torches: and hereby the Deity is pourtrayed unto you, in the *Image* in the *Revelations*.

47. And we give you alſo to underſtand further (as is mentioned above) that the Word (or Heart of the Father) in its *ſeven ſhining Spirits*, is in the Father (in the Center of the Father) as his Heart; and hath the ſeven Stars (*viz.* the ſeven Forms of the Eternal Nature) under its power, and *therefore* the Image *hath them in its Hand*.

48. But ſince all things (that ſhould come to have an Eſſence) *muſt* come forth out of the Father's Nature, and we know alſo that *Moſes* witneſſeth as much, that God the Father made all things by the [g] Word *Fiat*, as by the Word ſpoken, and the ſpeaking ſtood in the *Fiat*; and the *Fiat* is the four *Matrix* in the firſt will of the Father, which comprehendeth and holdeth the Nature, which the Spirit (that is Generated *ex Mercurio*) formeth, which is the Spirit of God: And ſince all Creatures *ſtand* in the Father, and that he is therefore called Father, being a father of every thing; as alſo we Men are his Children; and yet we with *Adam*, being departed from the virtue of the [h] *ſeventh Spirit* of the Word, and with our Imagination are gone into the *Out-birth* of the Father, *viz.* into the Spirit of this world, which cloaths us with corruptible fleſh and blood, and holdeth us captive; therefore we are now in the virtue or power of the *ſeven Stars*, or ſeven Spirits, of the Father's Nature, which *bring* their Wonders in us *to the Light*.

[g] *Verbum Fiat.*

[h] *Alias* ſeven Spirits.

49. For we are the [i] Repreſentation of the Deity, in which the Spirit of God openeth his *Wonders:* and be you rightly informed, God the Father hath begotten us again *in Chriſt*, that we ſhould with our Imaginations enter again into the Word, *viz.* into the *Center* of the light flaming Heart, that the *Holy Ghoſt* might proceed from us again with power and [k] works of Wonder, as may be ſeen by the *Apoſtles* of Chriſt.

[i] Expreſs Image, Similitude, Reſemblance, Portrait or Type.

[k] Miracles.

50. But ſince we have ſuffered ourſelves to be held, by the ſeven *fierce* Spirits of the Father's Nature, out of his Center; and are not with our *Immanuel*, gone forth from our own reaſon and knowledge, and preſſed into the life of *Chriſt*, that the Word in us might [l] *become Man*; therefore alſo all the ſix Spirits of the wrathful Nature, have ſhown their Might and Wonders in us, and have let us go aſtray in *Babel*, ſo that we have not walked in the Love of the Word, in the Life of Chriſt, but *after our own Inventions* in a forged hypocritical *ſeeming holy* conceit, about the Will of God; and have not walked in the Spirit of Chriſt, but in Pride.

[l] Be incarnate.

51. And becauſe the Seekers in the Father's Nature) have found out Arts, therefore they have trodden ſimple Humility under foot: and becauſe, in their own Inventions, they have departed from the Heart of God, and ſo have erected an *Earthly* Kingdom for their *voluptuouſneſs*, therefore all the ſix Spirits of Wrath, have juſtly produced their effect upon them.

52. For though the Heart of God hath ſounded a Trumpet with a Spirit out of its Center, and called upon people to *Repent*, yet they had always rather take delight in their tender *fleſh*, [and delicate life,] and had rather follow the Devil, who hath always from the Anger of God ſounded a Trumpet contrary to it, [*viz.* contrary to Repentance,] and hath ſtirred up *Wars and blood-ſhedding*, of which the *Revelation* teſtifieth in a Figure: And the Spirit of God hath therefore declared the *Revelation*, as a clear Glaſs.

[m] O. emphy our [illegible] Purpoſe and [illegible] ours in [illegible] ſame things.

53. And mark what the Angel ſaid; *Seal what the Seven Thunders have ſpoken.* The voices of the ſeven Thunders out of the ſtern Eſſences, would be well enough *hidden* from us, if we did not [m] put our Imagination into them, and *open them* in us: for in the Center of the Son (in the meek *Love*) they are not manifeſted or revealed.

54. But ſeeing the Word, or Heart of God, is [a] become Man, and that in him it hath aſſumed a human ſoul, to bring us again out of the *wrathful Nature*, into the Glaſſy Sea, *viz.* into the Angelical world, to the wonders of the ſeven Golden Candleſticks; and becauſe we yet lay *hidden* in the ſeven Seals of the Father, *therefore* the [o] Word of God, with its aſſumed humanity, muſt enter again into the ſtern *Matrix*, into the ſharpneſs of Death and of the Anger: And there the Man Chriſt *hath broken* the ſeven Seals in the ſoul of Man.

[a] Or incarnate.

[o] *Verbum Dei.*

55. For the [p] Word of God, or the Heart of God, which became Man, and the human ſoul, which out of the ſeven Spirits of God was breathed into Man, from the Spirit *Mercurius*, (that is, the Spirit of the ſeven Seals, which in the Word, is called the *Holy Ghoſt*, and yet from the Center of the Father, [is called] the Spirit *Mercurius*, viz. out of the ſharp Eſſences, out of the fiery wheel, as is mentioned before; but in the Out-birth of the Father, through the Meekneſs of the Love in the Word, in this world, *viz.* in the third Center, is called *Air*;) hath broken the fierce might in the Center of the ſoul.

[p] *Verbum Dei.*

56. For, when the ſoul of *Adam* went forth out of the Word, and entered into the *Third Center*, (viz. into the Spirit of this world) then the Center of the ſoul was Eternally Sealed up in the *Matrix* of the Wrath, in the ſeven Forms of the wrathful Nature of the Father: and *there was none in heaven, in the Glaſſy Sea, nor in this world, that was able to break open theſe ſeven Seals:* there was nothing elſe in the ſoul, but the Eternal Death in the horrible Anguiſh, and in the Darkneſs.

57. And there the *Mercy* [or *Barmhertzigkeit*] broke forth out of the Heart of the Father, and entered into the human ſoul, and broke the ſeven Seals of the fierce wrath, and kindled *the Light* (which overcometh the Death and the Anger) in the ſoul.

58. Not that the ſoul was *rent out* from the Father's Eſſences, as if it were no more in the ſeven Spirits of Nature; no, that cannot be; all ſtandeth, in the ſeven Spirits of the Father's Nature, yea even the Heart of God itſelf [ſtanding therein;] only, the ſeals of Death, in the fierce wrath, are *broke open*, by the Light of the Heart of God, in the *Center* of the human ſoul.

59. For which, we thank God the Father in *Jeſus Chriſt*, who became Man, and Regenerated us in him to the Light, and Redeemed us from the fierce wrathful ſource [or torment] in the zeal of the Anger, in Eternity.

60. But becauſe we men did not [q] acknowledge ſuch great grace and light, neither did eſteem it, but were pleaſed with the *fleſh of* Adam *and the luſt of this world*, (and though indeed we ſaw, that God, in the Man Chriſt, as alſo in his Diſciples, and in all thoſe that earneſtly clave to him, in the New Regeneration, did great Wonders and Miracles; yet we ourſelves put away *our Candleſtick*, and lived in hypocriſy, and in our own ſeeming holineſs, and in tyranny, and perſecuted Chriſt) therefore he *left us* alſo ſealed up, ſo that we knew his Light no more, but we ſought out for ourſelves ways to God, and would by our own contrived opinions come to God. The Kingdom of *this world* [r] was more acceptable to us, than the Kingdom of God: we practiſed before him nothing but *hypocriſy*, and our heart was far from him: Therefore we muſt alſo, in the Nature of the Father, remain under the ſeals, till the Spirit *Mercurius* [that is, the wrathful ſpirit in the Anger of God, according to which God calleth himſelf *a Conſuming Fire*] hath manifeſted all its Wonders in us.

[q] Accept or embrace.

[r] Pleaſed us better.

61. And the *Revelation* ſhoweth very clearly, how the Spirit *Mercurius* hath opened one Seal after another, and hath poured forth all plagues and abominations [s] in us, and hath brought forth mere contention, wars and malice, mere cunning crafty ſubtlety, deceit, and falſhood, with wonders and powers in us, as indeed he very finely portrayeth us, as an abominable *Beaſt*, *like a Dragon with ſeven Heads and ten Horns, and upon his Horns*

[s] Upon or amongſt us.

ten Crowns, and our formal demure [t] Spirituality, ſitteth aloft upon the Dragon, finely and ſtately trimmed and adorned with a Crown.

[t] Clergy, Miniſtry, or ſuch as have received Ordination: and are therefore called Divines and Preachers.

62. And there you may behold yourſelf, you fair Bride upon the Dragon, do not ſee what you ride upon: is that *Chriſt's* Aſs in lowlineſs, or is it the Devil from the Abyſs? Your own authority, and the climbing up of your *Tyrannical* Power (which you yourſelf have erected) is your *Beaſt*; in that you have ſet up a wicked compulſion, forcing and oppreſſing of poor people; and have lived only in Pomp, State and Pride: your ſpiritual Heart is the beautiful glittering *Bride* upon the Beaſt.

63. Behold, I muſt tell it you! behold yourſelf, you dainty Bride, full of abominations and deſolations; ſince you *account* yourſelf ſo fair: behold, what have you built? Great gliſtering *Houſes of Stone*, into which you enter, and there practiſe *whoredom*, hypocriſy, and diſſimulation: you give God fine words, and your heart hangeth to the *Dragon:* you devour the fat of the Earth, and your Hypocrites muſt fall down before your *Beaſt* and *Dragon*, viz. your tyrannical Power, and worſhip you, or elſe your Dragon will devour them: whatſoever you [u] ſet up muſt be *accounted* Divine.

[u] Ordain, Preach, Teach, or Direct.

64. O how finely are you deciphered: do but behold yourſelf, it is *high time:* do you not ſee, how the Angel throweth you, together with the Dragon, into the Abyſs, *into the Lake of* [*Fire and*] *Brimſtone*; or do you not know your *ſelf* yet?

65. Do you not know, that we muſt be born of God, in Chriſt, and live in the converſation of Jeſus Chriſt? Do you not know that the Word is become Man? We muſt be new-born in Chriſt, that ſo the ſoul may be *a Member of Chriſt:* we muſt all be generated out of one body, which is *Chriſt*; or elſe we cannot behold the ſeven Candleſticks [or Lights] of God in us.

66. To what purpoſe do you ſo much play the Hypocrites with your *ſeeming* holineſs; why do you uſurp [w] *Divine power* in your ſeeming holineſs; you have it *not*, you have nothing elſe but the power of the Dragon, your Antichriſtian *Idol:* if you deſire to have [w] Divine Power, you muſt be (in the life of Chriſt) in God, and ſo you receive Divine Power, to work in thoſe who lift up their heart to Chriſt in God; there you have *the Keys of the Kingdom of Heaven* in the Angelical world.

[w] *Jus Divinum.*

67. Your Laws, Councils, Decrees, Canons, and your ſingular Articles or Opinions, are but mere deceit: the Spirit of Chriſt in God, *will not be bound* to any Laws. Whatſoever you teach concerning your own Power in Heaven, which you appropriate and uſurp to yourſelves (without the New Birth in Chriſt) is all falſe and lies, and the power thereof belongeth to the Dragon [or your own power conſiſteth in the Tyranny of Rulers.]

68. None have any Power in God, except he be born of God in *Chriſt Jeſus*, and ſuch a one *can* open the ſeven ſeals to the inclined heart (which inclineth itſelf to God in Chriſt Jeſus) by his voice and word (which ſoundeth from God,) and can *ſound the Trumpet* into the deſiring Mind.

69. Therefore behold yourſelf in the *Revelation*, in that Repreſentation or Image of your riding upon the *Dragon*. How bravely ride you on Earth, as the Dragon, the old Devil, doth in the ſeven Seals, (which would always ride over the heart of God in the might of the Fire, and yet remaineth *ſealed up* in the ſeven Seals, in the dark Abyſs of the Eternity in the original of Nature, in the wrathful *Matrix)* and ſo you ride alſo.

70. And though the ſeals in the ſoul of Man *are broken in the Death of Chriſt*, yet the Anger of God, with the Spirit of this world, hath ſealed *you* up, and driveth *you* on, that it may accompliſh all its wonders in *you*.

71. Behold, you proud Whore upon the Beaſt! what have you ſought after, ſince the Times of the *Apoſtles*, who walked in the life of Chriſt, and not according to the luſt of the fierce Spirit in the original of Nature, as you do; behold your brave Kingdom that

you have erected in the world, in which you go about to compel men to turn away from God, and to reverence and *worſhip* your laws.

72. Chriſt [x] worſhipped his Father; his ſoul preſſed *in verbum Domini*, into the Word of the Lord, *in the ſeven Golden Candleſticks*, which are the burning Love-Spirit of the Heart of God, in the Father, in the ſtill Eternity; there, in the ſource of the Father, Chriſt wrought great [y] Wonders: for he opened the ſeals of the hidden Myſtery, and *did drive the unclean Spirits out of the* wrathful ſource of the *ſouls*, and ſounded with his Word in the Center of the poor captive ſouls, ſo that they ſtirred all Seals, and in the life of Chriſt *preſſed* into God: and there the Devil could not dwell, for he is a Spirit of Darkneſs, as we will hereafter ſhow him to be.

[x] Or prayed to.

[y] Miracles.

73. But you *take* and uſurp the Kingdom and power of Chriſt, with fair hypocriſy and *deceit:* where are your Wonders, while you make Divine Laws, only for your worldly honour and deceit, only that you might rule *over ſilver and gold, and the ſouls of Men?*

74. O you Babyloniſh *Whore!* you are ſhe of whom the Prophets have ſpoken, who have propheſied (in the hidden ſeals) of the Wonders, which were hidden in the Eternal Nature, in *you* the Wonders are brought to Light: But you ſpoil the Tree of Life, therefore you muſt go into the Lake which burneth with Brimſtone: and therefore the Spirit ſaith in the *Revelation*; *Go out of her, my People, that you be not partakers of her ſource* [*plagues or Torment.*]

75. Now ſince you are grown forth of yourſelf, in the fierce Might of the Anger of God, and are a devourer, and have [z] ſet up the Wonders of God, in pride, for the honour of your *Beaſt*; therefore the ſeals in you are [a] ſealed up, till the time that the Anger hath ſhown its Might upon you, and that you devour yourſelf.

[z] Or uſed.

[a] Or hidden to you.

76. For you have *deſpiſed* the Angel's ſounding of the Trumpet, *and perſecuted thoſe that were ſent from God:* you eſteem your belly God, and glory moſt of all, and love flattery.

77. The *Bride* of the Beaſt ſaith: I am your God, ſet me upon you, ride on how you will: I will cry aloud and ſay; the fatneſs of the Earth is yours, and men ſhall worſhip you in *me*; fear and horror be upon all thoſe that diſeſteem us; Thus I ride over the bended knees, and over the ſouls of men, where can there be ſuch a Kingdom as we have? [for we are exalted more than Princes and Kings, and we are honoured and reverenced by them, and placed above them.]

78. But the Spirit *Mercurius*, which goeth forth out of the *burning Torches* (which is the Spirit of God's Bride) declareth in the *Apocalypſe*; that *when the ſeventh ſeal ſhall be opened, then ſhall the hidden Myſtery of the Kingdom of God be accompliſhed.*

79. For *the Lamb which was ſlain, did* (at the time of the ſeven Seals) *take the book out of the right hand of him that ſat upon the Throne, and opened the Seals thereof: and the four and twenty Elders fell down before the Lamb, and ſaid, Thou haſt opened the book, and broken open the Seals: Praiſe and Honour and Glory to God and the Lamb, which was worthy to take the Book, and to break open the Seals thereof: and the* Whore *together with* the Dragon *was caſt into the Lake of Fire.* If you underſtand not this, you are under the Seals.

80. Behold! when the ſeventh ſeal ſhall be opened, then the Arch-Shepherd will feed his ſheep *himſelf*, in his green Paſture: he leadeth them to the ſpringing Waters, and refreſheth their ſouls, and bringeth them into his *right* Path, and is *a good* Shepherd, *and the ſheep follow him*, and he giveth them Eternal Life.

81. [b] At *that* time, *Babel*, that Great City on Earth, *breaketh* in the Wonders; and all the ſouls of thoſe that are written in the Book of Life, in the Glaſſy Sea [or *Angelical world*;] all thoſe that are born of God, *go out from her:* and that is *the* [c] *Tabernacle*

[b] Note.

[c] Or habitation.

of God *with Men*; for he that ſeduced them is ſealed up, the Light driveth him away.

82. Therefore hearken, you that are drowſy and awake, the Day breaketh, it is high time; that you may not be captivated by *the Anger in Babel:* there is great earneſtneſs [or ſeverity] at hand: leave off your contention about the Cup of Chriſt, elſe you will be found to be but fools in the preſence of God: your *Decrees* avail nothing, when you aſſemble together, and make reſults and *concluſions*, ſaying, thus we will have it, this is the Confeſſion of Faith, thus we will *believe*, and then the *Church* of God will be upheld; and another party gainſayeth; and they call one another *Heretics*, and ſo you lead the blind laity captive in your *Deviliſh* Contention, in your Pride.

83. You bind the true meaning [of the Scriptures] to your Art: he that hath not been a Student, or Scholar in that, can have no underſtanding in the hidden Myſteries of God, you ſay. O you proud blind Men, how you ſuffer yourſelves to be ſeduced, by [d] human Traditions, without the Spirit of God; how will you ſtand in the Day of the Judgment of God, with *your confounded Sheep*, which you have thus led along in blindneſs? You have filled them full of reproach, and blaſphemies; and have ridden up and down upon the *Dragon*, in mere hypocriſy, covetouſneſs, high-mindedneſs, and falſe Teaching: outwardly you have made a *fair* ſhow, and inwardly you have been *full* of the Devil.

[d] Or your own Inventions and Conceits.

84. Where is your Apoſtolical Heart? Have you *Chriſt* [in you?] Wherefore then do you diſpute and contend about him? and make the common Lay-people contend alſo, who know not what they do; they play upon your Muſick, [and dance after your pipe,] and would rather *loſe* their lives, than leave *your* follies, and enter into the Life of Chriſt.

85. O ſimple [e] Devotion! Wherefore do you not take Chriſt (your true Shepherd) to be your Shepherd, and let the *Wolves* go? you need not be contentious about the Kingdom of Chriſt; neither have the Wolves any power to give it you, or take it away from you: you *need* not aſk *where is Chriſt?* is he in the Baptiſm, or is he in the Supper? is he in the Hearing of the Preacher, or Miniſtry, as is ſo *hard preſſed upon people* now adays?

[e] Or Holineſs.

86. Do but mark, and incline your heart, mind, and thoughts unto Chriſt, that *Chriſt may be born* in you; and then you have Chriſt, the Baptiſm, [f] Sacrament, and the Holy Ghoſt in all Places; you have him in the hearing of the [g] Divine Word.

[f] Supper of the Lord.
[g] That Word is near, that is, in thy heart.

87. The *Covenant* and [h] *Teſtaments* of Chriſt have indeed been long *uſed*, without faith, and therefore are but *hidden* ſeals: but if you be once born in Chriſt, then they become *opened* ſeals in your heart, in your ſoul, *all is yours*; Chriſt is in the Father; and *you* in Chriſt are alſo in the Father; and the Holy Ghoſt goeth forth from the Father in Chriſt, and alſo *in you:* the word of Life is *always* in you, what do you then ſeek after for *ſalvation?* When you hear teaching of God, then the Spirit alſo teacheth from your heart, and there is one Love, one Chriſt, one ſalvation in *all* places; whereſoever you are, there is the *Gate* of Heaven; it is not only in the *Churches* of ſtone, where men gliſter in Pride, but where there are penitent people together, in true ſorrow, who with earneſt deſire long after God's *Mercy* [Barmhertzigkeit,] who willingly ſpeak of Love, and of the Wonders of God, [*there is the Gate of Heaven.*]

[h] Baptiſm and the Lord's Supper.

88. Hear, O thou blind *Babel!* ſhould the Holy Ghoſt work powerfully in your words? When you ſtand before the Congregation, and deſpiſe your *foreſathers* or Predeceſſors *for their blindneſs*, in *their* opened ſeal, whereas you yourſelf are a falſe malicious *Adder*, and teacheſt nothing but *ſedition*, *contention*, and *ſcorn?* You do *not* pour the Holy Ghoſt into your Hearers, as you *boaſt*, but you drive into them *the ſpirit of contention:* you teach ſcorn, and not love. What doth the Layman know of thoſe that were dead a thouſand years ago? are not [i] they in the power of the Judgment of

The Dead.

God, and not in your power? you judge and condemn many that are in the Angelical world, ſhould then the Holy Ghoſt, in your falſe judging, be preached into the hearts of Men [by you?] you preach not the Spirit of Chriſt, but the Spirit of the Devil into their hearts, inſomuch that they rely and *depend* upon *your* fables, and *let go* the highly precious word of Chriſt.

89. Look [k] into the Acts of the Apoſtles, when they were together very unanimouſly, with great deſire of the Kingdom of God, and ſpoke of the Works and Wonders of God, and of his *Love towards Men*, how the Earth moved under them, and the Holy Ghoſt alſo moved the Earthly Center for great Joy. But had they ſat together to deride the *Phariſees*, and ſcorned and made a play-game of them, the Holy Ghoſt would not have been ſo powerful among them.

[k] Or upon the doings of the Apoſtles.

90. Therefore open your Eyes (ye children of God) and go into the Temple of Chriſt; and *hang no more* to the Temple of diſſimulation, to the Hypocrites and Murderers. Yet I do not hereby prohibit the Stone Churches, but I teach [that] the Temple of Chriſt [is] in all places: indeed, the greateſt Pomp is exerciſed in the Churches.

91. But if you deſire to go into the Temple of Chriſt, you muſt bring *an humble, contrite, and broken heart* with you, which earneſtly longeth after the Kingdom of God; it muſt not conſiſt in hypocriſy, where they ſhow themſelves in a holy and devout Poſture, but the poor ſoul is left without the Temple of Chriſt, in the ſeven Spirits of Darkneſs, where only the mouth is a Chriſtian, and the *heart* is in doubt, or elſe in mere voluptuouſneſs of the Fleſh.

92. O you blind *Sophiſters!* what have I to do with you, that I muſt thus write of your [l] Wonders? I have not ſought your ways, but [I have ſought] the Heart of God, that I might hide myſelf in Chriſt. I deſired only with the Virgin in the *Revelation, (which ſtandeth upon the Moon,)* to fly into the *Wilderneſs* from the Dragon; and yet I myſelf muſt now ſhow the Dragon. *LORD!* thou doeſt whatſoever thou wilt, thy ways are mere Wonders.

[l] Or Doings.

The Fourth Chapter.

1. WHEN we thus ſhow you the way of the Light, the Spirit is pleaſed, not to ſpeak barely as in a Hiſtory, but to ſet forth the *Light* in its deepeſt Depth, in its *Wellſpring* or Fountain, that you may look as through an opened Seal, *in Ternarum Sanctum*, into the holy Ternary, [or the Eternal Eſſentiality.]

2. For ſeeing the hidden Myſtery of the Kingdom of God ſhall be revealed in the ſeventh Seal, and the Lamb himſelf ſhall be Shepherd over the ſheep, therefore it muſt *not be ſealed up:* for we have known the voice of the Trumpet of the ſeventh Seal *in Ternario Sancto*, in the holy Ternary, and therefore *we may well* ſpeak of our native Country, to which our Labour [or Journey] tendeth.

3. None ſhould ſuppoſe us to be ignorant, in that we write ſo very deeply; for if we did not ſee and know it, we muſt be ſilent: it is a common ſaying, *What the heart is full of, that the mouth ſpeaketh.* This [which we have written] was not ſought by this Hand: But it is written, *I am found of them that ſought me not, neither did they enquire after me.*

4. I was as ſimple concerning the hidden Myſteries, as the meaneſt of all; but my Virgin of the Wonders of God taught me, ſo that I muſt write of his wonders: though indeed my purpoſe is to write this for a *Memorandum* for myſelf, and yet I ſhall ſpeak as for *many*, which is known to God.

5. And now being to ſpeak of the ſeventh form of Nature, we ſee that the Corporeity eſpecially ſubſiſteth therein, for a Spirit is void [or crude] without a body: whereas there is no underſtanding without a body: and, moreover, the Spirit itſelf doth not ſubſiſt without a body. For a form in the Spirit, is a hunger, and a longing deſire, of one form after another.

6. For all things ſtand in the will, and are driven on in the will; for if I have [or [m] Or purpoſe *conceive* [m]] no will to go, my body ſtandeth ſtill; therefore my will carries me; and if not. I have no deſire towards a place, then there is alſo no will in me; but if I deſire any [n] The Work thing, then that is the will of the [n] Eſſences.
or Deeds.

7. And yet the Eſſences deſire nothing but preſervation and ſuſtenance of the body, for the body is food: and the whole Eſſence of all Eſſences, is a continual hunger and ſatiating [or fulfilling,] and a regeneration or propagation from its ſulneſs: as may be ſeen, that each form of the Spirit deſireth the other in its hunger, and when that is attained, another, or *ſecond* form, ariſeth out of it; and yet the *firſt* doth not vaniſh, but the other, or ſecond, formeth itſelf in the firſt, into another ſource or property: and yet both keep one in another, each in its own property: as we have written concerning Nature, in ſix forms; how one proceedeth from the other, and how one cauſeth the other, that it be generated, and yet each keepeth its *property* in the other; and there now they ſtand in ſix forms one in another.

8. And ſo there is no place of reſt, but there is a conſtant deſire of all the ſix forms, as a hunger out of which the will is continually Generated: and yet there is nothing wherein reſt can be, but the ſtill Eternity: and yet alſo this cannot be apprehended or found in the *Wheel* of the fiery Eſſences: and therefore the hungry Nature ſeeketh in its Mother, *(viz.* in the deſire of the ſourneſs,) and the ſourneſs catcheth hold of the *deſire* of the Eſſences, and holdeth it faſt: and thus all Eſſences of the hunger are held in the four Mother, for ſhe is their only reſt, which they fill again with that which is in them, that is, with themſelves.

9. And herein conſiſteth the Dominion of a Spirit: for Nature doth conſiſt not only in ſeven forms, but there may (out of every deſire) again a will be generated, wherein the Eſſences ſubſiſt again, but *alterably*, according to the deſire of that will, where there is no number found, as you may ſee in the Creation of the World.

[o] Mark or bound of circumſcription. 10. But ſeeing the Eternal Eſſence doth deſire a certain [o] bound or limit, further and more than which, or to go higher, or to be other, it deſireth not; *therefore* the heart generateth itſelf, which is *the end of Nature*; and the heart is the fulfilling of the Eternal [Being, Eſſence, or Subſtance.]

11. And the heart is not comprehenſible by Nature, but Nature remaineth in the darkneſs in itſelf, and the heart remaineth in itſelf in the light: and *neither* would be manifeſt without the other; and yet there is a continual hunger in them both, for both have wrought from Eternity, viz. *Light* and *Darkneſs*.

12. Now thus we ſee, in the Angelical world, as alſo in this world, that the ſeventh [p] Or Eſſential. Form of Nature, is a [p] *ſubſtantial* Form, out of which is proceeded the Being of Corporeity, *per verbum Fiat*, by the word *Fiat*; and we have ſearched the ground, and find, [q] The Corpo- that the [q] ſame ſtandeth alſo in *two* forms, one in the Darkneſs, the other in the Light; reity. and yet they belong not to the Birth of the Darkneſs and of the Light, but they are the Body, or Comprehenſibility.

The moſt Mighty Gate in the Center, highly to be Conſidered.

13. THIS we demonſtrate to you in Light and Darkneſs; for we cannot ſay that the [r] Begirteth. Darkneſs is the ſource [or property,] but the Darkneſs [r] encompaſſeth the ſource [or property,] and cauſeth that a ſource of Anguiſh of the longing and deſiring,

is [*generated*] in it; for the Darkneſs has no deſiring, but the deſiring is generated in it, and the Darkneſs cauſeth the deſiring, *viz.* that there is *conceived* a deſire to be free from the Darkneſs; aad *therefore* the deſiring laboureth ſo eagerly after the liberty, till the Anguiſh in the ſharp deſiring, [f] diſcovereth the liberty in itſelf; and yet there it is not [rightly called] the Liberty, but it ſtandeth in the ſharpneſs of the Anguiſh, and is called Fire, where the deſiring then can go *no higher*, but muſt be ſtifled in itſelf, and muſt ſink down into the ſource.

[f] Eſpies, or attaineth.

14. And the ſharpneſs of the flaſh of the fire, in the Liberty of the ſharpneſs, holdeth its right, like a ſtill ſource [or property] ſtanding in the *ſharpneſs* of the Liberty: and the ſinking of the Anguiſh is as it were a *Death*, out of which the Life is generated, which Death, affordeth [t] *weight:* for it is (being compared with the fire of the Liberty) like a ſinking down in itſelf, and in its ſinking, the Anguiſh becometh material, ſo that in that Death, the whole form of the ſource [or property] may be found, as I may ſay, palpably, or [u] ſenſibly; and the ſenſibility, is the Corporeity of the Darkneſs; and the fire of the Liberty in the fierce flaſh, is its Spirit and Life.

[t] Ponderoſity.

[u] Or feelingly.

15. And hereby you are adviſed to enter into yourſelves, and you may ſeè, that the fire cauſeth the feeling [or ſenſibility] in the ſharpneſs of the dead Corporeity: for without fire there is *no body*, that hath any ſenſibility [or feeling,] as you may ſee by the Earth and Stones.

16. Now therefore it is here further declared to you, that the body, or ſubſtantiality, is not *ſo dead a thing*, that it is altogether uſeleſs, and fit for nothing: for the ſtifling driveth its property or ſource downwards, and *affordeth weight*, and the fire driveth upwards, and *giveth Spirit, Life, and Mobility.* And now between theſe two, in the midſt, is the Center of the deſiring Anguiſh, which is a cauſe of that which is uppermoſt, that is, the fire; and alſo of that which is nethermoſt, that is, the ſubſtantiality: and if the Center cannot get upwards nor downwards, and yet driveth with its deſiring, then it driveth forth *ſideways*, and the whole form or figure of it is as *a Growing Tree*; for it appeareth in the Center like a [y] Croſs, out of which the Eſſences of the deſiring ſpring forth, like a Tree or Sprout (as I may ſo ſay) and yet is not a Sprout, but like a driving forth in itſelf, like *a kindling* in the dead [w] Eſſentiality.

[y] +

[w] Or Subſtantiality.

17. And hereby we give you earneſtly to underſtand, that the ſource or property in the *Center* (out of which the fire goeth forth upwards in the Eſſentiality, and where the Death ſinketh downwards, and the Eſſence ſideways) generateth another Will, which hath a deſire to put the Death, as alſo the fire in the ſharpneſs, with the Eſſences of the Will, into the *Liberty:* and the Will attaineth the Liberty, in the fire; and maketh the fire ſhine bright, and maketh the Joy, and this ſecond or *re-comprehended* Will is called the *Tincture.*

18. For it is a glance or ſplendour in the darkneſs, and hath the power of life, and ſprouteth through the Death of the Eſſentiality; and quieteth the Anguiſh: yet it hath no Eſſences in itſelf, but it is the Ornament and Virtue of the Eſſences, it is the joy and habitation of the Life, it cannot depart from the anxious or painful ſharpneſs, and yet the ſharpneſs retaineth it not; for it is free and a bloſſom of Life, it is not ſoft nor ſweet, but it is like *burning Brimſtone*, where the fire attaineth a *Glance*, which otherwiſe, in the Center in the Anguiſh, is black and dark.

19. Thus we diſtinguiſh to you, the *ſubſtance* in the darkneſs; and though we are very hard to be underſtood by you, and though alſo little belief may be afforded to it, we yet have a very *convincing* proof of it, not only in the created [x] Heaven, but alſo in the Center of the Earth, as alſo in the whole Principle of this world, which would be too long to ſet down here; but we will diſcuſs, and ſet down a *few things*, to open the underſtanding of the Reader.

[x] Geſtirn, Conſtellation, or firmament, *aliter* Geiſters Spirits.

20. Conſider the Center of the Earth, which God hath created by his Word, even out of the Center of the Deep Eternity, out of the Darkneſs, out of the Center of the deſirous Will; but not out of any *ſeparate Place*, but out of the ſpace and Depth, ſo far as the Word hath yielded itſelf unto the [y] *Ether*, there hath the Center been *every where*, and is ſo now, and remaineth ſo in Eternity; for it hath been ſo from Eternity.

[y] Receptacle or devourer.

21. And this is the beginning, that the Word hath created [or conceived] a *Will* in the Darkneſs, to manifeſt the Darkneſs with all its forms, of the Wonders of God the Father, *in his Nature*, which he generateth in his Eternal Will: and we demonſtrate it to you thus: Behold the Earth, Stones, and Metals, which are all of them as it were dead and afford weight; and alſo they are dark, [*opake*,] and yet have *in them* the light, *viz.* the Noble *Tincture*, which is their light and life; wherein the *Ore* [or Mineral] ſtone doth grow, in which the Tincture is ſtrong.

22. Thus you ſee alſo, how the Brimſtone Fire is the Overcomer of Nature, in which the *Tincture* doth exiſt, and ſo through the Death of Nature ſpringeth up, in Stones and Metals; and in Nature bringeth forth the *ſubſtantiality* of the ſhining and glance, or brightneſs, which may be ſeen in gold, ſilver, and all gliſtering Metals. Wherein alſo we [z] ſee the poiſonous anguiſh of the Darkneſs, as alſo the four Death of the Darkneſs, and the ſtrong matter of [a] Conjunction; as they underſtand, who *work* and deal therein.

[z] Or find.
[a] Mixture or Copulation.

23. Alſo we ſee how the *Tincture* can bring that which is loweſt in the Death, to its higheſt Ornament or Glory, (viz. *an inferior Metal into Gold*,) and all that, in reſpect of the great power of the Eternity. And therefore alſo the Tincture is *hidden* from the *Alchymiſts*, becauſe it is originally out of the Eternity, and they ſeek only that which is *Earthly*; if they did rightly ſeek, they ſhould well *find it*, as we have found in the Spirit.

24. But we have yet a greater knowledge of this, in the many materials or kinds of Earth, which we know to be created out of the Eternal Eſſences, as an Out-birth, and ſo are in ſubſtance as an Image of the Eſſences; where we may ſee [b] the altering of the Will in the Eſſences, and the Great Wonders of the *Omnipotence* of God.

[b] Or changing.

25. For all things, which are come to an Eſſence, proceeded out of the Eternal *Genetrix*, not at ſeveral times, but all at once, yet ſtood [or were manifeſted] in ſeveral times, in the forming of the Eſſence or Subſtance (in the wreſtling of the *Center)* in the Figure, and were ſeen by the Heart of God in the Light, which at length created it; where the Time took its beginning.

26. For the Deity hath had a *longing* to ſee the Wonders of the Eternal Nature, and of the innumerable Eſſences, in ſubſtance, and in corporeal things; and we give you to underſtand this highly and exactly, that God hath created all for the Light, and not the Darkneſs.

27. For he hath awakened the *Tincture*, to the Death in the Center *(viz.* to the Body or Corporeal ſubſtance of the Earth) and that is its Luſter and Light, wherein its *life* doth conſiſt. And, to the Deep above the Center, he hath given the *Sun*, which is a Tincture of the Fire, and reaches with its virtue into the Liberty, *beyond* Nature, wherein alſo it retaineth its Glance and Luſter; and it [the Sun] is the *Life* of the whole wheel of the Stars, and an Opener of Death, in the Chamber of Anguiſh, [or in the wrathful Nature.] For all the Stars are its Children, not that they have their Eſſences from it, but it is their life, and in the beginning, they proceeded from its *Center:* it is the *Center* of the uppermoſt in the Liberty of the Life, and the Earth is the Center of the nethermoſt in the Death; and yet there is no dying in either of them, but an altering of one [c] thing into another.

[c] Being, Eſſence, or Subſtance.

28. For this World *dieth not*, but it ſhall be changed into ſuch a ſubſtance, as it was not before; (underſtand its Eſſences:) but the *ſhadow* of all things remain ſtanding for ever, as a *figure* to the honour, joy, [and manifeſtation] of God's works of wonder.

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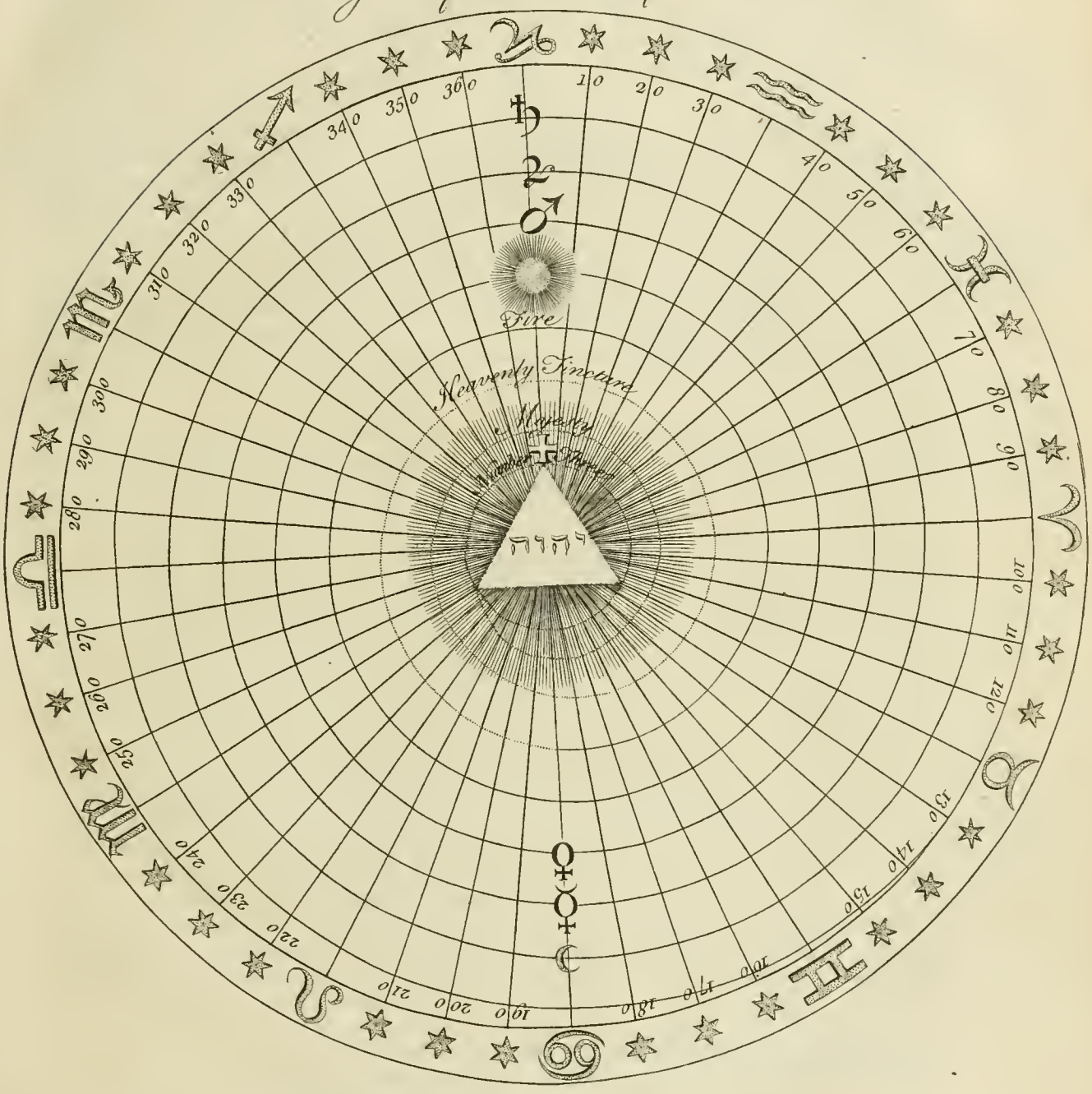
The Figure of the Wheel of Nature.



29. And further we give you to underſtand, that the Spirits alſo were all created unto the Light; for they are the *Eſſences* [or proceeding powers] out of the Life; not out of the Corporeity of the Death, but out of the Center of the Eſſences in the *Original* of the Tincture, which reacheth the Liberty of God the Father, which is light, joy, or a habitation of Eternity, wherein the Word with the Angelical world hath its *dominion.* They all are created out of the ſharpneſs of the twinkling in the wheel of the Eſſences; and they ſtand in the *Liberty* before the Heart of God, and they are the Wonders in the divine delight, which are [d] diſcovered by the Heart, in the Wonders of the Power, and therefore it ſet the Will in the *Fiat*, and created them.

[d] Beheld, or aſpected.

30. And we underſtand by the word, [*Schuff*, which ſignifieth] Created, [and in the Language of Nature ſignifieth] a Separation of the Eſſences, in the Center, in the four *Matrix:* and therefore there is alſo ſuch great diverſity in the Spirits, as there is great diverſity in the will of the Eſſences; whereof we have an Example and ſimilitude in the will [and purpoſe] of our *Mind*, out of which ſpring ſo many various *thoughts*, where every thought hath again a Center to a Will: that ſo out of a [e] conceived thought, a ſubſtance may be [produced.] [For Example, a Woman with child *can with her thoughts* ſet a mark, or make ſome monſtrous alteration in the fruit of her womb, which is a ſubſtantial thing.]

[e] Or an Imagination.

31. In ſuch a manner are all Spirits created out of the *Eternal Mind*, and *therefore* they are alſo Eternal; for all whatſoever is generated out of the Eternal Mind, is Eternal.

32. For before God had conceived the *Fiat*, the wheel of the Eternal Eſſences went forth without ſubſtance, into the Wonders: but when God ſet the will in the *Fiat*, then the wheel of the Eternal Eſſences went forth into a ſubſtance, and there the Time had its beginning, which was *not* from Eternity.

33. And we give you highly to underſtand, the heavy fall of *Lucifer*; which [was that] he put his will back again into the *Matrix* of the Fire, in the *Center*, and turned away from the will of the Eternal Mind, which tendeth only to the Heart of God, and would domineer in the *Tincture* of the Root *(viz.* in the *Matrix* of the Fire) over the Heart of God: for the fierce power of the Fire delighted him more, than the Meekneſs in the ſtill habitation; and therefore he was thruſt back alſo, (into the dark *Matrix*, into the anguiſhing Mind) in the ſinking down of Death.

34. But to ſatisfy the high enquiring mind, and to fill its apprehenſion, concerning what moved *Lucifer* to this, we offer the *Matrix* of the *Genetrix* to be conſidered; and there you find all the Forms, which can be found in the whole Nature.

35. For you find there the four, bitter, dark, tart, ſtinging, envious [properties or forms,] which ſtand all in the Center of the Genetrix, *before* the kindling of the Light.

36. But when God ſet his will in the *Fiat*, and deſired to create Spirits, it was no other than as when God ſaid to the *Matrix* [or womb] of the Third Principle, of this world; *Bring forth all ſort of Beaſts, Fowls, Fiſhes, and Worms, every one after its kind:* underſtand, that their body is according to the kind or quality of their Eſſences, and ſo is the Subſtance or Eſſence in the body, which is their ſpirit; and ſo alſo it is with the high Spirits: there went forth out of the Eternal *Matrix*, Spirits, out of all Eſſences, which are innumerable, to our account.

37. And as we have ſhown you already, concerning the ſeven forms of the *Center* of the Eternal Nature, where every form is a ſeveral wellſpring of Nature; in like manner, out of every form, out of every wellſpring, go forth *Spirits*, according to the multiplicity of Eſſences and properties, every one according to its kind.

38. And the uppermoſt Principal Dominion proceedeth from the Head-ſource, which is the cauſe of the multiplicity therein, as the mind is a cauſe of the ſenſes [or various

thoughts ;] and we intreat you to conſider the *Matrix* earneſtly ; wherein you ſhall quickly know the Conceived Will of *Lucifer*, what it is in its Original, how the Creature hath imagined into the *Matrix*, and ſuffered itſelf to be withheld there ; and yet God created all Spirits [f] in the Light.

[f] To or for.

39. For the Tincture of the friendly habitation ſhined out of them all, and the Heart of God ſhined to them, [like the Lamb in the *New Jeruſalem*,] and they *ſhould* put their Imagination into it, and form their will and power *in verbo Dominini*, in the Word of the Lord.

40. But as they ſaw, that the *Verbum Domini*, the Word of the Lord, in the Center, was as another [or ſecond] birth out of the Center ; and that they were generated out of the Eſſences of the great fountain, which is the Nature of Eternity ; they *deſpiſed* the humility, out of which the Love and Light is generated, and *would* domineer (in the fierce power, in the ſource of the Fire) over the Humility: for the *Matrix* of the Fire *deſired* to have the Dominion.

41. For we cannot know any otherwiſe, than that *Lucifer* was created in the fourth form of the *Matrix:* for there ſtand the Anger and Love in oppoſition, and this is the ſtrife and overcoming, where the Light overcometh and holdeth the Darkneſs captive. [The Fourth form is in the midſt of the ſeven forms, and *may turn* itſelf to the Three in the Anger, or to the Three in the Love of God, and is ſeverally drawn and deſired by *each* of the Three.]

42. Alſo the Wrath and Zeal of the Eternal Nature of God, *deſired* to be creaturely, and to ſhow forth its wonders ; and therefore [g] they were held in the fountain of their *own* [h] Nature ; and they have kindled the *Matrix* of the fierceneſs of the Anger and Envy, ſo that now it is *their* Eternal Habitation.

[g] The Spirits or fallen Angels.

[h] Or Original.

43. The *Tincture* (in their Conceived Will) is become *falſe*, becauſe they would domineer (out of their Pride) over the humility of the Heart of God : and therefore they were caſt out of the uppermoſt Center into the nethermoſt, *viz.* into *Death*, where is nothing but mere Darkneſs, and they cannot reach the Light of God.

[i] Humble comprehenſion.

44. For, to the Light of God, there belongeth a [i] Comprehenſion of Humility, wherein the deſire of Love is Generated, which apprehendeth the Heart of God ; and this *Lucifer* hath not, but mere anger, envy, and high-mindedneſs, and a continual deſire to fly up above the Heart of God, and to domineer in the ſtern Might: and therefore he is thruſt out from the Divine Principle, into the Center of Darkneſs; and that is his Eternal Kingdom.

[k] Theologiſts called divines.

45. And here is clearly ſhown to the [k] *Theologiſts*, who *undertake* to preach of the Will of God, that their devices, about ways to God, are *mere* Fables, when they make Laws, and ſet down things, as the means whereby the Light of God may be attained : For it only conſiſteth in this, and it lies in our [l] Imagination, that we form our will into *Humility*, wherein the Love is generated, which penetrateth to the Heart of God, as into that which is its own, where the human ſoul is then born in God, ſo that it embraceth the will of God, to do that which is the will of God.

[l] Purpoſe or fixed reſolution.

[m] Or Folly, human Tradition, or Invention.

46. For *All* men's *doings* without the will of God, are nothing elſe but [m] Graven Images of natural ſkill, which *remain* in the Anguiſh of the Center: and it is a ſeeking, where nothing is to be found ; like one, that maketh a coſtly piece of work, which himſelf taketh pleaſure in.

47. So alſo *ſuch works* ſtand before God, as a figure, which yet remain in the *figure Eternally* ; but, to the true *Regeneration*, to the attaining of the Heart of God, there belongeth only an earneſt will, and ſubmiſſion, where Reaſon lets go all that it hath invented and contrived, and dependeth merely on the *Word* of the Lord, *viz.* on the Heart of God, and ſo the Spirit is conceived and born in the Love of God.

48. And we have already clearly ſhown you, that every thing is generated out of the Will, and every thing hath its propagation again in the Will; for the Will is the Maſter [*Artificer*] of every work: for it hath its firſt Original to Nature, from God the Father, and paſſeth *through* Nature to his Heart, which is the end of Nature, which dwelleth there in the ſtill Eternal Liberty without Nature, and is in Nature as a peculiar Principle of its own in itſelf.

49. Thus the Original of Nature hath the ſecond Principle, out of which proceed thoſe things or ſubſtances, that may be altered, but the Principle of the Heart of God doth not [alter or change.]

50. Therefore I ſtill ſay, and it is the very truth; that whatſoever is built, invented, and taught, concerning the way to God, (if it proceed not out of the *Humility of Love*, and goeth on to the comprehending [or purpoſe] of the Will, to the Heart of God) is only an [n] Invented work, in the Wonders of God: whereby the Wonders of God, which ſtand in the *hidden ſeals*, are brought to light: and the builders [or contrivers] are but labourers in the Wonders of God, in the great building, to the Glory of God, which [building] *ſhall appear* in the Wonders, at the change of Time, when all things ſhall enter into the [o] *Ether*.

[n] Or Graven Image, trifle, or Folly.

[o] Receptacle, or devourer.

51. Yet we do not judge, nor condemn, the *deſirous ſeeker*, who ſeeketh in blindneſs, and knows not what he does; ſeeing he labours in the building of the Great Wonders of God, [with a blind Zeal.] For he ſhall find his *reward* in the end, in as much as he has had a will to preſs into God, and yet ſticketh in the building.

52. And when the building ſhall appear before God, at the end of Time, then the *Artificer* or Workmaſter ſhall alſo appear before God. But do we alone ſay this? Doth not the Scripture in the *Revelation* of *Jeſus Chriſt* ſay; That *our works ſhall follow us*; *where every one ſhall reap what he hath ſown?*

53. Therefore leave off your calumnies and blaſphemies, and your fine contrived ways to God; and forſake the covetouſneſs and high-mindedneſs of the Devil, and enter into the way of *Love*, which conſiſteth in Humility (towards the Heart of God) in Chriſt Jeſus, who hath opened again the hidden ſeals, wherewith we in *Adam* were ſealed in the Eternal Death; and then you are in *Chriſt*, born in God, and *attain* the Divine Will.

54. We give you further to underſtand, according to our apprehenſion and knowledge, in the Wonders of God (becauſe every thing that liveth and moveth, is created for the honour [the manifeſtation] of God's works of Wonder) that there are *many* Spirits in ſhape and [p] figure, which have *not* their original out of the Eternal Wellſpring, but out of the [q] beginning will; ſuch as are in the Water, the Air, the Earth, and the Fire; eſpecially under the Firmament, thoſe *Aſcendants*, of which there are multitudes in great Hoſts, and have alſo their Government; yet they are mutable, but their ſhadow remains; and there are ſeveral pure Spirits which do not propagate out of themſelves, but are generated at ſeveral Times, by the working of Nature, by the *Tincture* of Heaven; underſtand, the ſuperior [Spirits]

[p] Or ſhadow.

[q] Inceptive Will, *alias* Anxious will.

55. But the Terreſtrial have their Center from the Inferior Globe; and the watery, out of the *Matrix* of the Water; and they have ſeveral Heavens for their Government, yet they all [r] *paſs away* at their Time, and ſtand to the [manifeſtation of the] Wonders of God.

[r] Periſh or vaniſh.

56. And we give you to underſtand, that *before* the Time of the Angelical world, from Eternity there has been ſuch a Government; where the knowledge and *underſtanding* was only in God, but by the Angelical world *is alſo come* into the Creatures.

The Gate [f] *in Ternarium Sanctum.*

[f] Into the holy Ternary or Trinity.

57. NOW having ſhown this concerning the Corporeity, (and indeed the Spirits are creaturely and ſubſtantial, though incomprehenſible to us,) therefore we will further ſhow you the Kingdom of Heaven, with its *Spirits* and forms, and after that, the human Kingdom: whereby the Great Wonders of God ſhall be brought to Light. Let none be wilfully blind, it may be *demonſtrated* in every thing, in whatever you look upon; eſpecially in *Man*, for he is the Image and ſimilitude of every thing, and *therefore* is called the Similitude of God.

58. There is no Creature, either in Heaven, or in this world, wherein all the Three Principles *ſtand open*, as in Man: and if his ſoul be born in God, he *excelleth* the Angels, in the Wonders, as I will ſhow you hereafter.

59. But if this Text [or Matter] happen to be *difficult* for the Reader to underſtand, we would have him admoniſhed, to read it patiently and diligently: and though he be not able to comprehend it [*preſently*,] yet it will be very uſeful to him hereafter, when *the Threefold Life of Man* ſhall be written of, and *then firſt rightly* come into his underſtanding, ſo that he himſelf will *then* eſteem it as *a Great Jewel.*

60. For the Mind does not leave off ſearching, till it comes to the Innermoſt Ground, which is *here* ſhown. But if it reach not the Ground, it ſinketh down in the Ground, and cannot apprehend it, and then cometh doubting, unbelief, and contempt, into the Mind, [as if this writing were not worth the troubling one's head about it,] therefore we would have the Reader admoniſhed, not to jeſt with the high hidden Myſteries; for thereby the Spirit of God is blaſphemed.

61. And it is with the Mind, as with *Lucifer*. When he ſaw the greateſt hidden Myſteries of the Deity ſtand in ſuch humility, he took offence at it, and entered into the fierce Might of the Fire, and *would* domineer with his own ſelf, wit, and reaſon, over [the Heart of] God, he *would* that God ſhould be in ſubjection under him, he *would* be the Former and Creator in Nature, and therefore he became a Devil.

62. For in the meekneſs and lowlineſs, conſiſteth the Kingdom of Heaven, with the Angelical world, and the virtue of the Heart of God.

63. For the Light conſiſteth in *meekneſs:* and though it has its Original out of the Center of the Fire, *viz.* out of the ſharpneſs of God, yet it placeth its Center in very great Meekneſs; for the Liberty without Nature is the End of Nature: and the Light dwelleth in the Liberty, as a Glance or brightneſs of a ſtill [t] Joy; and the *Word* [proceeding] out of the powers of Nature, is the Fire of the Light, out of which the ſhining goes forth, and enlightens the whole Deep of the Father; ſo that it is *one* Eſſence together, but with *three* Diſtinctions, where every Diſtinction hath a Center, and may be called a *Perſon.*

[t] Habitation.

64. For, the Father generateth the Nature out of the Eternal ſtill Liberty, which is himſelf, and yet in the ſtillneſs is *not* called Father; but in that he is deſiring [or Generating,] and [u] comprehendeth a Will in himſelf, to [have] the Genetrix of Nature [to be,] *there* he is known to be a Father, from whom all things proceed, as out of his firſt Will through all Wills.

[u] Conceiveth, frameth, or purpoſeth.

65. Even as the *Mind* of Man is but one only will, which is deſiring, and yet conceiveth in it, out of the Eternal Will, innumerable Wills, and one always goes forth out of the other. Whereby we ſee and find, that the firſt Will is Maſter, and the other recomprehended Wills lead to Light and Darkneſs, to joy and ſorrow, according as they conceive any thing good or evil in them, as Reaſon can diſcern. So it is alſo in the Fa-

ther, in Nature, but *not* in the Liberty, for there, there is nothing in himſelf, but the Light Eternity.

66. Seeing then a twofold comprehenſion thus proceedeth out of one will, as to joy and ſorrow, love and hatred, therefore each has its *birth* to [w] will again, out of one into many: Nature has its will to the ſharpneſs of its ſtern Generating: and the firſt will of the Father, (which ariſeth out of the Light Eternity,) to the ſtill meekneſs: even as the ſtill Eternity is, in itſelf, a ſtill ſoft joy, without ſubſtance.

[w] Or to a contrary will, out of one and the ſame point.

67. Thus there is a *twofold* driving in one only ſubſtance, and therefore alſo *two Centers* are generated, the one tendeth to meekneſs, and the other to fierceneſs, and yet are not ſeparated: for the fierceneſs in Nature is the *firſt*, and out of the fierceneſs is the meekneſs generated, which is the *other*, and one without the other, would be only a ſtill Eternity.

68. Therefore now, the Meekneſs is the Son of God, which dwelleth in the ſtill Eternity, and [x] *mitigates* the Wrath, and is therefore called the *Son*, becauſe he is Generated out of the Father's Nature; and is called the Word of the Father, becauſe he is with the Glance of the Eternal Liberty, [proceeding] out of the Eternal Liberty (out of the Wheel of the Eſſences, out of the Forms of Nature, as the life of Nature) expreſſed in the Liberty of the Father; and is called a Perſon, becauſe he is a ſelf-ſubſiſting [y] Eſſence, which does not belong to the Birth of Nature, but is the life and underſtanding of Nature; and is called the Heart of the Father, becauſe he is the virtue and power in the Center of Nature; and he is in Nature, as the Heart in the Body, which gives ſtrength and underſtanding to its Members; and is called the Light of God, becauſe the Light is *kindled* in him, and taketh its original in him; and is called the Glance [or brightneſs,] becauſe, in the Eternal ſtill Liberty, he maketh a Glance [or Luſter,] which takes it original out of the *ſharpneſs* of the Eternal Nature, as is mentioned before. And he is called the *Love* of the Father, becauſe the firſt Will of the Father, to the *Genetrix* of Nature, deſireth only this his moſt beloved Heart, and this (in the Will of the Father) is the beſt beloved above Nature, and yet is his Eſſence: And is called *Wonder*, becauſe he is the Creator of all things, by whom all things, out of the Center of the Eſſences of the Father, are brought to light, and being; ſo that the Nature of the Father ſtandeth in Great Wonders.

[x] Satiates, quenches, or allays.

[y] Subſtance, being, or thing.

69. And this is the diverſity, [and the cauſe] that the Father and the Son are called *two* Perſons, and yet are but *one* God in one only Eſſence, that is, the Father is the Generator of Nature, becauſe it is Generated by his Will, out of the deſire; and becauſe his Heart ſeparateth itſelf from Nature, and is not comprehended by Nature, and exerciſeth a ſeveral Center, *viz.* the *Love*; and the Father exerciſeth the Center of *Wrath*. In the ſharpneſs of the Father, is the Fire, and in the ſharpneſs of the Son, is the Light, and yet they are in one another, as Fire and Light.

70. But as the Fire will be free (or elſe it is ſmothered) and yet it burneth out of the dark ſappy wood, ſo is the Divine Nature alſo free from the inward wrathful darkneſs: and though the fire burns out of diverſity of materials, yet it affordeth but one kind of ſource or property, *viz* heat and light. And in the ſame manner alſo you muſt underſtand us, concerning the Deity.

71. The Son is in Light Eternity of the Father, (and in his comprehended will) in his Nature, but *one* only ſource, which burneth in Love and Light, and is the Glance of the Glory of the Father, and cannot be ſeparated or *diſunited* from the Father; for there is but one will in him, which is called the deſire of Mercy [*Barmhertzigkeit*,] and that is attractive of whatſoever inclineth towards it.

72. And the Holy Ghoſt is the Third Perſon, which I formerly called the Spirit *Mercurius*, in the Divine Nature, in reſpect of its Property: For you ſee that every Will in itſelf, is ſtill, and every Light is ſtill, and the noiſe maketh the Will manifeſt, which

then ſtandeth before the Will, and maketh *another Center*. For the noiſe or ſound is comprehended and carried forth, but the Will is not ſo; which you may perceive by a word, how that is comprehended and carried forth, which is generated in the noiſe. And you know alſo, how the noiſe has its beginning in the Heart, and goes forth out of the *Eſſences* of the Will, and is compriſed in the Mouth, and yet preſſeth forth out of the Heart, and ſoundeth out from the *whole* Perſon, and declareth what is in the Will.

[z] Or Workmaſter, Artificer.

73. And we find alſo, that the *noiſe* is the awakener of the Life, alſo the [z] framer of the ſenſes, reaſon, and underſtanding; for it is the hearing, and bringeth one Eſſence into another, from whence the ſmell and taſte ariſe: alſo it is the cauſe of the feeling, by bringing one Eſſence into another, where then they feel one another: alſo it cauſeth the ſenſes: for the Eſſences [or the out-flowing faculties] comprehend the noiſe, ſo that every Eſſence is a will, and again in the will, is the introduced Center, to a *Genetrix* of many wills.

[a] Or Sound.

74. And ſecondly, we perceive, that the *Air* which preſſeth forth from the Heart, comprehendeth the [a] noiſe, and in the mouth maketh a Center, where the will formeth the Word, and the will, which thruſteth forth from the heart, bringeth the noiſe of the will, in the conceived Center, which exiſteth in the mouth, out from the Center of the mouth: and that noiſe is ſharp, and penetrateth through the heart, mind, and ſenſes: for it is gone forth out of the Center, into another [Thing or] Eſſence, as into another mind, and bringeth with its ſharpneſs that [mind or Eſſence] into its will: and if that will [or the other mind] pleaſes it not, it *breaks* that will, and deſtroys it, *viz.* puniſheth that mind, which is not [b] one with its will.

[b] Or agreeable.

75. Thus, my beloved, ſeeking, and deſiring Mind, conſider thy ſelf, ſearch thy ſelf, and find thy ſelf; thou art the Similitude, Image, Eſſence, and proper portion of God; and as thou art, ſo is the Eternal *Birth* in God; for God is a Spirit, and the [c] government in thy body, is alſo a Spirit, and that is proceeded and created out of God's Government.

[c] Or that which governs thy body.

76. For God hath manifeſted himſelf in the ſpirit of Man, both in Love and in Anger, *both* the Centers are in it; and the *Third* [Center] with the Exit of the Spirit is the omnipotence, if the Spirit of this world, (*viz.* the Third Principle) had not ſet its bar in *Adam*, which is broken by the *Birth* of *Chriſt*, and is made a Wonder; being born as a Great Wonder, and ſhown in the preſence of God.

77. Thus in like manner we acknowledge a *Third* Perſon in the Deity, which proceedeth from the Father and the Son. For he is the Spirit of the mouth of God, and hath not his original in Nature, but is the ſpirit of the firſt will to Nature, yet he getteth his ſharpneſs in Nature: and therefore he is the *former* and framer in Nature, as moſt powerful and *omnipotent*.

78. For he manageth the ſword of Omnipotence, [as may be ſeen by the Image in the *Revelation*] he is the bringer forth, the Conductor, and the Director; alſo the deſtroyer of malice and wickedneſs, and the opener of the *hidden* Myſteries; he exiſteth in the Father from Eternity without beginning: for the Father, without him, would be only an Eternal ſtillneſs without [d] Eſſence.

[d] Being or ſubſtance.

79. He is the Eſſence of the Will, as is mentioned concerning the Fire, out of which the Air ariſeth, which goeth forth from the Fire: and as you ſee that the human life, and its underſtanding, conſiſteth in the *Air*, and that the Air governs the life: ſo you muſt underſtand us concerning the Spirit of God; which is the out-going and flowing virtue out of the Heart and Word of God.

80. For the Heart is the Word; and the Spirit is the former of the Word; not that he maketh the Word, but he is the ſelf *ſubſiſting* Eſſence: when the wheel of the Eſſences in the Center of the Father, goes on in Triumph as a *Genetrix*, then he is in the wheel,

in the appearing [or ſhining] of the Liberty, and opens the *Genetrix* in the Darkneſs, and cauſeth the longing of the other [or ſecond] Will, to the Center of the Word.

81. He is the *Key*, in the ſhining of the Will in the Eſſences, and opens the *Matrix* of the *Genetrix*. He is not comprehended by the Eſſences, nor by the Center of the Word; but he cloſeth with the Word and Heart, and opens the Heart to the [e] preſſure; that ſo the will of the Father may impreſs in the Heart, and then he is in that which is impreſſed, and formeth in his own Center, in that which is impreſſed, and goeth forth with the virtue of the Word, out from the Heart, and [expreſſeth or] bringeth forth the *Thoughts* of the Will.

[e] Or repreſentation.

82. For the *Thoughts* are the *hidden ſeals* in the ſeven Forms: and they open the Spirit, that it may come to the Will, that ſo out of one form of the *Genetrix*, many wills may come, and go forth, without number *infinitely*, but yet in the opening and driving of the Spirit: and all Wonders without number ſtand in the opening of the Spirit: he it is, that manifeſteth the Deity in Nature: he *ſpreadeth forth* the Glance of the Majeſty, ſo that it is ſeen in the Wonders of Nature. He himſelf is not the Glance, but the power of the Glance, and leadeth the Glance of the Majeſty of God in Triumph: he is the joy of the Deity, and maketh the *Holy* ſport, with his opening, in the hidden ſeals of the Eſſences.

83. I give you a ſimilitude of this, in the ſpirit and life of Man: you ſee the Body, which is in itſelf, a dark [*opake*] thing, void of underſtanding: it hath indeed the Eſſences, but from the opening of the Spirit, which openeth the Eſſences, and bringeth them to the will, or elſe the body would be *dead*, ſtill, and ſenſeleſs.

84. So you ſee alſo, that the Spirit is not the Body, but it hath a Government of its own: and when it departeth from the body, the body *periſheth*, for the Eſſences [or the flowing faculties] remain in the dark Death, and there is no underſtanding: for it is the Spirit which openeth the *thoughts*, [and bringeth them forth] out of the Eſſences.

85. And you ſee moreover, that the Spirit is not the light itſelf, for the light hath its original in the *Tincture*, which is the bloſſom of the Fire, but the Spirit is the blower up of the Fire, as you ſee by the *Air*, which bloweth up the Human Fire: and we may *underſtand* it well enough in our ſelves, if we do but open and know our ſelves, by our ſpirit, which ſhall as follows be ſhowed us.

86. Underſtand us here rightly concerning the number Three [or *Trinity*] of the Deity: we mean but one God in three Perſons, of one Eſſence and Will. But we give you to underſtand concerning the *Ternary*, that there are Three Centers therein, which are known in the Eternal Nature, but are not known *without* [or beyond] Nature: for without the Nature, the Deity is called *Majeſty*, but in Nature, it is called *Father*, *Son*, and *Holy Spirit*; *Wonder*, *Counſel*, *Power*.

87. For whatſoever is without Nature, could not help me, I could not in Eternity, either ſee, feel, or find it, becauſe I am in *Nature*, and generated from it.

88. But becauſe the Majeſty hath generated the Nature, and ſo hath manifeſted itſelf therein in *Three Perſons*, therefore I rejoice in *that* manifeſtation, as being a Creature inhabiting therein, in *Eternity*.

89. And ſeeing then that I am generated out of the Nature of God, therefore is it my *Mother*, and the food of my ſoul; and my ſoul is the food of God: for I am his praiſe [and glory] which he receiveth from my ſpirit: for my ſoul openeth his wonders, through his working, and ſo is a joy [f] *in Ternario Sancto*.

[f] In the Holy *Ternary*, or Trinity.

90. I ſpeak not *only* of myſelf, but of *all men* and *Creatures*, wherein his wonders ſtand open, both in his love and anger. For the *Devils* themſelves ſtand in the Wonders of God: for *they open the Seals of the Anger:* and all ſtandeth to the Joy and Glory of God.

The Fifth Chapter.

Of the precious and moſt Noble Virgin, the Wiſdom of God: and of the Angelical World.

The two Gates *in Ternarium Sanctum, highly to be Conſidered.*

1. THOU *Sophiſter*, I know thou wilt accuſe me of Pride, becauſe I (being a mean ſimple man in this world) ſoar ſo high into the Deep. But it is ſaid, that you look only upon the wiſdom of this world; I do not eſteem or care for it, for it affords me no joy at all. But I rejoice at this, that my *ſoul* moveth in the Wonders, to the praiſe of God, ſo that I know his wondrous works, in which my ſoul delighteth as in its *Mother*. Now every Spirit ſpeaketh of its own Mother, whoſe food it eateth, and in whoſe ſource [or property] it liveth.

2. Now ſince I know the Wonders, ſhall I be *ſilent?* Am I not born to it, as alſo all the Creatures, that they ſhould open the Wonders of God? Therefore now I labour in *my* [employment,] and another in *his*, and thou proud Sophiſter in *thine*.

3. We ſtand all in God's field, and we grow to God's glory, and to his works of wonder, as well the *wicked* as the [g] *virtuous*; but every fruit groweth in its own property: when the Mower ſhall cut it down, then every fruit ſhall come into its *own* Barn, and every property receiveth that which is its own; and then the field in its Eſſences (out of which we are grown) ſhall be *manifeſted:* for there are two Centers in the Eternity, and each Center ſhall bring in its own Crop.

[g] Pious or godly.

4. Therefore conſider, O Man, what you judge, that you fall not upon the ſword of the Spirit of God, and that your work be not [h] *blown up* in the Fire of Wrath: for look upon the *Image* in the *Revelation*, which *beareth the ſword in its Mouth:* ſurely it ſignifieth the Spirit of God, concerning which Chriſt ſaid, *When he cometh he ſhall reprove the world of ſins, of righteouſneſs, and of judgment.*

[h] Or Kindled.

5. Of *Sins*, becauſe they live in hypocriſy, and are not obedient to the Spirit of God, nor believed in him, that he might manifeſt heavenly wonder in them, but they continue under the wrath in the firſt Center, and will not be regenerated, and open [or manifeſt] no other wonders, but ſuch as are in the Wrath in mere hypocriſy.

6. And of *Righteouſneſs*, Chriſt ſaith, *Becauſe I go to the Father*; He hath deſtroyed Death, and opened the heavenly Gate for the ſoul, and is gone again to his Father, and hath called us to him; but the diſſembling hypocrite will not come, he taketh more delight in his pride: therefore the Spirit reproveth him, and rebuketh him to his face, and layeth all his falſe ways open to the light, that *he might ſee*, and beware.

7. But he ſtriketh down the Wonders of the Reproof to the Ground, till the Spirit reproveth him *of Judgment, becauſe the Prince of this world* (who held men captive) *is judged:* And thou Sophiſter runneſt on wittingly (for thy own profit, tranſitory voluptuouſneſs, and honour's ſake) to the Devil, and canſt not ſee the open Gate, which the Spirit ſhoweth thee, therefore he reproveth thee, and ſhoweth it to thy face.

8. And if you will not, for all that, then it is as was ſaid; *We have piped unto, but you have not danced*; we have called you, but you are not come to us; I have been hungry after you, but you have not fed me; you are not grown in my Garden of Roſes, therefore you are none of my food; your heart hath not been found in my praiſe, therefore you are

not my food. And *this Bridegroom paſſeth by*; and then cometh the other, and gathereth, what he findeth, into his Barn; you ſhould conſider that.

[*Further Information touching the holy Trinity.*]

9. Now ſince we ſpeak of the Holy Trinity, as of one only God, in one only Eſſence; therefore we ſay, that the Holy Spirit goeth forth from the Father and the Son. And ſeeing God is *every where*, and himſelf filleth all things in the whole Deep, therefore the mind aſketh, Whither doth the Spirit go forth, ſeeing it is in the mouth of God, and alſo remaineth only in God, as a ſpirit in a body?

10. Here ſee *Apocalypſe* the fourth, there appeareth before the Throne of the Ancient [of Days] *a glaſſy Sea*, wherein ſtand *the ſeats of the twenty-four Elders, with the Lamb, which was ſlain and liveth Eternally: and the Ancient* [*of Days*] *ſitting upon the Throne, hath the Book with ſeven ſeals, which the Lamb that was ſlain took out of his hand, and broke open the ſeals.*

11. There you ſee, the ſeventh Spirit of the Divine Nature, which is the joy of the *Majeſty* of God, wherein the *Trinity* manifeſteth itſelf; and you ſee the *true* Angelical world: For the Sea is the Water-Spirit, which in the Original of Nature, is the fierce ſourneſs, but it getteth a ſhriek [or aſpect] from the light of God, where *this* form departeth: and the crack or ſhriek, in the darkneſs, turneth to be a ſinking down into Death; where yet the captivated ſhriek in the light (which is now called *joy*) is alſo a ſinking down, and is turned into *Meekneſs*, wherein the light ſhineth: And it is like unto a Glaſſy Sea.

12. But it is the [i] *Corporeity* of the Divine Nature; and herein the ſeven Spirits of God, *viz.* the ſeven burning Torches, are revealed, which the Angel in the *Revelation* biddeth to be written; but *the ſeven Thunders* in the dark Matrix in the fierce Nature, *he biddeth to be ſealed, and not written:* for they would be opened one after another, and pour forth their wonders, which none ſhould know, till they are *paſt*, till the ſeventh ſeal *in Ternario ſancto* is opened, and then ſhall the hidden Myſtery of the Kingdom of God be finiſhed, when the ſeventh Angel ſoundeth his Trumpet.

[i] Body or ſubſtance.

13. And here we give you to underſtand what *Moſes* ſaith; *God created the Heaven out of the midſt of the Waters.* Behold, thou ſeeking Mind! this Glaſſy Sea (which is the Water-Spirit in the preſence of God) is the *Matrix*, out of which the word *Fiat* created the Element of Water: for the Element of water in this world, is an Out-birth out of the Matrix of the *Heaven*.

14. For they uſe to ſay, God dwelleth in Heaven, and it is true; and that Heaven is the Comprehenſion of God, wherein God hath manifeſted himſelf through the Creatures, *viz.* the Angels and the ſouls of Men: for in this ſeventh Form (*viz.* in the Glaſſy Sea) the *Nature* of the Father ſtandeth revealed in great *Holineſs*, not in the Fire; but the word is the Fire of this ſource [or property,] and the Holy Spirit here goeth forth through the Word, in the Angelical world, and formeth every thing that groweth and liveth; for he is the *Spirit of life*, in this ſource [or property.]

15. Behold, thou ſeeking Mind! I ſhow it to you yet more deeply and clearly; thus Nature is generated out of the Father's firſt will, which is in itſelf only a Spirit, and a Darkneſs, and yet is driven ſo far by the will, as *into* ſeven Forms, and out of ſeven *infinitely*: But the cauſe of Nature conſiſteth in the firſt four Forms, *viz.* in *four* or harſh I. deſiring; in the *bitter* ſting; in the *flaſh* of Fire, where the life taketh its original; and II. III. the fourth in the crack or ſhriek of the Matrix before the Fire; where the ſinking of the IV. heavy Death downwards, and the going of the Fire-life upwards, is generated, where

the Center then ſtandeth in the midſt, as a heart in the body; out of which the *Tincture*
V. (as the fifth Form of fire) ariſeth, which is the Love-deſire: and that deſire is a penetrat-
VI. ing *noiſe* [or ſound] in the ſixth Form; and the life of the Tincture penetrateth through the ſinking down of Death, where then we underſtand the *Meekneſs* of the Tinc-
VII. ture, which maketh the ſinking down corporeal, which is the ſeventh Form: out of which *corporeity* in the beginning of this world, the Earth, Stones, Metals, and the whole Center of the Globe of the Earth, were generated; and in the ſix forms of Nature ſtandeth the Globe of the Earth, with its Regimen, and the ſeventh Form, is the *Comprehenſibility*, or palpability, as is in Earth and Stones, and it is the body of the ſix Forms, wherein they perform their work, as a ſpirit in the body. And the upper Globe in the Deep above the Earth, hath juſt ſuch a Regimen in ſeven Forms, where then the four Elements keep the upper Center; and the Conſtellations [keep] the wheel of the Eſſences of the Will; and the Sun the Tincture of Fire, wherein every life in this [*outward*] world conſiſteth.

16. And juſt ſo alſo is the *inward* Regimen *in Ternario ſancto*, not ſeparated from this world, but this [world] is ſeparated only by a Principle: for there is no corner or place in this world, where the *inward* Regimen is not.

17. For this world is become corporeal out of the Father's Nature, out of the Wrath, out of the ſeventh Form, where the Tincture of the Sun maketh it lovely and pleaſant again.

18. And therefore the Devil is called a *Prince of this world*, for he is the Prince in the Wrath of the Father's Nature: and the Angelical world is the Son's Nature, in great love, joy, pleaſantneſs, and *Humility:* for the Word (or the Heart of God) is the Center therein.

19. And the Flaſh (where Light and Darkneſs ſeparate) maketh the Principle, and ſeparates it into *two* Kingdoms: where one Center burneth in the Fire [or Anger,] and the other in Love, out of which the clear Light ſhineth. And you muſt know, that the fierce Flaſh, is the mark or limit of ſeparation: for that is the crack or ſhriek to Life and to Death, where Wrath and Love part; which I will explain to you hereafter.

20. Thus we give you to underſtand concerning the Angelical world. The Father's *property* is no darkneſs, but the darkneſs is generated in the ſtern deſire; and the Father's property is the *light*, clear, free Eternity, which hath a will to Nature, and that light will, in the Nature, is the flaſh of the Eſſences, and ſharpeneth itſelf, in the ſtern hard wrath, and driveth itſelf on, to the *fourth* form, where the flaſh of the liberty in the ſharpneſs ſhineth like Fire: and there the flaſh of the liberty divideth itſelf into *two* Principles: one forward from it, with the ſtrong might of the Fire; the other in itſelf,
[k] Or Brightneſs. in the free light Eternity, and it giveth the [k] Glance to the light Liberty.

[l] + 21. And in this ſeparation, the flaſh maketh the [l] *Croſs*, where it preſſeth ſo terribly through the dark Wrath. And ſo the fierceneſs, with its Center, flieth *upwards*, for the fire driveth upwards: and the Matrix of the ſourneſs ſinketh (as a thing that is killed, by the ſhriek) *down* into Death; and the flaſh upon the Croſs ſtandeth ſtill Eſſentially: for it hath diſcovered the Matrix, and the Matrix hath infected it, and holdeth it captive: and the fierce flaſh in the Matrix turneth to meekneſs: for the flaſh in the terrified and overcome Matrix, getteth a terror or crack alſo, as when water is caſt upon fire: where yet there is no water, but ſpirit [to be underſtood.]

22. Thus the fierceneſs of the fire is *quenched* upon the Croſs, and the bloſſom of the *Noble Tincture* ſpringeth up upon the Croſs, as is mentioned before; and the bloſſom of the life in the Tincture (as a pleaſing fire) ſpringeth up like a ſprout; and the crack or ſhriek ſinketh down as a faintneſs and weakneſs, though there is no parting aſunder, but the forms of the Divine Nature are in *ſuch* a manner; and that ſinking down, is as a

joy, and is *not* the ſpirit in the fix Forms, which are incomprehenſible; for the ſinking is comprehenſible by the ſpirit: and the [m] Joy hath all the forms of the Spirit, and is the food and *ſatiating* of the Spirit; for it hath its original out of the four Matrix, and ſo every life eateth of its own Matrix [or Mother.]

[m] Or habitation.

23. And although we have no tongue here, that can (according to our [*outward*] Language) bring theſe hidden Myſteries to the *underſtanding*, yet we ſpeak as a Child of its Mother. For the Mother hath taken up our mind, and our ſenſe ſinketh down into her *boſom*; where then we ſee in the light, and know our Mother, and ſpeak thus of our Mother's houſe, and of her food [*which we live upon.*]

24. And though we cannot well ſpeak the Language, yet we know it in the ſenſe *very well:* and the cauſe why we have not that Language, is becauſe (according to the outward Man) we are altogether *a ſtranger* in our Mother's houſe, for the outward man doth not belong to that houſe, and therefore it hath *not* the Mother's Tongue, [or Language,] but ſpeaketh with the *ſenſe* of the inward Man, which *reacheth* to the Mother.

25. Therefore here we ſhall be as it were dumb, to thoſe which are not born of God; for (according to the outward Man) we are in this world, and according to the inward Man, we are in God: therefore the ſenſe of the mind ſpeaketh of the Kingdom of Heaven, and the *outward Spirit*, (which is generated from the Principle of this world) ſpeaketh [n] of *this world*, and the *inward* [Spirit] (born of God) ſpeaketh [n] of the *inward World.*

[n] Or from.

26. Since then we are generated out of *both* worlds, therefore we ſpeak in *two* Languages: and ſo we muſt be underſtood alſo by *two* Languages, one whereof will deſpiſe this [work,] and the other will highly believe and love it, for every ſpirit taketh its own, [the *Spider* poiſon, the *Bee* honey; the corrupt *Adam* (in *Iſmael)* loveth ſcorning; the true Man (in *Chriſt)* with *Iſaac*, loveth obedience.]

27. But ſeeing we are with our ſoul (in this world) in a ſtrange lodging, and yet we certainly know, that we muſt travel, either into Heaven to God, or into Hell to the Devil; and ſince we like not the Devil, we ſhould do well to *ſeek* after the Kingdom of Heaven, and to caſt our mind and thoughts upon *it*; for thereby we gain *the precious Crown of Pearls*, inſtead of the *Crown of this world*, which the Devil hath ſet upon us, through *ſin*, wherewith we go about in this world, with brave ſhows, in hypocriſy, in high-mindedneſs, and in our own authority and power: and therefore we will let them go, and ſpeak of our *Mother's Crown* in our Native Country.

28. We have ſufficient underſtanding of it, if we *know our ſelves* aright: and we find it in our body and ſoul, as alſo in the form and ſhape of the body, but eſpecially in the *Mind:* but the Spirit of this world knoweth not itſelf, except another light ſhineth in it, wherein the mind can ſee and know itſelf.

29. For the *Spirit born of God*, (which goeth forth from God in the *Divine ſenſe* [or underſtanding]) openeth to the mind the underſtanding and knowledge, ſo that man ſeeth himſelf in the Bands of this world; yet he ſeeth not his Glory, but he looketh *in Ternarium Sanctum*, [into the Holy Ternary,] into the Angelical world, which he laboureth for, with great longing, and there is a continual reſtleſſneſs in him.

30. For he is attracted by two, *viz.* by the Spirit of God, and by the Devil, in whoſe bands alſo he is tied, according to the outward ſinful Man: and his Center ſtandeth directly upon the Croſs, and he is in this world like a *Balance*, whereof one part goeth ſuddenly up, and then ſuddenly down again: and we are here only in a valley of miſery, anguiſh, and perplexity.

31. Now ſeeing God is *ſo near us*, yea in our ſelves, therefore let us ſeek him: and if we would find him, we muſt turn away from this world, and become like a little Infant, that is without underſtanding, which only hangeth to the breaſt of its Mother:

and we muſt be *new born* in God, with our mind and thoughts, or elſe we cannot ſee him: and Chriſt himſelf teacheth us the ſame, [ſaying] *that his light ſhineth in us.*

32. We muſt wholly reject our own Reaſon, and not regard the diſſembling flattering Art of this world, it is not available to help us *to that Light*; but it is a mere leading aſtray, and keeping of us back.

33. This we intimate to the Reader, that he may know [what it is which] he readeth: [it is] not the writing of a Man of underſtanding, but of a Child; as a child [newly born] from the Mother, is a ſtranger to this world, [and hath no underſtanding of it.]

34. Therefore we ſpeak of our Child-like Birth in God, for our beginning is upon the Croſs: we are created upon the Croſs as to our ſoul, therefore the Body alſo is a Croſs: and the Center, *(viz. the Heart)* is in the midſt of the Croſs: and we are with *Adam*, gone forth from the Image of the Croſs, into the Image of the Serpent: But the Son of the Virgin hath *regenerated* us again on the Croſs to a Heavenly Image.

35. Therefore we will ſpeak, what we ſee and know in the Ground, and not be ſilent; for a Croſs-birth keepeth its Center *in Ternario ſancto* [in the Holy Ternary,] underſtand it right, in the holy number Three, but not in the Majeſty, which is without Eſſence, but in the *diſtinction* of the Trinity, where the Deity is called Father, Son, and Holy Spirit, where the two Principles part, the *Holy* and the *Wrathful*; and there it is that the flaſh maketh a Croſs, and upon the Croſs, the Heart of God is generated, [from Eternity to Eternity,] and ſtandeth as a Heart in the body, or as God the Father's word in his *Center*, and ſo maketh *another Center* in itſelf, [as the Light maketh another Center than the Fire, and yet they are not parted aſunder.] For it entereth into itſelf, into the Light of the Liberty of the Father.

36. Therefore it is the Heart of God, for it is the *power* of the Majeſty, and affordeth the [o] Luſter, power, and glory of the Majeſty.

[o] Glance or Brightneſs.

37. Out of this Word, the Father ſpeaketh forth his Spirit, [as the fire ſendeth forth the Air through the Light,] which Spirit goeth forth from the Word, into the meekneſs of the Word, and bringeth with him the Glance of the Majeſty; for the meekneſs taketh its beginning with the Flaſh [of lightning] which is the ſeparating mark of the *two Principles:* where the Wrath goeth upwards, and the Meekneſs downwards: and are both the ſubſtance of the Corporeity.

[p] Croſs-wiſe, or ſquare.

38. For although the wrath in the flaſh inclineth upwards, and alſo [p] ſide-ways, yet the ſinking down of death is in it alſo: for the flaſh *killeth* the hard ſtrong might, as it is ſeen how it diſſipareth the darkneſs, and yet the ſting of the wrathfulneſs remaineth in it, where no death is perceived, but ſubſtantiality without underſtanding: as alſo in the ſinking of the captivated meekneſs in the Light, there is no underſtanding neither, but *ſubſtantiality*, and yet it hath the *Tincture*, which ſpringeth in the ſubſtantiality, and is like a growing: and the underſtanding remaineth merely in the *Center* on the Croſs in the [q] Number Three.

[q] Or Trinity.

39. Thus we ſay the Holy Ghoſt goeth forth from the Father and the Son [as the Air from the Fire and the Light:] But *whither* does he go? Into the ſubſtantiality, with the Glance of the Majeſty wherein the Deity ſtandeth revealed. This *Gate* is called by me in all my Writings, [r] *Ternarius Sanctus:* for I mean the Number Three [or Trinity] in the ſubſtantiality, *(viz.* in the Angelical World*)* where the *Three Perſons* have revealed themſelves.

[r] The Holy Ternary.

40. Now therefore we ſay very right, that the Son is the Word of the Father, which the Father ſpeaketh; but now the Deep Mind aſketh, *Whither* doth he ſpeak it? [or *into what* doth he ſpeak it forth?] Behold! the Word is the Heart, and ſoundeth in the Eſſences [or working powers] of the Father; and the Heart ſpeaketh it in the mouth of the Father, and in the mouth, the Holy Spirit of the Father comprehendeth it, in his

Center, and ſo goeth with it forth, from the Father and the Son, *into the ſubſtantiality*, where it ſtandeth with the Glance of the Majeſty, as a Virgin of the Wiſdom of God, *in Ternario Sancto* [in the Holy Ternary.]

41. This which is ſpoken forth, is an *Image* of the Holy [f] Number Three, and a *Virgin*, but without ſubſtance, yet a ſimilitude of God. In this Virgin, the Holy Ghoſt openeth the Great Wonders of God the Father, which are in his hidden ſeals.

[f] Trinity.

42. [t] Moreover the Holy Ghoſt manifeſteth the *opened* ſeals of the Heart of God in the Glance of the Majeſty, which ſtand in the light, and are called *the ſeven Spirits of God.*

[t] *Alias* not that.

43. Thus the Image of the Wiſdom of God *ſtandeth* in ſubſtance *among the ſeven burning Spirits*, which burn in the Light of God, (for they are the Divine Nature:] *and it hath the ſeven Stars* (of the hidden ſeals, which ſtand in the Anger of the Father in his Center) *in its hand:* for the Heart of God is the might of the number Three, as the *Apocalypſe* ſhoweth you in the firſt Chapter.

The highly precious Gate for Man to Conſider of.

44. This Wiſdom of God, is an Eternal Virgin, not a [u] Woman, but the Chaſtity and Purity without blemiſh, and is as an *Image* of God: She is a repreſentation of the number Three, which generateth nothing; but in her ſtand the great Wonders, which the Holy Ghoſt diſcovereth, and the Word of the Father createth, through the four *Matrix*, viz. the *Fiat*; and ſhe is the wonderful Wiſdom without number, in her hath the Holy Ghoſt diſcovered the Image of Angels, as alſo the Image of Man, which the [w] *Verbum Fiat* hath created.

[u] Or Wife.

[w] The Word which giveth being.

45. She is the *Great* ſecret *Myſtery* in the Counſel of God, and goeth [x] into the firſt Principle, *viz.* into the Anger of the Father, and openeth the Wonders in the hidden ſeals or forms of Nature in the wrath, and is comprehended by nothing; for ſhe is an Image without ſubſtance of Generating: the Holy Ghoſt hath, through her, diſcovered the *Third Principle*, which the word *Fiat* hath made corporeal, out of both the Matrixes, (out of both the Mothers,) of the ſubſtantiality: and he hath diſcovered a limit to that ſubſtance in the *Center* of the Seven Forms, where they ſhall go into their Ether with the corporeal ſubſtance: and yet both the Mothers [or Matrixes] ſhall ſtand in the ſubſtantiality, (before the Virgin of the Wiſdom, before the number Three [or holy Trinity]) in the *Eternal Figure*, to God's glory, and [y] his works of Wonder.

[x] *Alias*, in the ſecond Principle.

[y] The manifeſtation of his miraculous deeds.

46. Therefore conſider, O ye *Philoſophers*, how God created this world in *Six Days*: for each Day's work is a Creation [or Creature] of a Spirit *in Ternario ſancto:* and the *Seventh Day* is the Reſt of the *Sabbath* of God, in the Seventh Spirit of God, wherein the Virgin of the Wiſdom of God ſtandeth; and therein is no more any working of Anxiety, but the Eternal Perfection of *Reſt.*

47. For the ſix Spirits muſt ſhed forth their operations of what is in their ſeals; and are not known before, till they have powered forth the virtue [or power] of *their Vials* in the Principle of this world, which Men and [the other] Creatures bring to *ſubſtance* and [z] act, [or *effect.*] as a building to [the manifeſtation of] God's Works of Wonder.

[z] Work.

48. And when *this* ſhall be accompliſhed, then the hidden Spirits of God (under the ſeals) enter again into the Ether, *viz.* into their Center: and then the Time of *the ſeventh Seal* beginneth, in the ſubſtantiality, in the preſence of God, and the hidden Myſtery of the Kingdom of God is accompliſhed, as is mentioned in the *Revelation* of Jeſus Chriſt, and as we have known *in Ternario ſancto*, [in the Holy Ternary.]

49. This Wiſdom of God (which is the Virgin of Glory and Beautious Ornament, and an Image of the number Three) is (in her figure) an Image, like Angels and Men, and ſhe taketh her *Original* in the Center on the Croſs, like a bloſſom of a branch, out of the Spirit of God.

50. For ſhe is the [a] *Subſtantiality* of the Spirit, which the Spirit of God putteth on as a Garment, whereby he manifeſteth himſelf, or elſe his form would not be known: for ſhe is the Spirit's Corporeity, and though ſhe is not a corporeal palpable ſubſtance, like us Men, yet ſhe is ſubſtantial and viſible, but the Spirit is *not* ſubſtantial.

[a] Or Eſſentiality.

51. For we Men can, in Eternity, ſee no more of the Spirit of God, but only the *Glance* of the Majeſty: and his glorious *power* we feel in us, for it is our life, and conducteth us.

52. But we know the Virgin in all her heavenly Similitudes or Images; whereas ſhe giveth a *body* to all fruits, ſhe is not the Corporeity of the fruit, but the Ornament and Luſter.

53. The Corporeity goeth forth out of the Subſtantiality, which is not the Spirit, but an impotency, in compariſon of the Spirit, in which the number Three dwelleth; and that Subſtantiality is the Element of God, for there is a life therein, (but without underſtanding,) in which the Paradiſe of God conſiſteth; for the ſeven Spirits of God work therein, and it is as a [b] growing; and herein conſiſt the *Great Wonders* of God, according to all Eſſences infinitely.

[b] Or Vegetation.

54. For every form of the Eſſences bringeth forth its fruit, which by the *wreſtling of the Wheel* attaineth its higheſt Ornament and Power, and yet paſſeth away as being overcome, for all is herein as a wreſtling, where one is now uppermoſt and mighty, and then is overcome again, and another riſeth up which hath other Eſſences: and ſo it is a holy ſport, a joy or *fruit* of Angels, a fulfilling of the will of every life.

55. Here again we need an Angel's Tongue; for the Mind ever aſketh; *How* and *where?* for when the Deep is ſpoken of, which is without comprehenſion and number, [or meaſure,] the mind always underſtandeth ſome corporeal thing.

56. But when I ſpeak of the Virgin of the Wiſdom of God, I mean not a thing, that is [confined, or circumſcribed] in a a place; as alſo when I ſpeak of the number Three; but I mean the *whole Deep* of the Deity without end and number [or meaſure.]

57. But every Divine Creature (as are the Angels and ſouls of Men) hath the Virgin of the Wiſdom of God, as an Image in *the Light of Life*; underſtand, in the Subſtantiality of the Spirit, wherein is the number Three, dwelling in itſelf.

58. For we comprehend (before us) the number Three in the Image, *viz.* in the Virgin of the Wiſdom of God; underſtand, [c] without our Perſon, we ſee only the Majeſty of the Deity, for the Creature comprehendeth *not* the number Three, *in the appearance to the eye*; but the Spirit of the ſoul (which ſtandeth in the Divine Center) ſeeth it, but *not perfectly.*

[c] Externally.

59. For the Spirit of a ſoul, is out of *one* form of Nature, and yet can bring forth in itſelf all forms of Nature. Seeing then there is nothing [d] *whole* and perfect, but only the number Three [or the Trinity,] therefore other [things] are [e] ſeveral, [or divided,] as there are various [f] ſorts of Angels.

[d] Total.
[e] Various, diſtinct, and different.
[f] Of different qualities and properties.

60. And ſo the Eſſences of the Center in God, [as to, or] with the Angelical Spirits, ſtand all in the Wonder, and God is manifeſted in a Creaturely Form, *by* the Angelical world; for they are all out of the Being of God.

61. We ſpeak thus only concerning the *Diſtinction* of the Great Wonders in God. The ſpirits of Angels are not generated out of the ſubſtantiality which is without underſtanding; but out of the *Center* of the ſeven forms (or Spirits) of the Eternal Nature; out of each Form a Throne [Angel:] and out of the Throne [Angel] his Angels (or Miniſters:) and therefore *a whole* [g] *Dominion* is fallen with *Lucifer.*

[g] Or Hierarchy.
[h] Worldly Dominion. Government.

62. And the *Kingly* and *Princely* Dominions [or Governments] of this world, have their original here; for ſeeing [h] it hath a principle of its own, therefore it hath all forms of the heavenly [i]: and though the flattering Hypocrites, the High Spirituality (as they call

call themſelves, who lift up themſelves *above* Kings and Princes) will not believe it, yet it is true.

63. For the *fierce* Might of the Principle [of this world] driveth its [k] *order* according to the Heavenly Form. And although the *fierce Spirits* (of the hidden ſeals) *pour forth their Vials of anger* herein, [in the Dominions and Governments of the Principle of this world,] and that the Devil getteth great *Prey* in it, what is that to the [heavenly] *Ordinance* [of Government?] Have we not Life and Death before us, and may chuſe and take which we will? Who can blame God then? Every one may go whither he will, *To whom he giveth himſelf a ſervant in obedience, his ſervant he is:* and in that Kingdom he ſhall ever be, whether he be *Prince* or *Servant*.

[k] Ordinance of Government.

64. And though one be a ſuperior Leader and Ruler in this [worldly] Principle, yet he hath not [*therefore*] [l] Divine Authority, but in that Condition he is a Steward of the Principle, and is under the ſeals, which under his Government bring their Wonders to light.

[l] *Jus Divinum.*

65. A *Prince* is as often a ſervant in obedience to the Devil, as a miſerable *Herdſman* is, and there is no difference between them, but in the Office they bear, which he beareth for *God*, and not [m] for himſelf.

[m] To.

66. For in the Courts of Kings and Princes, the Vials of wrath, of the hidden Seals (or Spirits) are poured forth; from whence come the Thundering, Lightning, and *Wars*, *Contention* and *Strife* upon Earth: which the flattering Hypocrites of the great Whore in *Babel* (which ride, as a God, upon the *Beaſt*, the might of Princes) continually blow up, by their ſounding of their Trumpets: which *Princes* ſhould take heed of, if they will prevent their going with the Whore into the Lake of Brimſtone, of the wrath of God; as may be ſeen in the *Apocalypſe*.

The Gate of the Diſtinction between the Subſtantiality and the [n] *Element. Alſo between Paradiſe and* [o] *Heaven.*

[n] The one pure Element.

[o] The Eternal Heaven.

Every *ſubſtance* hath its Form, which the Reader ſhould underſtand to be one of theſe *four*, and we will ſhow him the Diſtinction.

67. The *Heaven* ſtandeth in the Matrix of the fourneſs, which in the Meekneſs is called the Water-ſpirit; and is the outward Incloſure [or Firmament] which parteth the Principles.

68. The *ſubſtantiality* is in the Heaven, and is the virtue or Corporeity of the ſeven Spirits of God, and is called the Body of God, which our hands are not able to comprehend or feel, and yet it is in ſubſtance, and comprehenſible by the Spirit, for it is the Body of the Spirit; alſo the body of our ſoul if we be new-born in God: for it is *Chriſt*'s body, which he giveth us in the *Faith*, to eat, as is to be ſeen in his *Teſtaments:* And the [one] *Element* leadeth the Principle therein as a moveable Life, which indeed is not the Spirit of God itſelf, but the Spirit of God hath this life and ſubſtantiality in him, as a body, and he is the firſt Spirit of underſtanding and of omnipotence.

69. For *Paradiſe* is the ſpringing up out of the Eſſences in the Divine Center: which [Paradiſe] [p] goeth through all Forms, it goeth through the [one] Element, and through the ſubſtantiality, and alſo through the Heaven, as a ſpringing of a pleaſant Garden; therefore *Adam*, even in this world, was in Paradiſe.

[p] Or Sproutеth.

70. O dear Children, if ye underſtood this, how would you tread under foot the *Contentions* of the Sophiſters. Much conſiſteth herein, which ſhall hereafter be ſhown you, ſo far as we ought: let none be *wilfully* blinded, nor be offended with the ſimplicity of this hand.

71. For if we will enter into the Kingdom of Heaven, we muſt be *children*, and not cunning, and wiſe, in the underſtanding of this world; we muſt *depart* from our own Reaſon, and enter into obedience to our [Eternal] firſt Mother, and ſo we ſhall receive the ſpirit and life of our Mother, and then alſo we ſhall know *her habitation.*

72. No wit of our own attaineth the *Crown* of the myſtery of God, it is indeed revealed *in the Scriptures* of the Saints, but the Spirit of this world apprehendeth it not. Herein *no* Doctors (though they have ſtudied ever ſo much) have any ability in their own wit, to attain the Crown of God's ſecret Myſteries.

73. No one can in his own power apprehend any thing of *the Depths* of God, and teach it to another; but they are all children, and Scholars in their A. B. C. And though we write and ſpeak highly thereof, yet the *underſtanding* is not our own, but the Spirit is of the Mother, which ſpeaketh out of its children, what it will; it revealeth itſelf in [q] many forms, in one otherwiſe than in another, for its wondrous wiſdom is a Deep without number, and you ought not to marvel, that the children of God have not *one* [r] manner of *ſpeech* and word, for every one ſpeaketh out of the wiſdom of the Mother, whoſe number is without ground and infinite.

[q] Diverſways and manners.
[r] The ſame terms of Expreſſion.

74. But the limit is the *Heart* of God, they all run thither, and that is the Trial [or *Touchſtone*] whereby you ſhall know, whether the Spirit ſpeaketh from God, or from the Devil: for the Devil hath alſo his *Matrix*, and his children therein, who alſo ſpeak out of the ſpirit of *their* Mother.

75. Here behold the flattering Hypocrites, the proud vain-glorious Boaſters, who account themſelves *Maſters*, and ſufficient *able expounders* of the Scriptures of the Saints, who ſay, we have ſtudied in the myſteries of the Scriptures of the Saints, and we underſtand them ſufficiently; and moreover [we have ſtudied and taken our degrees in the Univerſity and] can make concluſions, and determine, thus we will *believe*, thus we will have *the Scripture* to be underſtood. And they Decree *ſtrict* Laws, and ſevere puniſhment, againſt thoſe that will not ſtick to their Laws, which they execute under the ſhelter and protection of a *worldly power.*

76. Is not this *lifting* up himſelf, in his own luſt and glory, *above God*, as the Prophet *Daniel* ſpeaketh concerning the hypocritical *Antichriſt:* Take heed of *thoſe*, ye Children of God; they ſpeak from themſelves, and not from the Spirit of God, they have *not* the Children's *filial* ſpirit of humility (in obedience and love) towards their Mother, much leſs towards *her* children: They devour the Children's Bread, and get their living with *deceit.*

77. They are the true murderers and Wolves, who in their conceived Opinions, and proud Conceits, ſtir up *Wars* and bloodſhed, and ſet up all manner of wickedneſs and abominations: they are the great proud *Whore* of *Babel*, who ride in the Hearts of Princes; through *them* is poured out the vials of the wrath of God; and yet they call themſelves the *Lambs* and ſheep of Chriſt.

78. O ye Wolves! where is your [s] child's Garment? if you have ſufficiently learned the hidden Myſteries of God, you are no children and Scholars [that go to School:] but [if you have] then live in the Wonders of the Mother, in her humility and purity in God's works of wonder, and we will believe you: Put off your proud Robe and Gown, and receive us poor A. B. C. *Scholars* into the Boſom of our Mother, and teach us [t] our *Mother Tongue*, and then we ſhall live together in unity as Brethren. But what ſhall they ſay of you? The Spirit of the Mother declareth concerning you, that you are *the proud Whore of Babel, riding upon the Dragon*, in the Revelation of Jeſus Chriſt; there is *your* Looking-glaſs.

[s] The Garment of our Mother's child.
[t] The Language of our Mother.

The Gates of this World;
[*Alſo concerning the Language of Nature.*]

79. Reaſon always aſketh, Out of what is the Earth and Stones, alſo the Elements and [n] Stars, generated? We *cannot* know this in the Reaſon and Art of this world, neither can the *Books* of the *Doctors* teach it, we know it only in our Dear Mother, we ſee it in the Light of the Mother: but in this world we are blind concerning it, neither can we learn it of any body.

[n] Or Conſtellations.

80. The Writings of the Saints and the Children of God tell us, *that God created the World by his Wiſdom, and by the Spirit of his Mouth*; and it is ſo, neither have we any other knowledge, than that God hath revealed himſelf in his wiſdom.

81. But this world is not his wiſdom: but it is a Figure [come] out of his wiſdom: it hath not the wiſdom of God palpably, but the [w] *Wonders* of the Wiſdom: and this world is only a ſimilitude of the Deity, according to Love and Anger, in Nature and [x] without Nature.

[w] Or Works.
[x] *Extra Naturam.*

82. For behold the [y] Wheel of the Stars, and the ſeven Planets; and alſo the four Elements; [z] Fire, [a] Air, [b] Water, and [c] Earth; and then you ſhall find the *ground*, that it is all really an out-birth out of the Eternal Nature, where the Deity hath revealed itſelf comprehenſibly [or palpably.]

[y] Starry Sphere.
[z] △
[a] ⧋
[b] ▽
[c] ⧖

83. For the Spirit of God hath diſcovered the Image of God in the Virgin of his wiſdom, and the *Verbum Fiat* hath created it: The Form of this world was from Eternity in the Nature of God, but inviſible and immaterial.

84. * Then ſaith Reaſon: What was God's Creating? The word *Schuff* [which ſignifies *Created*] hath it in its own meaning, according to *the Language of Nature:* and if you would underſtand that Language, obſerve in your mind, how each word from the *heart* is framed in the mouth, and what the *Mouth* and the *Tongue* do with it, before the Spirit ſendeth it forth.

* Note; Concerning the Language of Nature.

85. If you did apprehend this, you ſhould underſtand every thing in its *Name*, why each thing is called as it is: it would be thus underſtood in the Language of *every Nation*, every one in their own *Mother-tongue*. And in this place lieth the heavy fall of *Adam*, in which we loſt what we had in the [ſtate of] Innocence; but in the Regeneration of *Jeſus Chriſt* (according to the Inward Man) we *have* attained it again.

86. You muſt have the underſtanding of *the Three Principles*, for [the attaining of] the Language of Nature: for there are *Three of them*, that [d] form the Word, viz. *Soul, Spirit*, and *Body*. Behold! and obſerve whether it be ſo or no, as I tell you, concerning the Language of Nature; *Try* and conſider of it, not only in the [e] word *Schuff*, [which ſignifies *Created*,] but in all Words and Names that are in every Language of every Nation, every one according to its own underſtanding [and meaning.]

[d] Or Frame the Word, as in an Image.
[e] Or Syllable.

87. (Indeed it is not good that man *ſhould* have known it, but ſince he is gone out of the Inward into the Outward, and ſtandeth now in the Seeking, therefore he muſt enter again into the Inward, where, in this hidden Myſtery, he beholdeth the myſtery of the Creation.)

88. When you ſay *Schuff*, [which ſignifies *Created*,] the [f] *Spirit* formeth itſelf in the *Mouth*, and ſhutteth the *Teeth* together, and *hiſſeth* through the Teeth, as a kindled Fire that burneth, but openeth the *Lips*, and keepeth them open, and then goeth the *preſſure* from the *Heart*, and the *upper* Teeth lean upon the *under* Lip, and the *Tongue* draweth back, and leaneth upon the lower *Gums*, and the ſpirit [or breath] thruſteth the ſyllable *Schuff* forth *through* the Teeth, and the word of diſtinction, which the ſyllable

[f] Or Breath.

Schuff thruſteth forth, remaineth in its ſeat in the *Heart*, and doth not awaken the four Mother in the ſtrong Might, ſo that it kindleth no Fire. [The *R* is the Character of the fire-ſource, for every *Letter* is a *Spirit*, and is a form of the Center, although by the tranſpoſing and turning of the word they alter, yet *every Letter* hath a meaning or underſtanding in the Center, but it is wonderful, and yet is apprehended in the ſenſe when the Light is ſhining in the Center.]

[g] Or from the Center of the Croſs.

89. Behold! Man is the *ſimilitude* of God: for his ſoul is [g] out of the Center upon the Croſs, where the *Eternal Word* is Generated, comprehended by the Spirit of God, there the Spirit hath comprehended all the Three Principles, and brought them into a body; as we ſee, that the *Spirit* liveth from the inward and from the outward, *viz.* from the Spirit of the *Center*, as alſo from the Spirit of this world, *viz.* from the *Air*.

[h] *Alias,* one and the ſame Center.

90. Now as the Spirit of Eternity hath formed and framed *all* things, ſo alſo the ſpirit of Man formeth *them* in his Word, for all ariſeth from [h] his Center: for the *human* ſpirit is a form, figure, and ſimilitude of the Number Three of the Deity; whatſoever God is in his Nature, that the Spirit of Man is in itſelf: and therefore he giveth every Thing its *Name*, according to the ſpirit and form of every thing, for the inward ſpeaketh forth the outward.

91. And as this world was from Eternity hidden in the Nature of God, and ſtood in the Wiſdom, and, as it may be ſaid, hath a beginning and end from the *Word* of the Center, ſpoken forth from the outgoing ſpirit of the *Center*; (underſtand, out of the Subſtantiality of Nature, into a comprehenſible ſubſtance, where this world appeareth as a Principle, having its own ſource and Government;) ſo alſo the *Name* and *ſimilitude* of God, *viz.* this world, is in the Spirit of Man, and it ſpeaketh them forth with its word in the ſame manner as they were ſpoken in the Nature of God, from the Spirit of God in the Wiſdom, where then they were ſeen in the Light of God.

92. Obſerve it rightly, accurately, and deeply: the human ſpirit in its *Threefold* Form hath all the *Three Principles* in it, *viz.* the Kingdom of God, the Kingdom of Hell, and the Kingdom of this world; and it ſpeaketh forth from itſelf, from the ſource, and form, of every Being, whether it be Heavenly, Earthly, or Helliſh, as it hath been ſpoken forth [or expreſſed] by the Spirit of God from Eternity, in the inviſible ſubſtance of the Eternal Nature, as a figure or ſpirit of the Word of God; and was without ſubſtance, till the A and O, and in the A and O, in the beginning and end: ſo alſo the ſpirit of Man ſpeaketh it forth in beginning and end without ſubſtance, for the ſubſtance was *once* Created in the Creature.

93. And obſerve us thus further, concerning *the Language of Nature*, when we ſay: *Im Anfang Schuff Gott Himmel und Erden* [in the Beginning God Created Heaven and Earth] then we name [or expreſs] *all* that, out of which Heaven and Earth was Created, and this the *Mind* [i] in the Light of God only underſtandeth.

[i] Enlightened by God.

94. For as the form of this world was ſeen in the Light of God, before the ſubſtance [was,] ſo alſo the Mind in the Light of God ſeeth it in the *Creation*, as it is brought into Eſſence or Subſtance; for Nature in the ſpirit of Man, and Nature in the Spirit of God, according to the Three Principles, is of one [and the ſame] Eſſence or Subſtance, the human ſpirit is a perfect *Sparkle* [k] from it.

[k] Or of.

95. But you muſt know; that as the Eternal Nature has not the Glance and Might of the Majeſty in its *own power*, ſo that it can comprehend the Number Three *in Ternario Sancto*, (although indeed the Number Three dwelleth in Nature, and yet there is a difference between the Seven Forms of Nature and the Number Three;) ſo there is alſo a diſtinction between the ſoul's ſpirit of *Nature*, and the Number Three of God, ſo that the ſpirit of the ſoul, when it imagineth back into *Nature*, into the Center of the Wrath,

loſeth the Majeſty, and in the Wrath flieth out above the Majeſty, and then may be called a Reprobate Devil [or *caſt-away*.]

96. The Mind may underſtand the Word, and the forming of the Word, thus: Obſerve, when the Three-fold Spirit of Man ſaith *Schuff*, [which ſignifies *Created*,] then the Mind may obſerve the *form* of the Generation of the Word; firſt, the ſpirit [or breath] frameth the Word in the Mouth, and not in the Heart, and cloſeth the Teeth together, and hiſſeth through the Teeth, like a kindled fire, which denoteth the *Comprehenſion:* for the Lips open, and the hiſſing is the fire from whence goes the Air: underſtand it thus.

97. Before Time [was,] the world was in God, but *without* Subſtance: Now *Lucifer*, the Great Prince out of the Center of Nature, awakened and kindled the wrath and fire, which was not known in the Eternity; for he would domineer in the Might of the Fire, above God, and therefore the ſource of *Fire* became his Habitation.

98. And we mean here the ſtern *Fiat*, (*viz.* the Mother of Nature,) the ſourneſs and hardneſs, which was kindled in its ſtern Might, and hath in the Center of Nature attracted together the ſubſtantiality of the ſtern *Matrix* out of the Numberleſs Eſſences, whence Earth, Stones, and Metals, have come to be.

99. For the Center was [l] *Sulphur*, *Mercurius*, and *Sal*, and it [the Center] was but a Spirit, but in the ſtern *Fiat* (in the ſtern fierce attraction) it came to be ſuch hard Stones, Metals, and Earth, all according to the Forms of the Eſſences: It is *all* become material: that which [before the Time] in the Nature of the dark wrathful ſubſtantiality [m], was only as a raiſed duſt, became in the attraction wholly groſs, dry, and hard; and God would *not* have it ſo particularly *before* the Majeſty, to ſpeak in a Creaturely manner; and *therefore* it was ſuddenly in that inſtant together [n] Created to a proper Center of its own.

[l] ☿ ☽

[m] *Ein Geſtieb.* as duſt of flower ſifted or bolted as ſmall as Atoms.

[n] Or concreted.

100. And here ariſeth the *Diſtinction* of the Three Principles, which before was not known: for they were in *one* only Being, and were only known in the [o] Wiſdom, before the Majeſty, with their *Diſtinction*.

[o] Or the Light.

101. Obſerve the meaning right: as the Mouth formeth the word *Schuff*, [which ſignifies *Created*,] juſt ſo was the Creation formed: for the Lips open, and the upper Gums with the Teeth touch the under Lip, and the ſpirit [or breath] hiſſeth through the Teeth: and it is thus; As the Lips (*viz.* the outward incloſure) open, ſo hath the *Matrix* of the *Genetrix* opened itſelf, *viz.* in the Kindling: The hiſſing is the Fire, and out of the Fire [goes] the Air, as a ſpirit of the *Matrix*, which was now awakened, and was not before in the *Center*, but only in the Wiſdom of the Number Three.

102. The *Air* [wind or breath] is not the ſpirit of the Number Three, but the awakened ſpirit out of the *Matrix*, viz. out of the Center of Nature: for the ſpirit of the Number Three is *a cauſe* of Nature, and hath in it the wiſdom; but this [Spirit of the Air] is *without* underſtanding as the ſubſtantiality is.

103. And as the *Fire* hath its original from the Eternal Liberty, wherein it attaineth the ſharpneſs of the wrathfulneſs; ſo alſo the *Air-ſpirit*, from the Holy Spirit, which giveth life and mobility to Nature; ſo Nature again ſendeth forth the ſpirit, *viz.* the Air, out of its virtue, *viz.* out of the [p] inanimate ſubſtantiality, and hath its original in the Fire.

[p] Dumb & ſenſeleſs.

104. And obſerve further; how in the word *Schuff*, [which ſignifies *Created*,] the ſpirit [or breath] thruſteth the impreſſion or preſſure from the Heart, which overtaketh the kindled fire, and holdeth it captive: and ſo the Water-ſource overtaketh the fire, and *holdeth it captive*.

105. For the Water ariſeth from the ſubſtantiality, and from the being overcome; and

the [a] Fire, [e] Air, [f] Water, and [t] Earth, are all gone forth out of the *Center of Nature*, and before the kindling, were all *in one being*, but with the kindling were known in *four forms*, which are called four Elements, and yet are in one another as *one*, and there is no more but one; there are not four Elements in Heaven, but one: yet all the four forms lie hidden therein, and with the kindling they become *active*, and now they ſtand in the outward ſubſtance, comprehenſible to the Creatures.

106. Obſerve alſo further; that as the under Lip toucheth the upper Teeth, and the Spirit ſtays in the Mouth, and thruſteth the word *Schuff* through the Teeth, where the Tongue draws back towards the lower Gums, and will not frame the word *Schuff*, but letteth the Spirit thruſt it through the Teeth: So obſerve, the Spirit of God hath driven forth the *four Elements*, which are the four forms, which appeared in the ſubſtance, *ex Ternario ſancto*, out of the Holy Ternary, into the outward, and made an incloſure therein [or a *Firmament*] which is called *Heaven:* and the Holy Spirit ſtays in Heaven, and leaveth the four forms to their *own* Dominion, and then they appear as a Principle having power of their own.

[u] Or Typifies, denotes, or betokens.

107. For the *Tongue* [u] ſignifieth the Spirit of God, and the *four Elements* [ſignify] the Spirit of the Center, together with the Center itſelf.

108. Thus we underſtand here in the Word, Three Principles; whereas in the Original there is but one: for we underſtand by the kindling, the Center of Nature, in the Center of the Globe of the Earth, and that in the *Matrix* of the *Genetrix*, there is a very earneſt ſtern Dominion, out of which Earth and Stones are proceeded, and therein one Principle conſiſts.

109. And then, ſecondly, we underſtand, that there is a Dominion of Meekneſs, which overcomes the Wrath, and holds it captive, as we ſee in the ſource [or property] of Water, that it captivates the Fire, and yet the property of the Fire remaineth therein, with its whole Dominion of all forms of the dry hunger, wherein conſiſteth the *Abyſs of Hell* in the Anger of God. Alſo we underſtand, that there is the [w] Firmament (between theſe two Principles) which is called Heaven, by the ſhut Mouth, both in the Word and in the outward [x] Subſtance. For the Spirit, the *Air*, giveth Life to the outward meek water, as it goeth forth with the preſſure from the Heart through the Teeth in the Word, and ſo there is a *Dominion* and Life Externally, which yet ariſeth from the Internal, and yet the outward captivates the Inward.

[w] Or cloſure.

[x] Eſſence, Being, or Thing.

110. And thus the *Spirits* of the Darkneſs lie in the Abyſs, captivated in the [property, or] ſource of the Anger, and have no power of their own in this world; and here the ſubtlety of the Devil in the Might of the fire is caſt down to the Ground, in the *ſinking*.

111. Open the Eyes of your Minds, you Seekers, and ſeek here the Abyſs, wherein the Devils dwell in the Elements, and not *afar* off, as if they were far abſent, as ye have done hitherto. *Mark* this.

112 And we underſtand, that there is the Third Principle in the *Word*, and alſo in the power of *Creating:* for the Tongue inclineth to the lower Gums, and lets the two Dominions go away through the Teeth, and holdeth its Dominion without any awakening of the Heart.

[y] Scope or meaning.

113. Thus obſerve the [y] Ground; the ſecond Principle, (*viz.* the Kingdom of God,) is in the midſt in both the Principles, that is, is not awakened or enkindled with the kindling: for it remaineth as it was from *Eternity*, and is not altered therein, neither increaſed nor diminiſhed; in the Creation there is nothing added nor taken away from it: and [z] this Principle has the right ſpirit of wiſdom and of underſtanding; which has ſevered the fierce wrathful and the meek [Principle aſunder,] and each of them has its life awakened in it.

[z] The ſecond.

114. And we give you to underſtand, that it is neither captivated nor ſhut up by the inward or the outward: It ſprouteth in both, for it is the Might of both: In the Inward it ſprouteth in angry [a] Zeal, with great wonders and powers, where all forms are working, and therefore in thoſe Creatures ſtick all wit and cunning, craft and ſubtlety, as in the *Devils*, who bring [b] to paſs all Wonders in the wrathful *Matrix*: as the Hiſtories in the world, concerning the Children of Wrath, teſtify.

[a] Or Jealouſy.

[b] Or to being.

115. And in the Outward it Sprouteth through the Meekneſs with the power [and virtue] of Life, which goes forth from the Heart of God, through the Spirit of God; and that ſprouting [or *vegetation*] is called *Paradiſe*, and is a ſprout in the Children of God, together with which, the ſoul alſo ſprouteth: for in this ſprouting the new body of the ſoul grows in the [one] *Element*, in the ſubſtantiality, before the Number Three *in Ternario ſancto*.

116. And here we give you to underſtand in a true *Ground*, as we *certainly* know it, that the Paradiſe is in this world, and alſo without this world, and that God dwelleth in this world, and yet is every where; and the ſource [or property] only [c] *maketh* the difference.

[c] Or is.

117. For the Angelical World is manifeſted in the Paradiſe, but it is apprehended only in the paradiſical ſource [or property,] *viz.* in the [one] Element, and not in the going forth, in the Dominion of the *four* Elements.

118. For the Four Elements are in another Principle of another property [or ſource,] alſo have another Light, *viz.* the *Sun*. But in the Pure Element, the [d] things of this world is only as a figure, which is not palpable, and there the four diſtinctions are in one, and that maketh no Darkneſs. And there the Liberty of God without Nature ſhineth in the Glance of the Majeſty, but in the four Out-births there is a *Darkneſs*, for the Things [thereof] are groſs and palpable.

[d] Subſtances or beings.

119. For the Heaven, which is a diſtinction between the Kingdom of God, and the Kingdom of this world, is a *Firmament* with all forms of Corporeity, and is the vail on our Eyes, for we have Firmamental Eyes, and therefore we cannot ſee the Kingdom of God.

120. And that is the heavy *Fall* of *Adam*, that his Eyes and Spirit entered into the Outward, into the four Elements, into the palpability, *viz.* into *Death*, and there they were blind as to the Kingdom of God.

121. For the outward, in the four Out-births out of the [pure] Element, *(viz.* the Subſtance of the four Elements,) hath a beginning and end, and is *corruptible:* and therefore all things that live in it muſt corrupt.

122. For the Principle of the Outward World paſſeth away again; for it hath a Limit, ſo that it goeth into its *Ether* again, and the four Elements into *One* again, and then God is manifeſted, and the virtue and power of God ſpringeth up as a Paradiſe again in the [*One*] [e] only Element; and there the multiplicity or variety of things come into one again; but the figure of every thing remaineth ſtanding in the [one] only Element.

[e] Eternal.

123. For all things are come to a corporeal ſubſtance (to [the manifeſtation of] God's works of wonder) that they might be ſeen Eternally by the Creatures, *viz.* Angels and Men: which, before the time of the world, were manifeſted only in the *Wiſdom of God*, and now ſhall ſtand in ſubſtantiality in the preſence of God.

124. Ye dear children of God (in *Chriſt Jeſus)* open the eyes of your Mind: raiſe your mind up out of this world into the Element before God, [that is, *into the glaſſy ſea*, or Angelical world:] and the Creation ſhall be righty ſhown to you here, and let not the Sophiſters and Jugglers befool you, and lead you aſtray.

125. For the Paradiſe, which the ſouls of the holy children of God go into, (when

the body *deceaſeth)* is in the very place where the body deceaſeth: it is alſo in the Earth, it is in all the four Elements; not divided, but *entirely* every where.

126. For in the pure Element (out of which the four Elements proceed) is the Paradiſe: it is a ſprouting out from the ſubſtantiality before God: its life and underſtanding is the Holy Spirit of the Number Three of God; its Light is the glance of the Majeſty of the Number Three; the Matter only is about the *Outward.* When the four Elements in Man *break*, then is the ſoul already in the Paradiſe, or in the Abyſs of the Center in the Dark *Matrix*, all according to that wherein the ſoul was grown in this [life] time upon Earth.

[f] Reſolution and purpoſes into God and Goodneſs.

127. If it has ſet its [f] imagination upon God, then it is grown in Paradiſe, and the ſtuffed dark body hath but covered it, during this [*life*] time.

128. But if it be grown in the ſtern wrath, in falſehood and in pride, to fly out above Paradiſe, then it flies in high-mindedneſs in the ſtern *Matrix* aloft over Paradiſe out, and cannot get inwards into the Meekneſs; and there it is in Hell with the proud Devil.

129. For after this life, there is no regeneration more; for the four Elements and the outward Principle (wherein the Genetrix ſtood in the working and Creating) are gone; it has no more to expect after this Time, but *only* (when at the end of this Time, this Principle ſhall go into the *Ether*, that the ſubſtantiality which hath been from Eternity, ſhall be *free* again) that it ſhall get a body again out of the property [and ſource] of its *own* Mother, where then all its works in its Mother ſhall appear before it.

130. For the Laſt Day is only to awaken again that which ſlept, and to break the Death which is in the four Elements: For *the vail muſt be done away*, and all that which is generated out of the Eternal, muſt ſpring up again and live.

131. But that which is Generated out of the Death, *viz.* out of the four Elements, as the *Beaſts*, and every living Thing of the four Elements, attains *no body* any more; and if the ſpirit of it be generated only in the four Elements, it breaketh with the four Elements alſo, and the *Figure* only remaineth of the Elementary Subſtance, *viz.* of the four Out-births.

132. But that which is out of the Eternal (out of the *Center* of the Eternal Life) is and remaineth for ever: even all words and works which are *generated* out of the Eternal, remain in the *Subſtance* of the Figure: but they cannot remain for ever in the *Spirit* and power, for a word of a [g] Spirit doth not proceed from the Eternity, but hath its beginning in the outward Principle.

[g] Breath.

133. And therefore every Spirit will have joy and ſorrow in its works and words in Eternity, all according as it is in its place and ſource, or property. For, when the *Spirit* ſhall conſider with itſelf its ſource [or *condition*,] and *why* it is in the place where it is, then the ſource or property of its words and works aſcend in it; and giveth it joy or ſorrow, according to the condition or ſource and place that it is in, every one in [that which is] its *own* duly.

134. But you muſt know, that the ſins, evil works and words of the new *Regenerate in Chriſt*, ſprout out from the Death of Chriſt, (into which the Children of Chriſt are again entered *from* their ſins,) and ſhall receive another ſource [or property:] and in the beholding and *conſidering of them*, the Spirit ſhall make a *Hymn* of thanks to the praiſe of God's works of wonder; as *Eſaias* ſaith, *Though your ſins were red as blood*, (if you turn,) *they ſhall be as wool, white as ſnow.* And yet you muſt know, that in the life to come they ſhall appear in the *Figure*, but in another ſource [or property.] *Mark* this, ye children of God, for much is herein contained.

135. From this *Ground* we know, that *Adam* in his Innocence before his ſleep, (which ſignifieth Death, when he had imagined into the ſpirit of the four Elements,) was in this

world in *Paradiſe*; and yet it might well be ſaid, not in this world; he was indeed in this world upon the face of the Earth, but in a paradiſical ſource [or property] in the Dominion of the [*one pure*] *Element*, and not in the four Elements.

136. But when he entered into the four Elements, he *Entered into Death*, and his body became like a Beaſt; and the Earth was curſed from the Lord, ſo that it bore no more Paradiſical Fruit: For *Adam* was driven out, into the outward Principle: and there he muſt eat Earthly Fruit, and open [or manifeſt] the Wonders of the Outward Principle, and ſo he inſtantly became Earthly.

137. For his body was from the Earth, and Created out of the Earth, but it was not Earth, [no more than Gold is Earth, though it groweth in the Earth, and proceedeth from the Earth,] for it was *Ex Matrice, ex Maſſa*; [from the Matrix, out of a Maſs;] underſtand, out of the ſubſtantiality, out of which the Earth was *originally* generated and created. The pure Element is alſo in the Earth, as alſo Paradiſe: and it is only the ſource [or property] that maketh the alteration, wherein the Light of God is *detained*.

138. *Adam* would be as God in all the Three Principles; and the Serpent alſo perſuaded *Eve* to it, that if ſhe would Eat of the fruit of the Earth, ſhe ſhould know good and evil: indeed *evil enough*, care, miſery, and ſorrows, in the Death of the four Elements.

139. And therefore ſeeing the four Elements muſt break, thence it is, that [h] *Corruption* is in Man's Body; and the ſoul (which is taken out of the Eternal) remaineth in the Eternal: therefore there muſt come a heavenly body out of the pure Element again, out of the ſubſtantiality [which is] before God, out of the *Matrix* of the Earth, like the firſt Body which was in *Adam*, and muſt [i] *receive* our human ſoul into it, and [k] *Enter into Death*, and bring us out of Death on the Croſs into the Element again, into the ſubſtantiality in the preſence of God, *in Ternarium ſanctum*: [into the Holy Ternary:] For *Adam*'s ſoul was taken on the Croſs in the Eternal *Center*, where the Heart of God ariſeth from Eternity, and was breathed into the Created Body of *Adam* from the Spirit of God: and therefore the Heart of God *muſt* [l] *become Man*.

[h] Tranſitorineſs, or periſhableneſs.

[i] Or aſſume our human ſoul.

[k] Or ſuffer Death.

[l] Or be incarnate.

140. And as *Adam* was entered into the Earthly Croſs, into the Death of the four Elements; ſo muſt the *New* Adam *(Chriſt)* ſuffer himſelf to be [m] Hanged on the Earthly Croſs, and enter into the Earthly Elementary Death; for Death ſticketh not only in the Earth, but alſo in the *Air*, and *Adam* deſired alſo with his Imagination, not [to enter] into the Earth, but into the *Air*: he luſted after the *Spirit* of the Principle of this world, and it laid hold on him: And ſo he fell alſo into the Earth.

[m] Crucified.

141. For the four Elements are altogether in one another, and the *Ground* [or Foundation] upon which they ſtand, is the Fire of the fierce Anger of God, wherein the Devils dwell, as is above mentioned.

142. * And ſo the *New Adam* (Chriſt) muſt enter into the Abyſs of the four Elements, *viz.* into the Helliſh Fire of the Wrath, and [n] preſs through the Hell of the wrath, through Death, and bring the human ſoul again into the *Paradiſe* of God.

* Note.

[n] Or paſs.

143. And therefore the New *Adam (Chriſt)* was [Tempted or] Tried forty Days in the Wilderneſs, whether he could ſtand in the Paradiſical ſource [or property,] and ſo eat only Paradiſical Fruit, which groweth in the ſource [or property] from the Eſſences of the Spirit of God; and there he did eat, *ex verbo Domini*, [of the Word of the Lord,] and not at all of the four Elements.

144. For he did bear alſo the Earthly Image, and there the New Heavenly muſt overcome the Earthly, and the ſoul muſt enter again into the new heavenly body, that the Earthly may *but only hang to it*: And thus alſo was *Adam* Created in the beginning.

145. He was to eat of Paradiſe, whoſe Property ſhould rule over the Earthly; and though he was in the four Elements, yet he was to live in the *Pure Element*, and then he might have continued ſo Eternally; though the Outward Principle ſhould be broken, yet he ſhould have remained.

146. For he was in Paradiſe, and not in the four Elements; but when he entered into them, he entered into *Death*; and the Anger of God, in the Abyſs of Hell, captivated the ſoul, which *Chriſt* brought forth from thence again.

147. O ye Children of Men! *Mark what is revealed to you*, do not account it a fiction and a Hiſtory. It is known *in Ternario Sancto*, in the open ſeal of the Seventh Form, in the Center, therefore conſider what it is.

148. Hereby is ſignified to you the *final breaking of the outward* Principle: *Trim your Lamps*, the Bridegroom is ready, his Trumpet ſoundeth, the Seventh Angel from the Throne of Heaven ſoundeth: The Myſteries of the Kingdom of God ſhall be ° *accompliſhed* at the time of his ſounding, and then there is no time more in the four Elements; but then the Eternal Time in the Element in the Life of God, and the Time in the Abyſs, goeth on.

° Or finiſhed.

149. Go out from the [p] *Languages* in *Babel:* for we all ſpeak but *one* only Language in *Jeruſalem*. *Babel* burneth in the Fire, [or confounded Chriſtendom is kindled in Wars, Contention, and Strife, in Famine, and Peſtilence, in the Anger of God.] *Amen.*

[p] From the Confuſion of Tongues.

The Sixth Chapter.

The Two Gates: Of the World, and alſo of Paradiſe: moſt highly to be conſidered.

Note; more of the Language of Nature.

1. WE have ſhown you before, the *Ground of the Language of Nature*, how *Adam* gave *Names to Every thing*, and out of what *God* ſpoke to *Adam*, viz. out of the Life of the Birth, as we ſpeak at this very Day: and if we conſider ourſelves therein, we find the *whole* Ground in Heaven and in this world: and we ſee it well enough with Earthly Bodily Eyes, that it is true: we need no other Teſtimony, than the *Great Book*, Heaven and Earth, the Stars and Elements, together with the Sun, wherein we well know the ſimilitude of the Deity.

2. And yet a thouſand times better, *in ourſelves*, if we know and conſider ourſelves; for the Spirit giveth every thing its *Name*, as it ſtandeth in the Birth in itſelf; and as it formed them in the beginning, in the Creation, ſo it alſo formeth our *Mouth*; and as they are generated out of the Eternal Being, and are come to a ſubſtance, ſo the *human* Word goeth alſo forth out from the Center of the Spirit, in ſhape, property, and form, and it is no other, than that the Spirit maketh ſuch a ſubſtance, as the Creation itſelf is, when it expreſſeth the form of the Creation.

3. For it formeth the Word of the *Name* of a Thing, in the Mouth, as the *Thing* was in the Creation: And hereby we know that we are God's Children, and Generated of God: for as God from Eternity hath had the ſubſtance of this World in his Word, which he

hath *always* ſpoken in his Wiſdom, ſo we have [q] it in our Word alſo, and we ſpeak it forth in the Wonders of his Wiſdom.

4. For God is himſelf *the* [r] *Being of all Beings*, and we are as Gods in him, through whom he revealeth himſelf; we ſee that a Beaſt cannot expreſs, [*viz.* it cannot give any thing its name according to its property,] which is *becauſe* it comes not out from the Eternity as Man doth, it bleateth and barketh, as the form of the Out-birth of the four Elements is, and hath *no higher Spirit* than the Elements are, though their flitting ſenſes [or perceptions] are from the [t] Conſtellations, which yet are dumb [or inarticulate,] and without [t] comprehenſion of any ſubſtance.

5. Now therefore we will ſet before you the Ground of the Heavens, the Stars and Elements, *fundamentally*, that you may yet ſee what is Heavenly, and what is Earthly; what is Tranſitory and Mortal, and what is Eternal and Permanent. To which end *only* we have purpoſed to ourſelves to write this Book; *not* to boaſt of our high knowledge, which is in God, and is *no worldly profit* to us, but out of *Love*, in *Chriſt*, as a Servant, and Miniſter of Chriſt; *to ſeek the loſt Sheep of the Houſe of the Iſrael of God.*

6. For the Lord hath both the willing and the doing in his hands; *we are able to do nothing*; alſo our Earthly Reaſon underſtandeth nothing: we are yielded into our Mother's Boſom, and do as the Mother ſhoweth us, we know not of any body elſe, we are not born with it, from *the wiſdom of this world*, neither do we underſtand it; but what is beſtowed upon us, that we beſtow again; and we have no other purpoſe herein, neither do we know to what end [we muſt write theſe high things,] but merely what the *Spirit* ſhoweth us, that we ſet down.

7. And thus we labour in our Vineyard, into which the [u] *Maſter* of the Houſe hath put us, hoping alſo to eat of the pleaſant ſweet Grapes, which indeed we have very often *received* out of the Paradiſe of God. We will ſo ſpeak as for [the uſe of] many, and yet we think we write it but for ourſelves, all which is hidden in God: for the fiery driving will have it ſo, as if we did ſpeak of and for Many; and yet I know nothing of it.

8. Therefore if it ſhall happen to be read, let none account it for a work of *outward Reaſon*; for *it* hath proceeded from the Inward hidden Man, according to which this hand hath written without reſpect of any perſon.

9. And therefore we exhort the Reader, that he will enter into himſelf, and behold *himſelf* in the Inward Man, and then we ſhall be *very* ſweet and *acceptable* to him; this we ſpeak ſeriouſly and faithfully.

10. When we conſider ourſelves rightly, in this [w] knowledge, we ſee clearly, that hitherto we have been *locked up*, and led as it were blindfold; and they are even the Wiſe of this world, who have ſhut and barred us up in their Art and Reaſon, ſo that we *muſt* [be tied to] *ſee with their Eyes*, *both in* Philoſophy *and* [x] Theology.

11. And *this Spirit*, which hath ſo long led us captive, may well be called *the Antichriſt*, I find no other Name in the Light of Nature, which I can call it by, but *the Antichriſt in Babel.*

12. Obſerve it well, and you ſhall ſee it riding, it ſhall rightly be ſhowed to you, you need no ſpectacles, or [y] *Academy*, [to ſee it withall:] It rideth over the whole world, in all Corners, Cities, Towns and Villages, over body and ſoul: and therefore the Angel in the *Revelation* bids us, *Go out from it.*

13. It is ſo proud, that it rideth aloft over Heaven and Earth, yea over the Deity: it is [like] a [z] King riding over the Principle of this World, and over Hell. But whither wilt thou ride, thou proud Woman? when this Principle breaketh, *thou art then without God with all Devils.* Why doſt not thou ſtay here among the Children?

14. O *Adam!* if thou hadſt not mounted upon the proud Beaſt, thou hadſt remained with the Children of God in Paradiſe: What doth it avail thee, that thou rideſt in a

[q] That ſubſtance, Eſſence, or thing.
[r] *Ens Entium, Eſſentia Eſſentiarum. Subſtantia Subſtantiarum.*
[t] Or Stars.
[t] Or Expreſſion.
[u] Or Father.
[w] Or deſcription.
[x] Divinity.
[y] Or Univerſity.
[z] Or Queen.

ſtrange Principle, over God? Were it not *better* for you *to be in* God? What availeth your Aſtral wit, that you ride as you own God in Pride? you ride merely in *Death: Who* will bring you out from thence, if you light not off from your *Beaſt?* There is none neither in Heaven nor in this world, that can bring you out from thence, but only a lowly ſimple ſlain Lamb, who hath *not* the wiſdom of this world. How will you get out, when you ride upon a *Dragon?* The *Lamb* fleeth before *thy Beaſt*, it will not bring thee into its Paſture.

15. If you Light off, and pull off your Dreſſing, and go in the form of a *Child* to the *Lamb*, then you may catch it, it goeth willingly with you, if you play like a child with it in ſimplicity; you muſt not ride upon it: But if you [offer to] *ride* upon it, it fleeth from you, and you *find not* its Paſture, neither can you *light off* your Beaſt, it will not let you, it holdeth you faſt, unleſs you hear the bleating [or voice] of the *Lamb*; at which the Beaſt trembleth, and falleth to the Ground, and then you may flee [or *go out from Babel.*] If you underſtand not this, you are *held faſt* by the Beaſt, and you ride in *Babel* in the Confuſion.

16. My dear ſeeking and hungry Mind, if you would fain be releaſed from the *Beaſt*, conſider what we here ſhall ſhow you; we will not puſh with horns, and caſt you with the *Dragon* into the Abyſs, do but light off, and incline your ear to the *voice* of the Lamb, go forth from your outward Man, into the Inward Man, and ſo you *ſhall come* to your true Native Country, *into Paradiſe.*

17. The deſirous Seekers have found out many difficult things, and brought them to light, and always thought to find the *Pearl* of the *Creation* of this world, and it had been much nearer found, but that the Time of the *ſeventh Seal* or *Angel* was not yet come; the ſix Angels muſt firſt ſound their Trumpets, and pour forth their Vials: therefore none ſhould contemn [a] another, for he knoweth not under what voice every one *hath been:* only that is [b] come to paſs, which ſhould [c] come to paſs.

18. Yet every one hath been free [or at *Liberty*] to go out from the Seal: for the Sun of Righteouſneſs hath ſhined [d], from the Eaſt to the Weſt: If any one has immerſed himſelf in the Darkneſs, God is not to be blamed for it.

19. The Law of God, and alſo the Way to Life, *is written in our Hearts:* It lies in no man's [e] ſuppoſition and knowing, nor in any Hiſtorical Opinion, but in a *Good will* and *Well-doing.* The will leadeth us to God, or to the Devil; it availeth not, whether thou haſt the Name of a Chriſtian, Salvation doth not conſiſt therein.

20. A *Heathen* and a *Turk* is as near to God, as *thou*, who art under the Name of Chriſt: if thou [f] bringeſt forth a falſe ungodly Will in thy Deeds, thou art as *much* without God, as a *Heathen* that hath no deſire nor will to God.

21. And if a *Turk* ſeeketh God with Earneſtneſs, though he walketh in blindneſs, yet he is of the [g] Number of thoſe that are children without underſtanding, and he *reacheth to God* with the children which do not yet know what they *ſpeak:* for it lies not in the knowing, but in the [h] *Will.*

22. *We are all blind* concerning God; but if we put our earneſt will into [i] God, *and deſire him*, then we receive him into our will; ſo that we are born in him *in our Will.* For by the will, this world was made, alſo our life and all our doing ſtand in the will.

23. Or do you ſuppoſe we ſpeak without knowledge, and alone? [by ourſelves?] No; the Book of the *Revelation* of Jeſus Chriſt ſhows us, that *the innermoſt* [k] *Court of the Temple ſhall be caſt out, and given to the Heathen*, who know not the Name of Chriſt, but preſs with earneſtneſs into God, and ſo they come to him ignorantly.

24. And this is that which *Iſaiah* ſaith; *I am found of them that ſought me not, neither did they enquire after me. For my Name, the* [l] *LORD, was not revealed unto them:* and thus they are children not in Name, but in Will: But when the Driver goeth away to his

[a] The former zealous Seekers.
[b] Done.
[c] Be done.
[d] From the Riſing to the Setting.
[e] Wit or ſkill.
[f] Or leadeſt a wicked life.
[g] Heap or Company.
[h] Or purpoſe, and reſolution.
[i] God and Goodneſs.
[k] Choir.
[l] JEHOVAH.

own place, then we live together as Children, with our Father *Adam*, (in *Chriſt*,) out of whoſe Loins, life, and ſpirit, we are all propagated, and begotten to life through *Chriſt*.

25. Or doſt thou boaſt of thy *Calling*, that thou art a Chriſtian, or a Jew? Indeed let thy Converſation be *accordingly*, or elſe thou art but a Heathen in the Will and in the Deed. *He that knoweth his Maſter's Will and doth it not, muſt receive many ſtripes.*

26. Or doſt thou not know what Chriſt ſaid concerning *the two Sons*; when the Father ſaid to one of them, go and do ſuch a thing, and he ſaid he would, and the other ſaid no; and the firſt went away and *did it not*; but the other that ſaid no, went away and *did it*, and ſo performed the will of his Father: and the other that was under the Name of Obedience, [or who in word was obedient, or had the name to be ſo,] did it not.

27. And we are all ſuch, one and other, we bear the name of Chriſt, and are *called* Chriſtians, and are within his Covenant: we have ſaid yes, we will do it; but they that do it *not*, are *unprofitable ſervants*, and live without the will of the Father.

28. But if the Turks (as alſo the Jews) do the Father's will, who ſay to *Chriſt* No, and know him not, Who is now their *Judge*, to thruſt them out from the will of the Father? Is not the Son the Heart of the Father? and then if they honour the Father, they *lay hold* alſo on his Heart: for without, or beyond his Heart, there is no God.

29. Or doſt thou ſuppoſe, that I [m] *confirm* them in their blindneſs, that they ſhould go on as they do? No: I ſhow thee thy blindneſs, O thou that beareſt the name of Chriſt! *and thou judgeſt others, and yet doſt the ſame thing which thou judgeſt in others, and ſo thou wilfully bringeſt the judgment of God upon thyſelf.*

[m] Or encourage.

30. *HE* that ſaith, *Love your enemies, do well to them that perſecute you*, doth not teach you to judge and deſpiſe, but he teacheth you the way of Meekneſs: you ſhould be a Light to the world, that Heathens might ſee by your works *that you are the Children of God.*

31. If we conſider ourſelves according to the true man, who is a true ſimilitude and Image of God, then we find God in us, and ourſelves without God. And the only remedy conſiſteth herein, that we enter again into ourſelves, and enter into God, *in our hidden Man.* If we incline our wills in true earneſt ſingleneſs to God, then we go with Chriſt out of this world, out from the Stars and Elements, and enter into God; for in the will of Reaſon, we are children of the Stars and Elements, and the *Spirit of this world* ruleth over us.

32. But if we go out from the will of this world, and enter into God, then the *Spirit of God* ruleth in us, and eſtabliſheth us for his children; and then alſo *the Garland of Paradiſe* is ſet upon the ſoul, and then it becometh a child without underſtanding as to this world, for it loſeth the Maſter [or Ruler] of this world, who *formerly* ruled it and led it in Reaſon.

33. O Man! Conſider who leadeth and driveth thee; for Eternally without end, *is very long:* Temporal honour and Goods are but droſs and dung in the ſight of God: It all falleth into the Grave with thee, and cometh to nothing: but to be in the will of God, *is Eternal Riches and honour:* there, there is no more care, but our Mother careth for us, in whoſe Boſom we live as children.

34. Thy Temporal Honour is thy [n] *Snare*, and thy Miſery in Divine hope [and confidence] is thy Garden of Roſes: Patience is a precious herb; O how glorioufly wilt thou be crowned! what is brighter than the *Sun?* and yet thou ſhalt be *far brighter*; thou wilt obtain a Garland *in Ternario Sancto*, [viz. in the Angelical World, in the Eternal Eſſentiality, before the Holy Trinity.]

[n] Pit-fall Trap, or Gin.

35. Or doſt thou ſuppoſe again, that we ſpeak hiſtorically? No, We ſpeak the very life, in our own knowledge [or *Experience*,] not in an Opinion from the mouth of another, but from our own Mouth: we ſee with our own Eyes; which we boaſt not of, for the *Power* is the Mother's; but we exhort thee, to enter into the Boſom of the Mother, and learn alſo to ſee with *thy own* Eyes: ſo long as you ſuffer yourſelves to be [o] rocked in a Cradle, and deſire the Eyes of *others* [which are ſtrange Eyes in reſpect of your own] you are blind. But if you riſe up from the Cradle, and go to the Mother, then you ſhall ſee the Mother and her children.

[o] Or lulled aſleep.

36. O how good it is *to ſee with one's own Eyes.* One that is blind, and ſeeth not the light of this world, is accounted as one that is aſleep and dreameth: for he *heareth* of the Pomp of the World, but he knows it not: he apprehendeth it by *hearſay*, and many times thinks it is better, or worſe, than it is, becauſe he ſeeth it not, and ſo imagines it by that which is ſaid; but he that ſeeth the light, he ſpeaketh according to the *Truth*, for he apprehendeth the Thing as it is.

37. So alſo I ſay, we are all aſleep in the outward Man, we lie in the Cradle, and ſuffer ourſelves to be *rocked aſleep* by Reaſon; we ſee with the Eyes of the diſſimulation of our *Hypocrites*, who hang Bells and Baubles about our Ears and Cradles, that we may be lulled aſleep, or at leaſt *play* with their Baubles, that they may be Lords and Maſters in the Houſe.

38. O Blind Reaſon! Riſe up from thy Cradle: art thou not a Child of the Mother, and *an heir to the Goods*, and moreover a Child and *Lord* of the Houſe: why ſuffereſt thou *thy* ſervants thus to uſe thee? Chriſt ſaith, *I am the Light of the World, he that followeth me, ſhall have the Light of the Eternal Life.* He doth not direct us to the flattering Hypocrites, Murderers, and Contenders; but only to *himſelf:* we ſhould ſee (with the Inward Eyes) in his Light, and ſo we ſhould ſee him, for he is the Light: when we ſee him, then we walk in the Light: He is the Morning Star, and is Generated in us, and riſeth in us, and ſhineth in our Bodily Darkneſs.

39. O how great a *Triumph* is there in the ſoul, when he ariſeth, then a Man ſeeth with his *own* Eyes, and knoweth that he is in a ſtrange Lodging. Concerning which we will here write, what we *ſee* and *know* in the Light.

40. We are children of the Eternity: but this world is an out-birth out of the Eternal; and its palpability taketh its *original* in the *Anger*, the Eternal Nature is its Root; but that which is an Out-birth is corruptible, becauſe it hath not been from Eternity: and it muſt all return into the Eternal Eſſences, [out of which it was born.]

41. The Stars are out of the *Center* of Nature, they are the Eſſences of the Seven Forms of Nature, and from each form there goes another [Form,] all [p] from the *wreſtling Wheel* of Nature, and therefore they are ſo various and numberleſs in our account: Though indeed there is a *certain* number of them, whereby we know that they muſt enter again into the *Ether*.

[p] Or cauſed by the wreſtling Wheel.

42. For in the Eternal Center there is no Number, [or Meaſure,] but it is the *Omnipotence* in the ſpringing up without number; for that which can be numbered or comprehended, *is not Eternal*, it hath a beginning and end: But we know that the *ſpirit* and *ſoul* of Man hath no beginning and end, nor can it be numbered [or meaſured:] which we *underſtand* by the Conſtellations of the mind, from whence ſo many thoughts ariſe, which are numberleſs; for out of one Thought in a while, there may go forth many more, as many as the Stars in the Firmament, *wherein* we highly know our Eternity, and do moſt highly *rejoice*, that we know it.

43. [q] Underſtand us right, how this world is in the Ground and *foundation* of it. The Eternal Center, and the Birth of Life, and the Subſtantiality, are every where. If you

[q] Or obſerve us well here.

make a ſmall Circle, as ſmall as a little [r] Grain, [or kernel of Seed,] there is the whole Birth of the Eternal Nature, and alſo the Number Three *in Ternario ſanctо* [contained] therein: but you include not, nor compriſe the Eternal Nature, much leſs the Number Three, but you comprehend the Out-birth of the *Center:* the Eternal Nature is *incomprehenſible*, as God alſo is.

[r] As ſmall as a Mite, Point, or Atom.

44. When I take up any thing and carry it away, I do *not* carry away the Eternity, much leſs God: and yet the Eternity is in that very thing, but the thing is [f] *out-born*, and ſtirreth not the Eternity; and that which is out-born comprehendeth not the Eternity, but the Eternity comprehendeth that which is out-born thoroughly without ſtirring; for the Eternity, as alſo the Deity, is in one place as well as in another, [every where:] for there is no place [in the Eternity,] but the out-birth maketh a *place* and room. Therefore God ſaith, *I am A and O, the Beginning and the End.*

[f] *Exgeneratum.*

45. This world maketh a beginning, and God in the Number Three [not without it] is the beginning, and it alſo maketh an end, and that is the Eternity, and alſo God: For before [the time of] this world there was *nothing but God* from Eternity; and after this world, there will be *nothing but God* in Eternity: but the cauſe why we comprehend not this, is becauſe there is no comprehenſibility in God. For where there is a Comprehenſibility [as there is in the Trinity] there is beginning and end. And therefore we are ſhut up in darkneſs, that we might labour and *manifeſt* God, as we have mentioned to you concerning the Seven Forms of Nature, what an Eternal labour there is *therein*, ſo that one form generateth another, till they are all brought to Light, and ſo the Eternal is manifeſt in a Threefold Form, which otherwiſe would not be known.

46. And we declare unto you, that the Eternal Being, and alſo this world, is *like* Man: The *Eternity* generateth nothing but that which is like itſelf, for there is nothing in it but is like it, and it is unchangeable, or elſe it would [t] *paſs away*, or it would come to be *ſome other* thing, and that cannot be.

[t] Or ceaſe to be.

47. And as you find Man to be, juſt ſo is the Eternity: conſider Man in body and ſoul, in good and evil, in joy and ſorrow, in light and darkneſs, in power and weakneſs, in life and death: *All is in Man*, both Heaven and Earth, Stars, and Elements; and alſo the Number Three of the Deity; neither can there be any thing named that is not in Man; all Creatures, (both in this world, and in the Angelical world,) are in Man. *All of us*, together with the whole Eſſence of all Eſſences, are but one body, having many members, each member whereof is a *Total:* and each member hath but one [u] ſeveral work.

[u] Peculiar, ſingular, individual faculty or Office.

48. O Man! ſeek thyſelf, and thou ſhalt find thyſelf. Behold! thy whole Man [conſiſteth of] Three Principles, one whereof is not without the other, one of them is not beſide or above the other, but they are in one another as one, and they are but *one* thing; but according to the Creation they are *Three*.

49. You will ſay, how can that be? *Adam*'s ſoul was out of the Eternal will, out of the Center of Nature, upon the Croſs of the Number Three, where light and darkneſs part; underſtand, he was *not* a divided ſparkle, as a piece of the whole, for he is *no piece*, but *totally all*, as there is a Total in [w] every *Punctum*.

[w] Point or Atom.

50. Now the Eternal Center maketh the Eternal ſubſtantiality, (*viz.* the ſinking down and ſpringing up, whence the ſtirring of the Elements ariſeth, as alſo penetration and multiplication, whereas there is only ſuch a kind of *Spirit*,) and the ſubſtantiality is the *body*, and a weakneſs, for it is a ſinking down, and the Spirit is the ſpringing up.

51. Now the Spirit created the Subſtantiality into an *Image*, like the Croſs of the Number Three, and breathed in the Spirit of the Number Three, *viz.* himſelf, and ſo the Image [x] Exiſted: and then inſtantly out of the *Subſtantiality* of the Image ſprung up the

[x] Was, or ſtood.

bloſſom of the Eſſences, which is called Paradiſe: and thus ſtood the Image in the Angelical World.

52. And ſo there is *nothing leſs* in the Image, than in the Center of Nature, *viz.* the original of ſourneſs, wrathfulneſs, and of fire, alſo all the forms of Nature; *whatſoever* was ſeen from Eternity in the Wiſdom, that was all in this Image, alſo the power to light and darkneſs; and the Wiſdom ſtood in the light of the Image, wherein ſtand *all the Eternal Wonders*, even the Image of every Creature, in the ſinking down of Death, and in the ſource [or property] of the Paradiſical Life.

53. This we underſtand to be the *Matrix* of the *Genetrix* in the darkneſs; viz. *that* out of which Angels and Devils come to be, as is above mentioned. This [y] *ſource* was wholly in the Image, for it was a *whole* ſimilitude of the Eternal Being; as *Moſes* writeth concerning it, that *God made Man* [z] *his Image:* ſo that it may be ſaid, (if one did ſee Man ſtanding in Paradiſe,) here is the whole Eternity *manifeſted* in an Image, to ſpeak in a creaturely Manner of it; and yet it is ſo truly and rightly in the underſtanding.

[y] Or property.

[z] According to, for, or to be his Image.

54. Now, as *Lucifer* by his flying out, in the ſource of the Fire, imagined beyond the ſtill meek Number Three above the Croſs in the Majeſty, and ſo awakened to himſelf the *Matrix* of the Fire in himſelf, and kindled the *Matrix* of Nature; which kindling became corporeal, and was inſtantly together created by the *Verbum Fiat*, where alſo the *ſecond* form of the *Matrix*, viz. the *Meekneſs* of the ſubſtantiality, was kindled together with it, out of which water came to be, which was [a] made an *Heaven*, (by which the Fire was captivated,) out of which the Stars were Generated; ſo you muſt underſtand alſo, that [b] the Image of God *thus* [c] *Imagined* after the awakened life, *viz.* after the awakened ſpirit of the Air, indeed the Air was together breathed into him, but the [d] ſpirit of the Center ſhould over-rule it, as the Holy Spirit over [ruleth] this world: for he *ſhould* live in the power [e] of God, and be a Lord over the four Elements, but *in the fall* they became his Lord. And now if he would live in God, he muſt enter into himſelf again, and likewiſe *leave the Old Body* to the four Elements, and muſt in himſelf be born in God. And ſo he was inſtantly alſo captivated by the *Air* of the Out-birth, and then the Stars, Elements, Heaven, Hell, Death, and Life, wrought together in him.

[a] Or created.

[b] Man.

[c] Or luſted.

[d] Man's ſpirit.

[e] Or virtue.

55. But ſeeing there is a Firmament created, between God and the Dominion of this world, by the Spirit of God, therefore man is compoſed of Three Parts, (viz. *Three Principles*,) *One* is the hidden Deity, which ſtandeth in the Firmament of Heaven in itſelf as a Principle of its own; the *Second* is the Dominion of this world, *viz.* the Stars and Elements; and the *Third* is the Abyſs of the Image, and alſo the Abyſs of this world, *viz.* the Wrath, or the Matrix of Nature, out of which All things are proceeded.

56. And now the Image, *viz.* Man, is in the *Midſt*, viz. between the Kingdom of God, and the Kingdom of Hell; between Love and Anger: and to which of theſe two Spirits he yieldeth, its [*ſervant*] he is.

57. And though Man caſteth himſelf into the Anger, yet the Deity loſeth nothing; for the firſt *Breathing in*, viz. the Spirit of God itſelf, hath its principle to itſelf, and is not touched by the Anger; juſt as the Number Three dwelleth in the midſt of the Anger, and yet the Anger ſtirreth it not, nor knoweth it, therein is neither feeling nor ſeeing.

58. For the Image ſtirreth the ſource of the Anger: and the firſt in-breathed Spirit, ſpringeth up in the Image, in the fierceneſs of Pride; according as it hath built up itſelf in this [life] Time; and yet the firſt *in-breathed Form* loſeth nothing. For that ſource [or property] is not in the Image; but it goeth back again into its Principle, with the Beauteous virgin of wiſdom: and the Image of Man cometh to be the Image of the Serpent.

59. For

59. For as the *Spirit* is, ſo is the *Body*; and in what will the Spirit flies in ſuch a form and ſource [or property] it *figures* the body alſo.

60. So we know now, that all cometh out of *one* only *fountain*, and that the palpable ſubſtance of this world has had a beginning, and therefore it is alſo [f] Mortal; for whatſoever is not from Eternity is mortal.

[f] A Death, or a deadly thing.

61. But that the Image of Man might *ſubſiſt*, (which alſo hath a beginning as to the body,) *therefore* God is become Man, and dwelleth again in the ſoul, and the ſoul attaineth again the firſt Image without this world; yet thoſe only, who with the Spirit of the Soul incline themſelves to God: and here it may be ſaid, *We muſt be Born a-new*, or be loſt Eternally in Hell, and [thruſt out] from God.

62. Thus we ſay with [good] Ground, that the ſtarry Heaven, *viz.* the *Third Principle* of this world, was created alſo as a Total [g] Body, having a [h] Circumſcription, and ſtandeth [i] juſt like the Center of Nature; whatſoever thou ſeeſt in this Great Circumference, the ſame is alſo in the *ſmalleſt* [k] Circle: and the whole Principle of this world outwardly, is only a manifeſtation and diſcovery of the Eternity in God. It hath its riſing, [l] ſtation, and generating, like *the Eternal Nature*; and as the Eternal Nature doth always generate itſelf, and hath its original from Eternity to Eternity, juſt ſo is this viſible Dominion of this world Generated and Created.

[g] Or *Corpus*.
[h] Or Circumference.
[i] Or upright.
[k] Or Point.
[l] Form or ſubſiſtence.

63. For it hath a high round Circumference like a Circle, and there ſtand the [m] *Conſtellations*: and after that, the great Deep, which reſembles the Eternal Liberty of God: now *the ſeven Planets* are in the Deep, which reſemble the ſeven Spirits of Nature, and the Stars [reſemble the Effects or] Eſſences proceeding out of the Spirits of Nature: and the *Sun* is in the midſt of the Planets, which maketh the four quarters of the World, and it ſtandeth in the *Point*, as in a [n] Croſs, and reſembles the Heart of God: Its *Luſter* in the Deep reſembles the Majeſty of God, where God dwelleth in himſelf, and is comprehended by nothing: and there is nothing of him ſeen but the *Majeſty*, where the Center of Nature is known in all Heavenly Images out of the Eternal.

[m] Or fixed Stars.
[n] +

64. The *Earth* reſembles the ſinking down of the *Eternal Death* in the Dark Matrix: and yet there is no Death therein, but a ſpringing up of the fierce Eſſences: and thus it reſembles a form in the Center, and a peculiar Self-dominion, and is a figure [or Type] of *Hell*: as a hidden Dominion in the Darkneſs

65. And as the Earth, in Compariſon of the upper Dominion, is counted as a Death, ſo the fierce Matrix of the Anger, is as a *Death* in compariſon of *God*: and yet there is no Death in either, but an Eternal Life in a *twofold* ſource, [or property; *viz.* the Life in Eternal Joy, and the Life in Eternal Torment.]

66. And now we ſee that the Sun maketh the Great Deep above the Earth lovely, friendly, pleaſant, and delightful; or elſe there would be *no other* [Rule, influence, or] *Dominion*, in the Deep, than is in the Earth: for if the Sun ſhould **go out*, there would be an *Eternal Darkneſs*, and the fierce four aſtringency would make all hard, rough, and harſh, and there would be an Eternal Coldneſs. And although every thing did move together like a wheel, yet there would be nothing ſeen but a *flaſh of fire*.

* As when a Candle goes out.

67. Thus we give you to underſtand concerning *the Abyſs of Hell*, that it is in this world: and the Sun only is the cauſe of the *Waters*, which are the *Heaven* in the Deep. Moreover, by the Sun, the Heart of God may be underſtood, out of which the Light of the Majeſty ſhineth: for the whole Center of the Eternity would be dark, if the *light* from the Heart of God did not ſhine therein.

68. But it is not ſo with the Heart of God, as with the Sun, that it ſhould be a *Globe* ſtanding in one place only: No, it hath no Circumſcription, [Circumference,] or Place; alſo it hath no beginning, and yet is *like* a round Globe, yet not a round *Circle*, but it is

[p] Or Pertuſe. as it were parted [divided] or [p] open; for it is as a Round [q] Croſs Wheel, like a whole Rainbow, which yet appears *as it were parted.*

69. For the whole Croſs is its parting, and yet it is *whole*; but the Center of Nature, (*viz.* the Word of the Lord, *Verbum Domini*, the Word of the Father,) is there the *Center* of the Croſs. The Croſs every where ſignifieth the Number Three: where then beneath *blue* appeareth, which ſignifieth the ſubſtantiality; in the middle appeareth *Red*, [r] Text, under. which ſignifieth the Father in the Glance of Fire; [s] next which appeareth *Yellow*, which [s] Or Purple. ſignifieth the Light and Luſter of the Majeſty of God the Son; and the [t] *Duſky Brown*, with the Mixture of all Forms, ſignifieth the other Kingdom of Darkneſs in the Fire, [t] Fly out. in which *Lucifer* did [t] ſoar aloft above God, and did not lay hold on the Majeſty and Heart of God.

70. And upon ſuch a *Bow* will Chriſt the Son of Man appear at the laſt Judgment; for ſo he ſitteth in the Majeſty of the Number Three *in Ternario Sancto:* underſtand the Angelical world [in the Eternal Subſtantiality] and Paradiſe.

71. Thus know, that all this is *not divided*, nor is it thus in one place alone; but this Form [or manner] appeareth in its Principle *Every where.* If thou conceiveſt a ſmall *minute* Circle, as ſmall as a Grain of Muſtard-ſeed, yet the Heart of God is wholly and perfectly therein: and if thou art born in God, then there is, in thyſelf, (in the Circle of thy Life,) the *whole Heart of God undivided:* and the Son of Man (Chriſt) ſitteth thus (in the Circle of thy life, upon the Rainbow *in Ternario Sancto)* at the Right Hand of God: and thus thou art his child, whom he hath regenerated in him [in *Chriſt*;] as alſo Chriſt's Member and Body, wherein he dwelleth; his Brother, his Fleſh, and Spirit; and a Child of God the Father in him, God in thee, and thou in God; Power, Might, Majeſty, Heaven, Paradiſe, Element, Stars, and Earth, *all* is thine. Thou art in (Chriſt) [u] Or above. [u] *over* Hell and Devils.

72. But in this world, with thy Earthly Life, thou art *under* Heaven, Stars, and Elements, alſo under Hell and Devils; *all Rule in thee, and over thee.*

73. Therefore conſider thyſelf, and go forth [from thyſelf:] it is of high concernment; we ſpeak what we know, and what we muſt ſpeak, for we ought not to ſpeak *otherwiſe* of the Eternity, unleſs we ſhould ſpeak as if it had a beginning, whereas there is none in the Eternity.

74. And do not think that Mankind hath ſuch a beginning, as we muſt ſay of ourſelves, according to the *Creation:* no, the Image hath appeared in God *from Eternity* in the virgin of wiſdom; but not *in ſubſtance* [or diſtinction;] it was no Woman, nor Man, but it was Both; as *Adam* was both, before *Eve* was, which [divided diſtinction] ſignifieth the Earthly, and alſo the Beſtial Man; for nothing ſubſiſteth in Eternity, unleſs it has been from Eternity.

75. O ye children of God, open the eyes of your *Inward* Man, and ſee rightly: If you be new born in God, then you put on that very Eternal Image, and *the Man Chriſt* [w] Or Incarnate. is [w] become Man in that very Image, *viz.* in the *Eternal Virgin*; for no mortal virgin is pure; and he was conceived by the Holy Spirit in a pure virgin, and in reſpect of our ſoul which he ſhould aſſume, he is alſo [become Man] in the mortal virgin: for *Mary* had all the Three Principles in her: and the Image of the Eternal Virgin conſiſted in the Divine and Eternal *ſubſtantiality*; it was indeed without ſubſtance, but in the Man *Chriſt*, it came to be a ſubſtance.

76. We do not ſay concerning the *Outward Virgin Mary*, that ſhe was not the Daughter of *Joachim* and *Anna*; as the Ancients have Erred, to whom the Light of God hath not ſo ſhined, becauſe they ſought *their own profit* therein.

77. For *Mary* was begotten of the Seed of *Joachim* and *Anna*, like other Perſons; but ſhe *was the bleſſed among Women:* in her the Eternal virgin *in Ternario ſancto*, which

was from Eternity, diſcovered itſelf: not that it entered into her *from without*; no, it is quite otherwiſe. Here God and Man became *one* again: What *Adam* loſt, was here *revived* again; underſtand it right: The Word of the Lord, *Verbum Domini*, the Word of the Father on the Croſs, came into *Mary*, underſtand into *the Earthly Mary*.

78. Now, where the Word is, there is [alſo] the virgin [or Wiſdom of God;] for the Word is in the Wiſdom: and the one is not without the other, or elſe the Eternity would be *divided*.

79. And now when the Word in *Mary*, in her fleſh and blood, entered into her *Matrix*, then the *Fiat* was in the *Matrix*, but it did not in one moment create a complete Earthly Man, nor a Heavenly neither; but it began the *Incarnation* [or becoming Man;] for the Divine Nature is neither augmented nor diminiſhed, but is always *complete*.

80. But know this, that the Eternal virgin, that was without ſubſtance, gave in itſelf together with the becoming Man [or Incarnation,] and the true ſoul of Chriſt was out of *Mary*'s Eſſences, *conceived* in the Eternal virgin: and in the Eternal virgin God became Man, and ſo the Eternal virgin came into ſubſtantiality, for it got the human ſoul into it. Thus the human ſoul of *Chriſt* ſtood in the Earthly Eſſences, as alſo in the virgin of the Eternal Wiſdom *in Ternario Sancto*, in the Trinity of God: for the Word of the Lord was in [x] it, and God and Man became one Perſon.

[x] Or her, the Virgin.

81. In this Perſon [which was God and Man] were all the Three Principles *open*, *undivided*; the Virgin, *in Ternario Sancto*, giveth the Heavenly Body, and *Mary* the Earthly [Body:] and the Word was in the Center upon the Croſs, in the Number Three; whereas we ſay that the Word is become Fleſh, and it is ſo.

82. Behold! the virgin of Eternity hath no Fleſh, nor has had any from Eternity, (except in *Adam* before the Fall, which afterwards came to be Earthly,) but it took human fleſh upon it: underſtand [it thus,] the Word together with the *whole* Deity was in the virgin: For without the Word there were no underſtanding in the Eternal virgin.

83. For the Spirit of God was in the Word, and he was the underſtanding, but the Word was as a Heavenly Figure, a figure of the Number Three; but *not* in the *working*; as indeed the Fleſh worketh not, but the *Spirit* in the Fleſh [worketh.]

84. And the Living Word which dwelleth in the Eternal virgin, attracted to it the Fleſh of *Mary*; underſtand it thus, the Word attracted the Fleſh, *(viz.* the Eſſences [or faculties] out of the Body of *Mary)* into the *Eternal Virgin:* and ſo in *Nine Months* there was a complete Man, with ſoul, ſpirit, and Fleſh.

85. And thus the periſhed ſoul of *Adam* in the Body of *Mary* was again ſet in the Eternal Humanity, for the Word dwelt in *Chriſt*'s fleſh, and aſſumed the ſoul in him.

86. Not that the ſoul and the Word is one and the ſame [y] Subſtance: No, the ſoul is out of the *Center of Nature*, generated out of the Eſſences, and it belongeth to the body: for it goes forth from the Eſſences of the Body, and it attracteth Corporeity to it: But the Word is out of the *Center of the Majeſty*, and attracteth Majeſty to it.

[y] Being, or Thing.

87. The Word is without ſubſtance, and the ſoul is out of the ſubſtance, it is the Spirit of the ſubſtance, out of the *Center* of the Father; or elſe it could not in *Adam* have gone forth from the Word; not that the word and the ſoul ſtand by another like *two perſons*; No, the Word penetrateth through the ſoul: and out of the Word, the Majeſty ſhineth, *viz.* the Light of Life: And the ſoul is *free of itſelf*, for it is a Creature.

88. I give you an Earthly ſimilitude of this. Behold a bright flaming piece of *Iron*, which of itſelf is dark and black, and the fire ſo penetrateth and ſhineth through the Iron, that it gives *Light*. Now, the Iron doth not *ceaſe to be*; it is Iron ſtill: and the ſource [or property] of the Fire *retaineth* its own propriety: it doth not take the Iron

into it, but it penetrateth [and ſhineth] through the Iron; and it is Iron then as well as before, *free* in itſelf: and ſo alſo is the ſource [or property] of the *Fire:* in ſuch a manner is the ſoul ſet in the Deity: the Deity penetrateth through the ſoul, and dwelleth in the ſoul, yet the ſoul doth not comprehend the Deity, but the Deity comprehendeth the ſoul, but *doth not alter it* [*from being a ſoul,*] but only gives it the Divine ſource [or property] of the Majeſty.

89. And ſo if the ſoul inclines itſelf to the Divine ſource [or property,] then it ſtayeth in the Majeſty of God, for the ſource [or property] betokens the *Word*, and the Glance [betokens] the *Majeſty:* and that which proceedeth from the ſource [or property,] as heat out of the Fire, that betokens the *Holy Spirit*.

90. But now, if the flaming Iron be caſt, or fall into the water, then the property of the fire, the Glance and the heat which proceed from it, are all *quenched* together; thus it is alſo with *Adam:* he caſt himſelf out from the Majeſty of God (with his will) into the Spirit of this world, and ſo he went from God.

[z] Or was extinguiſhed.
[a] The Glance, Luſter, or Majeſty.

91. Not that God [z] went out in him, like the flaming of the Iron: No, that cannot be; [a] It ſhineth Eternally: *God* continueth in his Principle, and *Adam* went out from it: If *Adam*'s will had continued in God, he ſhould have continued the child of God, and God would have continued in his will, and ſo the Majeſty would have *ſhined through* the will.

92. But he went out from the will of God, into this world, and ſo was captivated by the World, Death, Devils, and Hell, *and they dwelt in Adam.*

93. *Adam* was in this world, dwelling in the Elements, and God breathed the *Air* alſo into his Noſtrils: but he ſhould not have put his will into it, to eat of *Earthly* fruit, which maketh earthly fleſh. That was his Fall, that he did Eat Earthly Fruit; and therefore his Eſſences alſo became Earthly; and the ſoul became captivated *by the Earthly Dominion.*

94. And there the Word of the Lord ſaid to the ſoul, *Adam*, where art thou? and his body did hide itſelf; ſo very much aſhamed was the poor ſoul: And *Adam* ſaid, I am naked; the precious heavenly virgin (which he was clothed withal) was loſt, as alſo, the Light of the Majeſty; and *Adam* was without the Word.

95. O how terrible is it to thoſe that underſtand it, the ſoul trembleth at it, and it may well be afraid of this captivity, when the poor ſoul muſt be captivated by the *Devil*, and muſt ſwim in [the Lake of] *God's Anger*. And this is the cauſe why God became Man, that he might bring us again *in Ternarium Sanctum*, into the Angelical World.

96. And as we are all with *Adam*, gone out from God, for we have all *Adam*'s ſoul and fleſh, ſo God hath regenerated us all in *Chriſt*, and in *Chriſt* the divine Kingdom ſtandeth open, every one that will may enter in, whoſoever putteth his will away from himſelf, and putteth it into *Chriſt*, and letteth all worldly Reaſon go, though it has never ſo fair a Luſter, *ſhall be regenerated in Chriſt:* and his ſoul attaineth the Eternal Fleſh again, in which God became Man, an incomprehenſible Fleſh, of Eternal ſubſtantiality.

[b] Or Mortal Fleſh.

97. The *old Adamical* [b] *fleſh* of Death cometh not to be heavenly fleſh: No, it belongeth to the Earth, to Death; but the Eternal Fleſh is *hidden* in the Old Earthly Man, and it is in the Old Man, as the Fire in the Iron, or as the Gold in the [dark] Stone.

98. This is the Noble Precious Stone, *(Lapis Philoſophorum,)* the Philoſopher's Stone, which the *Magi* [or Wiſe Men] find, which *tinctureth* Nature, and Generateth a New ſon in the Old. He who findeth *that*, eſteemeth more highly of it, than of this [Outward] World. For the Son is many thouſand times Greater than the Father.

99. O thou bright *Crown of Pearl*, art thou not brighter than the Sun? There is nothing like thee; thou art ſo very manifeſt, and yet ſo very ſecret, that among many thouſand in this world, thou art ſcarcely rightly known of any one; and yet thou art *carried* [*about*] in many that know thee not.

100. Chriſt ſaith, *Seek, and thou ſhalt find.* [c] It will be ſought for, a lazy Perſon findeth it not, and though he carrieth it about with him, yet he knoweth it not. To whomſoever it *revealeth* itſelf, he hath all joy therein; for there is no end of its virtue [or Glory:] He that hath it doth not give it away: and if he doth impart it to any, yet it is not profitable to him that is lazy, for he diveth not into its virtue, to learn that.

[c] The Noble Stone.

101. But the *ſeeker* findeth the Stone, and its virtue and benefit together, and when he findeth it, and knows that he is *certain* of it, there is greater joy in him than the world is able to apprehend, which no pen can deſcribe, nor any tongue expreſs, in an Adamical manner.

102. It is accounted the *Meaneſt* of all Stones in the Adamical eyes, and is trodden under foot, for it affordeth no luſter to the ſight; if a man lights upon it, he caſteth it away as an unprofitable thing; none enquire after it, though it be ſo very much ſought for in this world. There is none on Earth *but deſires it.* All the Great ones and the Wiſe ſeek it: Indeed they *find* one, and think it is the right: but they miſs of it: they aſcribe power and virtue to it: and think they have it, and will keep it: but it is *not* that: It needeth no virtue to be aſcribed to it. *All virtue lies hidden in it.*

103. He who has it, and knows it, if he ſeeks, he may find all things whatſoever are in Heaven and in Earth. It is the *Stone which is rejected of the Builders, and is* the Chief corner Stone; *upon whatſoever it falleth, it grindeth to powder*, and kindles a fire therein. All [d] *Univerſities* ſeek it, but find it not by *their* ſeeking; ſometimes it is found by one that ſeeks it rightly. But others [that ſeek it in itſelf, and for their own Gain] deſpiſe it, and caſt it away, and ſo it remains *hidden* ſtill.

[d] High Schools or Academies.

The Seventh Chapter.

1. IT *moſt* of all concerns us Men, in this world, *to ſeek that which is loſt.* And therefore if we would ſeek, we muſt not ſeek without ourſelves, we need no flattering Hypocrites, nor ſuch as tickle our ears to comfort us, and promiſe us many Golden Mountains if we will but run after them, and make much of them, and reverence them.

2. If I ſhould ſit and *hear Sermons preached* all my life long, and hear them always preach of the Kingdom of Heaven and the New Birth, with their ſinging and Repetitions, and ſtay there and go no further, I ſhould be never the nearer. If a ſtone be caſt into the *water*, and then taken out again, it is a hard ſtone as it was before, and retains its [e] quality: But if it be caſt into the *fire*, then it gets another quality in itſelf; ſo alſo thou, O Man, though thou runneſt to Church, and wouldſt *ſeem to be* a Miniſter of Chriſt, that is not enough; if you reſt there, you are never the better.

[e] Form, Condition, or Nature.

3. Alſo, it is not enough, that you learn all Books, to rehearſe them *without Book*, and did yearly and daily read all Writings, and could ſay the *whole Bible* without book, yet you are not a hair's breadth the better in the ſight of God, than a keeper of ſwine,

who *all that while* did nothing but feed the ſwine; or than a poor Priſoner in a dark Dungeon, who all that while has not ſeen the Day-light.

4. Talking availeth nothing, nor that you know how to ſpeak much of God, and deſpiſeſt the ſimple, as the flattering Hypocrites upon the *Antichriſtian Beaſt* do, who forbid the Light to them that ſee, as hath been done to this hand. But it is as Chriſt ſaith, *Except you turn, and become as one of theſe Children; you ſhall not ſee the Kingdom of Heaven in Eternity: you muſt be born a-new, if you would ſee the Kingdom of God:* that is the *right* means.

5. There needs no Art or Eloquence about it, you need neither books nor cunning: a Shepherd is as fit for it as a learned Doctor, and very much *fitter:* for he goes forth from his own Reaſon into the [f] Mercy of God, he hath no great, wiſe, [or deep] Reaſon, therefore he does not go to *that* for Counſel, but he goeth ſimply with the poor Publican, into the Temple of Chriſt: whereas, on the contrary, the high and learned firſt ſet the [g] *Univerſity* before their eyes, and *ſtudy firſt* with what Opinion they will enter into the Temple of Chriſt. They firſt ſet Men's Opinions before them, and will ſeek God in this or that *Opinion*, one in the [h] *Pope*'s Opinion, another in [i] *Luther*'s, a third in [k] *Calvin*'s, a fourth in [l] *Schwenckfeld*'s, &c. There is no end of Opinions.

[f] *Barmhertzigkeit*, the Mercifulneſs.

[g] As a pair of Spectacles.

[h] *Papiſts.*
[i] *Lutherans.*
[k] *Calviniſts.*
[l] *Schwenkfeldians.*

6. And thus the poor ſoul ſtayeth without the Temple of Chriſt, ſtanding in doubt: it knocketh and ſeeketh, and continually doubteth that it is *not* in the right way.

7. O thou poor confounded ſoul in *Babel*, what doſt thou do? Leave off all Opinions, by what name ſoever they are called in this world, they are all no other than the contention of Reaſon: the New-Birth and the Noble Stone is to be found in no contention, neither in any Wiſdom of Reaſon: you muſt forſake all in this world (let it be as *Gliſtering* as it will) and enter into yourſelf, and only gather *all* your *ſins* (which have captivated you) together on a heap, and caſt them into the Mercy of God, and fly to God, and pray to him for forgiveneſs, and the Illumination of *his Spirit:* there needs no long diſputing but earneſtneſs, and then Heaven muſt break aſunder, and Hell tremble; it comes juſt ſo to paſs; you muſt ſet aſide all your ſins, and Reaſon, and whatſoever comes in the way, and *reſolve*, that you will not let him go, except he bleſs you, as *Jacob* wreſtled with God the whole night.

8. Though thy [m] *Conſcience* ſhould ſay, No, God will have none of thee; yet do thou ſay, I will have him, I will not leave him, till I am carried to my Grave: Let my will be as thy will, O Lord, I will as thou wilt: and though all the Devils encompaſſed thee round about, and ſhould ſay, *Hold, it is enough at once*; thou muſt ſay, No; my [n] mind and will ſhall not depart from God, they ſhall be Eternally in God: *his Love is Greater than all my ſins:* Although thou Devil, and thou world, have the Mortal Body in your Priſon, yet I have *my Saviour* and *Regenerator* in my ſoul: He will give me a heavenly Body, which will remain Eternally.

[m] Or Mind.

[n] Thought and Purpoſes.

9. *Try this*, and thou ſhalt find Wonders, thou ſhalt ſoon get one *in thee*, who will help thee to wreſtle, fight and pray: And though thou canſt not uſe many words, it is no matter, though you can ſay no more than the Publican: *O God, be merciful to me, a ſinner.* When thy Will and all thy Reaſon is once placed upon God, with a *Reſolution* not to leave him, though body and ſoul ſhould be broken aſunder, then thou holdeſt God [faſt,] and breakeſt through Death, Hell, and Heaven, and goeſt into the Temple of JESUS CHRIST, in ſpite of all the Oppoſition of the Devil: The Anger of God *cannot* with-hold thee, how great and powerful ſoever it is in thee; and though body and ſoul did burn in the Anger, and ſtood in the midſt of Hell with all the Devils; yet thou wouldſt *break forth*, and come into the Temple of Chriſt; and there thou wouldſt get *the Garland of Pearl*, adorned with the Noble and highly *Precious Stone*, That *Lapis* [o] *Philo-Angularis*, The Chief Corner Stone.

[o] *Sive Philoſophorum.*

10. But you muſt know, that the Kingdom of Heaven is thus ſown in thee, and is ſmall as a Grain of Muſtard-ſeed, yet thou haſt great joy with this *Angelical Garland*; but look to it, and ſet it not upon the Old *Adam*, elſe it will go with thee as it did with *Adam*; keep what thou haſt; neceſſity or want is an evil Gueſt.

11. At length a young Plant groweth to be a Tree, if it ſtands in good Ground, but many a rough and cold wind bloweth upon a young Plant before it comes to be a Tree; it is unſteady: Thou muſt be brought before the *Tree* of Temptation, and alſo into the Wilderneſs of Contempt and Scorn in this world; if thou doſt not hold out, thou haſt nothing: If thou rooteſt up thy Plant, thou doſt as *Adam* did, thou wilt more hardly ſet it again than at firſt, and yet it groweth in the [p] valley of Roſes, hidden to the Old *Adam*.

[p] Or the Paradifical Eſſence.

12. For it was a long time from *Adam* till the humanity of Chriſt, in which [time] the Tree of Pearl grew hidden under the vail of *Moſes*, and yet in its time it came forth as a Tree with fair fruits.

13. Therefore, if thou haſt fallen, and haſt loſt the fair Garland; do not deſpair, ſeek, knock, and come again, do as thou didſt at firſt, and then thou wilt find *by Experience*, from what Spirit this Pen and Hand hath written: thou wilt afterwards get a *Tree* inſtead of thy Plant: And then thou wilt ſay, Is my Plant, during my ſleep, become a Tree? Then you will begin to know the [q] *Philoſopher's Stone*; obſerve it.

[q] The Stone of the Wiſe Men.

The Gates of the Firmamental Heaven, with the Stars and Elements. Alſo of the Threefold Life of Man. The Noble Stone rightly brought forth into the Light, Spiritually, for the Magi, [*or thoſe that are wiſe.*]

14. If we will ſpeak of the Noble Stone, and bring it forth into the Light to be known, we muſt firſt ſhow the *Darkneſs* and deformity of the Stone, which hinder that it is not known. For, ſince we know that the Noble Stone lies hidden in this world, and may be had *every where*, and yet is not known, we ſhould therefore ſeek to know the cauſe why it is ſo hidden.

15. Reaſon ſaith, if this [outward] world be ſo dangerous for Man, Why hath God ſet him therein? or, Why hath he created it? And thus he judgeth alſo concerning the Devil; [ſaying,] *Why* hath not God turned the Devil into Nothing again ſince his fall?

16. Yes, beloved Reaſon, thou haſt found the Stone, and with it thou buildeſt a houſe of Stone to dwell in. The Noble Stone lies in the *Eternity:* that which is eternal breaketh not, but that which hath a beginning breaketh. The Devils are *Eternal*, and therefore they break not; they were not in the [r] form of a ſpirit from Eternity, but their Eſſences are Eternal.

[r] Or Condition.

17. And they have put their Will into their Eſſences, and their will is eternal: as the *Center* of Nature [*viz.*] of the ſtern *Matrix*, is Eternal, into which their will is entered, ſo now they are Eternal Spirits therein, [*viz.* in the ſtern Matrix:] Alſo they are as a *Looking-Glaſs* for the other Angels, and for the ſouls of Men.

18. But that God ſhould caſt away the Third Principle, [that is, the Created World,] for Man's ſake, and put it into its *Ether* before the accompliſhment of its Time, that cannot be; for the Wonders that were foreſeen from Eternity in the Wiſdom

without Subſtance, they *muſt come* to have a ſubſtance, and ſo in time muſt the forms of Nature alſo.

19. For God is Threefold in Perſons, and would alſo move himſelf Three Times, according to the property of each Perſon, and no more at all in Eternity.

20. *Firſt*, The Center of the Father's Nature, moved itſelf to the Creation of Angels, and further, of this World.

21. *Secondly*, The Son's Nature moved itſelf; where the Heart of God became Man, which ſhall never be done more in Eternity: and where it is now done, [*viz.* where men become united with the Heart of God, as branches on their vine,] it is done by that only (Man) who is God, through many, and in many.

22. And, *Thirdly*, The Holy Ghoſt's Nature will move itſelf at the End of the World, when the World ſhall enter into its *Ether* again, and the Dead ſhall riſe again: Where the Holy Ghoſt will be the Mover, and will ſet the Great Wonders (which ſhall have been done in this world) all in the Eternal Subſtantiality, to the glory and manifeſtation of God's Deeds of Wonder, and to the Joy of the Creatures, [*viz.* Angels and Men.] He will be the *Eternal Mover* of the Creatures, (*viz.* Angels and Men,) for through him Paradiſe ſpringeth up again, which we here have loſt. Thus you muſt know, that the great Wonders of this World, which muſt have been done, and muſt paſs away, *lie in our way.*

23. This world is a great Wonder; but it would not have been known in the Wiſdom of God by the Angels: and therefore the Father's Nature moved itſelf to the Creation of a [f] Being, that the great Wonders might be manifeſted; and then, [when they ſhall all once be manifeſted and become ſubſtantial,] it will be known in Eternity, by *Angels* and *Men*, what power and virtue every thing hath had.

[f] Being, Eſſence, or Subſtance.

24. Alſo the Image of the Number Three, [or Trinity,] (*viz. the Eternal Virgin*, which ſtood *in Ternario ſancto*, in the Eternal Wiſdom, in the Subſtantiality, as a Figure,) [t] *ſhould not have been known* in Eternity by the Angels, if the Heart of God had not become Man; there the Angels ſaw the [u] Glory of the Majeſty in *a living Image*, wherein the whole Trinity was included.

[t] Or Could not.
[u] Glance, Luſter, or brightneſs.

25. So alſo the *Center of Nature* ſhould not in Eternity have been manifeſted to the Angels, much leſs the [w] Government of the Holy Ghoſt, if this World, with the Stars and Elements, had not been Created; but ſo [*by this means*] the Angels and we Men (alſo) know the Eternal Being, and all forms, [x] by this [created] world; and therefore God has placed the Image of the Number Three (viz. *Man)* in this world, that he ſhould open all Wonders, and know the Eternal God.

[w] Rule, or Dominion.
[x] Or in.

26. But the Image doated on it, and put its Imagination into it, as *Lucifer* did into the wrathful Matrix of Nature, and ſo it was alſo captivated: for *Adam* was to be a Lord over the Stars and Elements, nothing ſhould [y] touch him, he had power over them all, he could have removed Mountains with a word, he was Lord over [z] Fire, [a] Air, [b] Water and [c] Earth.

[y] To ſtop or hinder.

[z]

[a]

[b]

[c]

27. For there was *no death* in him, the light *ſhone* in him, he was in Paradiſe, Paradiſical fruit grew for him, he was one [ſingle] Man, and not two, he was the Man, and alſo the Woman, and he ſhould have *propagated* an Angelical kingdom out of himſelf, and that was poſſible. For he had no ſuch fleſh and blood as after the Fall, whereof he was aſhamed before the Majeſty of God: he had fleſh and blood that was heavenly, his Eſſences [or faculties] were holy: he could bring forth out of himſelf (without rending of his body) an *Image* like himſelf.

28. For he was a Virgin without the feminine form, after the Form of the Eternal [*Sophia,*] with a pure modeſt mind, and chaſte, without the leaſt deſire of luſt: his deſire

was only to have his like out of himſelf; he placed his will upon himſelf, and *in him was God:* ſo his will was in God, and God in him, and he in Paradiſe.

29. But he ſaw in himſelf two [d] forms of the Divine Being: one without himſelf belonging to this world, and the other within him belonging to the Paradiſical world, which he alſo had with full ſatisfaction to himſelf [as his Own,] and therefore came the Commandment and ſaid; *Eat not of the mixed fruit, (Good and Evil,) elſe ye ſhall die.* But he [e] Imagined ſo long, till he was captivated: he ſtill thought he would eat of both, [*viz.* of the Paradiſical and of the forbidden fruit,] and *ſo live for ever*; and ſo he continued forty Days, as the *ſecond Adam* in the Wilderneſs was [ſo long] tempted: and *Moſes* was [ſo long] upon the Mount, where *Iſrael* was tempted, to try if it were poſſible to live in the obedience and will of the Father: and ſo long he went on till he ſunk down into a ſleep.

[d] Natures, conditions, or qualities.

[e] Or ſet his Imagination.

30. For *Moſes* ſaith, *God ſuffered a deep ſleep to fall on him*; and then God ſaw that it was not poſſible for him [to continue in perfect obedience,] (for the Luſt had captivated him,) and ſo he ſuffered him to fall into a *ſleep*, (which ſignifieth Death,) where the Woman was made out of him; and the Spirit of this world formed *Adam* into a *Man*, (ſuch a one as we are at this day,) and *Eve* into a *Woman:* which when they awaked they ſaw not: for they were yet in Paradiſe, till they had eaten the Earthly fruit; and then the Spirit of this world took the ſoul captive, and its Eſſences became inſtantly Earthly, and its fleſh and blood Beſtial, at which they were aſhamed, and took notice of their *Beſtial* form in their Maſculine and Feminine Members.

31. And ſo they were driven out of Paradiſe; and the Word of the Lord, *Verbum Domini*, (with a Promiſe of a *Treader* upon the Serpent,) ſet itſelf in the Light of their Life, (which before dwelt and ruled in him [*viz.* in *Adam*,]) that remained now in its own Principle, and the Image remained in the Outward Principle, and was captivated by the Spirit of the Stars and Elements: The Regimen [or Rule and Dominion] of this world dwelt now in *theſe* Perſons, and they became Earthly.

32. Whereupon God *curſed the Earth alſo for Man's ſake*, ſo that no Paradiſical fruit grew any more. All was gone ſave only the *Grace and Mercy* of God, which was ſtill left; for they now ſtood (as to the Ground of the world) in the Abyſs of Hell with all Devils, and they lived in weakneſs as we do now at this day.

33. They begat their Children in *two* Kingdoms, [*viz.* in the Kingdom of Wrath, and in the Kingdom of Love,] for the Anger of God had taken hold of them, and deſired to ſhow its wonders in them: ſo alſo the Treader upon the Serpent had taken hold of them in the Light of Life, and deſired alſo to ſhow its wonders in them.

34. So there was ſtrife and diſquietneſs, as may be diſcerned by their Children: the *firſt* that was born of Woman, became a wicked Murderer, and ſtrove to ſuppreſs the Kingdom of God; and the *ſecond* was a holy virtuous Man: In brief, you ſee this throughout the Holy Scripture, eſpecially by *Cain* and *Abel*, by *Iſaac* and *Iſmael*, alſo by *Eſau* and *Jacob*, who, while they were yet in their Mother's womb, ſtrove [f] for the Kingdom of God, and [f] for the Kingdom of Hell; and therefore ſaid God, *Jacob have I loved, and Eſau have I hated.*

[f] Or about.

35. And from hence aroſe the Predeſtination or *Election* of the Children that cleave to him; the other make but a mockery and ſcorn of that which is ſpoken concerning the Kingdom of God and the Kingdom of Heaven, and they find not the *Precious Stone* of the Philoſophers; for they ſeek it not rightly. They are mere Hypocrites, [ſuch as make a ſhow of Holineſs,] *like the Devil in the form of an Angel.*

36. But *Abel*, *Iſaac*, and *Jacob*, found it indeed. *Jacob* wreſtled for it a whole Night; and *Iſaac* carried the fuel of the fire, [to burn] himſelf [with,] and readily yielded that the darkneſs and *droſs* of his Stone ſhould be burnt away: for he had attained the [Noble] Stone *in his Mother's womb.* Look upon the King and Prophet *David*, what

he did with that Stone, how dearly he loved it. For he ſaid, *Though body and ſoul ſhould be broken in ſunder, yet thou art the deſire of my Heart, and my* [g] *Portion.*

[g] Or ſalvation.

37. Look upon *Solomon* in his Great and wonderful Wiſdom, who knew the [*Nature and*] *property of all living Creatures and Plants*, which he learnt in no [h] *Academy*; he underſtood it only by the Precious Stone which he had in his Heart.

[h] Or Univerſity.

38. Look upon *Moſes*, what Miracles he did by this Stone: Look upon the Prophet *Elijah*, who ſhut Heaven for three years and ſix months: He brought forth fire in the Anger of God, ſo that it devoured an hundred Men.

39. Look upon *all Prophets*, what Miracles they wrought *with it*, they knew things to come in the virtue of this Stone, they healed the Sick, and raiſed the Dead.

40. And this Stone *is CHRIST the Son of the Living God*, which diſcovereth itſelf in all thoſe that ſeek and find it: What an admirable example have we in *the Apoſtles* (who were but ſimple unlearned Laymen) how they went about with this Stone, in Power and doing *Miracles*, and ſo did all their [i] *Succeſſors.*

[i] Or followers.

41. O how eagerly have the rational Wiſe men of the Schools of this world *perſecuted* it at all times, and at this very day: they have a Gliſtering Stone, with a pleaſant [k] outſide, or ſound, and they *think* it is the right [Stone:] they ſpread themſelves abroad upon it, and boaſt themſelves of it, and would be honoured for it as Gods.

[k] Or ſhell.

42. But their Stone is only a [l] Stone belonging to the wall of the great building of this world, in which [building] the *ſeven Seals* accompliſh their Wonders, and under which the *ſeven Spirits* of the Anger of God pour forth their Vials of wrath and abominations.

[l] *Mawerſteine*, a wall-ſtone.

43. For we are with *Adam* ſhut up in the Anger, which holdeth us captive: and yet the Grace alſo is preſented to us, and that deſireth to have us alſo, and ſo there is a hard ſtrife in us. This you may ſee in the Writings of *Moſes*, in that God commanded, *that all the firſt-born of the Males ſhould be* [m] *offered to him.*

[m] Or ſacrificed.

44. But you ſee the vehement oppoſition of his Anger; how it hath penetrated [and prevailed,] and many times taken away the firſt Birth; as may be ſeen by *Cain* and *Abel*, by *Eſau* and *Jacob*, alſo by the Children of *Jacob*, and throughout the whole Scripture, that the Stone would reſt, not upon the *firſt Adam*, but upon the *ſecond.*

45. We have a great Example in the Children of *Jeſſe*; when the [n] Prophet thought the Eldeſt ſhould be King, yet the Election fell upon the youngeſt, becauſe he had *that Stone.*

[n] *Samuel.*

46. This *Election* was not thus from Eternity in God: for *Adam* was Good and Perfect, alſo Pure, but he yielded himſelf to be overcome. For the Anger ſtood in the Abyſs, and was *covered* with the Principle of this world.

47. And know, that the Tree of *Adam*'s Tempting in Paradiſe, (which yet ſtood only in the Abyſs,) grew out of the ſource of the Anger: and *Adam* was tempted, to try whether he would with his will cleave to God.

48. Nothing compelled *Eve* to eat of it but her luſt, which the Devil in the Anger [o] brought into her: If ſhe had turned away her Eyes from the Devil and the Serpent, ſhe had continued in Paradiſe: Had ſhe not a Command [not to eat?] but when ſhe followed the Devil, and would be ſkilful, ſhe became fooliſh.

[o] Awakened or ſtirred up in her.

49. And ſo it befalleth us at this Day, we are captivated by the Abyſs of the Anger; and ſo the Devil *ſets before us* the [p] flattering Hypocriſy and Bravery of this World, *viz.* Statelineſs, Arts, and Riches, at which we bite, [as a fiſh at the bait which the angle is covered with, and ſo is catched and pulled out from its livelihood;] and ſo we alſo are driven out of Paradiſe, and *loſe* the Noble Stone.

[p] Or Glory, or ſeeming holy Luſter.

50. *Chriſt* hath inſtituted *Baptiſm* as a [q] Bath, to waſh away the Anger, and hath put

[q] Or Laver.

into us *the* [r] *Noble Stone*, viz. the Water of Eternal Life, for an [f] Earneſt-Penny, ſo that inſtantly in our Childhood we might be able to [t] eſcape the Wrath.

[r] Our Talent.
[f] Paten-geld.
[t] Or get out.

51. But the *Serpent* preſents itſelf to us, [as he did to *Eve*,] ſo that we Imagine after [or ſet our Mind upon] the Tree of Temptation, as we ſee by experience, that as ſoon as young Children grow up a little, they creep up in Pride, and flattering hypocritical arrogance, and ſet the Paradiſical Garland [*viz.* the bloſſom of their youth] upon the head of the Serpent; and thus the *Serpent* playeth with them, and teacheth them all manner of [u] wantonneſs, and leadeth them out of Paradiſe into this world, into finery and pride, which *require* covetouſneſs and deceit to maintain them.

[u] Untowardneſs, waggery, and perverſeneſs.

52. And then the Noble Stone cometh to be contemned: if they ſee a Man who carrieth that Stone in him, he muſt be a fool with them; which is, becauſe they have the wit, and ſubtlety of the Serpent; and they that have the *Stone* are ſimple without wit and cunning, like a child; their [w] Play in this world they act in care, ſorrow, want, contempt and miſery: but it is written; *They paſs away, weeping and ſorrowful, but they carry Noble ſeed with them*, [or their Employment is ſowing in Tears, but they ſhall reap in Joy.] Eternal Joy is far better than a *momentary* [x] Pleaſure of the Eye, and after that *Eternal* Lamentation.

[w] Or Part, or employment.
[x] Luſt.

53. Seeing then we know and fundamentally underſtand, that we lie thus captivated in a cloſe Priſon, therefore we will *reveal* that ground and the Priſon alſo, to try whether *any* will take notice what condition they are in.

54. We will not relate a Hiſtory, but ſpeak what we know in ourſelves, in ſoul and body, alſo what we ſee in the Ground or foundation of the World, from our [y] own Light which we have from *Grace:* we will ſpeak from that, and not from a [z] ſuppoſition, as doubting whether it be true or no.

[y] *Alias*, Eternal.
[z] Or opinion.

55. They ſay, that which the Eyes ſee, the Heart believeth, it is good to ſee with our *own* Eyes: but he that ſeeth with the Eyes of another, or he that depends upon another's words, is always in *doubt* whether the Spirit be true or falſe.

56. Therefore it is good to have the *Noble Stone*, [*which Abrakam, Moſes, the Prophets and Apoſtles had*,] that giveth aſſurance, and pointeth at the falſe [a] *Magi*, ſuch as are *Magi* in the *Hiſtory* only, which they ſtrut about withal, in ſtate like a whore that would be accounted a Maid, and yet is big with child.

[a] Μάγοι. *Magi.*

57. And ſo they are big with Darkneſs and wrath, and yet they always *cry* out, *Here is the* [*true*] *Church, here is Chriſt*, flock all hither! yes indeed, run after *the whore of Babel*, who is big with ſtately Pride; give ſomething towards her child-bed, that ſhe may fatten her whoriſh ſtomach, and ſatisfy her [b] Hypocritical ſtinking Pride.

[b] Seeming holy, Glittering.

58. They are like whores, who (when they are ſaid to be whores) will not endure it, but *curſe* and *rail:* and ſo alſo when the Spirit of Truth layeth them open, then they cry, *O Heretick, O Heretick*, fire and faggot! O run away, begone all of you, the Devil is in him: thus they miſcall the Spirit of God, becauſe they do not know [c] it.

[c] The Spirit of God.

59. We do not write this out of a deſire to contemn them, for we know the great miſery of our captivity, but we write it, to the end that the ſimple, (who cleave ſo very *faſt* to their words, and *believe all* that the Devil poureth forth in wrath,) might every one of them enter into themſelves, and try whether it be Truth or no, and that men might not be ſo *zealous in blindneſs*, with anger and envy, without knowledge whether it hath any Ground of Truth.

60. We have too much *experience* of this, that many times the Holy Ghoſt is called a Devil, and the Devil called a good Spirit, which happeneth out of *Ignorance:* for the flattering Hypocrites do ſo fill the Ears of the Laity with their Eloquence in their Sermons, and drawing the Scriptures to their deſire [and meaning.]

61. O what horrible [d] *Blaſphemy* it is, that the Spirit of God muſt be thus ſlandered by the Image of God, though we do not ſay that the Image itſelf doth it, but *the Serpent in the Image:* ſo ſoon as the Mind is turned away from God, the Serpent taketh hold of it, and then ruleth it, and *poureth forth* blaſphemies againſt God, and his Children. Therefore obſerve this following Text.

[d] Or wickedneſs.

[*Here the Author again ſhoweth the Eternal Being.*]

62. As God the Father himſelf is *All*; he is the Number Three of the Deity; he is the Majeſty; he is the ſtill Eternity; he is the Nature, and in it he is the Love and the Anger: the Anger is a cauſe of his Strength and Might; as alſo a cauſe of Life, and of all Mobility, as the Poiſon [or Gall] in Man is: and the Love is a cauſe of the Heart of his Majeſty, and a cauſe of the Number Three, and of the Three Principles.

63. And as we know and have mentioned before, that the Fire is a cauſe of the Light, for without fire there would be no Light, ſo there would be no *Love* without Light; the Light is Love [or pleaſantneſs,] for it is kind and amiable, and we ſee that the Light and the fire have *two ſeveral* [properties or] ſources; the *fire* is biting, wrathful, devouring and conſuming; and the *Light* is pleaſant, ſweet, and deſirous of a Body; the Love deſireth a Body; and the fire alſo deſireth a Body for its nouriſhment, but devoureth it quite; and the Light [e] raiſeth it up, and deſireth to fill it; it taketh nothing away from the Body, but [e] quickens it, and makes it friendly.

[e] Vivifies it.

64. So you muſt underſtand us concerning the Eternal Being. The Eternal Being is ſo, and if it were not ſo, all would be as *nothing*, but an Eternal Stillneſs *without* Being; and that we find to be ſo in every thing.

65. Thus we may conſider with ourſelves, *whence* it ariſeth that there is a wrathful and a good will: For you ſee the Fire hath *two* Spirits, *one* is that which proceedeth from the Heat, and the other that which proceedeth from the Light: Now the Heat is Nature, and the Light is the Eternal Liberty without [or beyond] Nature: for Nature comprehendeth not the Light.

66. And ſo you muſt underſtand us concerning the *two* ſorts of wills in God, the *one* is Nature, and is not called God, and yet is God's, for he is angry, ſevere, ſharp as a ſting, conſuming, attracting all things to himſelf, and devouring them, always ſtriving, to fly up above the Light, [which is the *other* will,] and yet cannot; as the fire doth, which the higher it flieth, the higher goeth the Light, and ſo they may well be called *two Principles.*

67. For the Light deſireth ſubſtantiality, and preſerveth the ſubſtantiality, and doth not conſume it: but the *fire* deſireth to devour all things, and turn them to nothing; and when it hath turned all to nothing, it becomes a *darkneſs.*

68. And therefore God hath moved himſelf in the Light of Meekneſs, and attracted the Meekneſs, ſo that the Light hath a ſubſtantiality, and that is *Water*, or *in Ternario ſancto* the Water Spirit which holdeth the *fire* captive, ſo that the fire is a darkneſs, and is not known except it be kindled, and it ſtandeth in itſelf in the hunger, in the Eternal Darkneſs, and ſo is a continual Deſire.

69. Out of *ſuch* an Original came the Devils, for it is the fierce *wrath* of God, and whatſoever is falſe and evil, hath its original thus out of *this* [f] Matrix, as alſo all the Creatures of this world, let it be Heaven, the Stars, the Earth, or what it will; they have all a *twofold* ſource, *viz.* the fire and the water: in thoſe two conſiſt all bodies, Heavenly and Earthly; the heavenly conſiſt in the Matrix of the Water, and they have the fire hidden in them.

[f] Or womb.

70. For the watry Matrix (which is only a Spirit of a ſoft property) holdeth the fire captive, and ſo the Majeſty ſhineth in the Meekneſs [g] tranſparently.

[g] Through and through.

71. And the Earthly [Bodies] conſiſt in the palpable ſubſtance; for *the water becometh material in the kindling*; which matter is drawn together by the wrath in the *Fiat*, part to Stones, and part to Earth, all according as Nature is in its ſeven forms: and the Water hath quenched the Fire, ſo that the *wrath is in the Darkneſs*, like a hidden Fire.

72. And where the Matrix continued, and was not ſo quenched by the comprehenſible water, there it is created into Stars; for a Star is only Fire and Water [*concrete* together:] but ſeeing the fire [in them] burneth not, and that the water [in them] doth not quench the fire, thereby we underſtand that that water *is not material*, but is as an Oil, in which the Light burneth, which is not [ſuch] water as putteth out the Light, but preſerveth a continual burning Light without any great ſource, [or fierce conſuming property.]

73. Thus the Stars are a [h] *Quinta Eſſentia*, a fifth form [diſtinct] from the Elements, as the fat in a Creature is a cauſe that the fountain of life burneth: So the *Quinta Eſſentia* is a cauſe that the Stars burn: yet the Stars have in them alſo all the Cauſes of every thing that is in this world, all that live and move, are ſtirred up from their properties, and brought to life.

[h] Quinteſſence.

74. For they are *not only* fire and water, (though the fire and the water be the chief in them,) but alſo they have in them hardneſs, ſoftneſs, darkneſs, bitterneſs, ſourneſs, ſweetneſs, and all the [i] powers of Nature; they have whatſoever the Earth hath contained in it. For every Star hath a *ſeveral* property, all according to the [k] Eſſences of the Eternal *Center* of Nature.

[i] Virtues.
[k] Effects, operations, predominance.

75. All is comprehended in the Creation, *and come to a being*, ſo far as their properties at the ſame time ſtood open in the wheel of Nature, when the Eternity moved itſelf to the *Creation*.

76. And the Air is the Spirit which is mixed with all ſorts of Forms, and as the heat goeth forth from the Fire, ſo alſo the Air goeth forth with all powers continually from the fire, and therefore it is unconſtant; ſuddenly the Air awakeneth one form in the Center of Nature, ſuddenly another; and ſo there is continually a *wreſtling* and overcoming, ſuddenly a being above, and then a being under again.

77. The *whole Deep* between the Earth and the Stars, is like the *Mind* of a Man, where the Eyes ſuddenly behold a thing, and conceive or frame a will [or deſire] therein, and bring it [l] to ſubſtance; ſome things they behold only with curſory thoughts, and ſome things in a perfect [m] being, ſo that the mouth and hands go about it [to bring it to paſs:] Thus the *Deep* alſo is like the *Mind*, ſuddenly it is intent upon one Star, ſuddenly upon another, and the Sun is the King, and the Heart of the Deep, which ſhineth and worketh in the Deep; and the other ſix Planets make the *ſenſes* and *underſtanding* in the Deep; ſo that all together is as a living Spirit.

[l] To paſs, or to be.
[m] Reſolution or purpoſe.

78. Which you may underſtand by a Beaſt, which formeth his Spirit herein, alſo in the Fowls, and alſo in us Men, according to the Adamical Man: but this Government [or Dominion] and ſpirit hath *not* divine wit and underſtanding: for it hath beginning and end; and that which hath beginning and end is *not ſpiritual* (or *Divine*,) but it is *Natural* and *Tranſitory*; as you may ſee by the Wind, how ſuddenly it is raiſed in one place, and ſuddenly laid again, and then ſuddenly raiſed in another Place, and ſo on.

79. So alſo the Conſtellation is a cauſe of all ſorts [of outward worldly] [n] Wiſdom, Arts, and Policy; alſo a cauſe of the *Ordering* of *every Government* [or Dominion] of this world amongſt Men after the Fall; alſo among the Beaſts and Fowls; alſo it is the cauſe and bringer forth of all herbs, plants, and metals, and of Trees, that they grow.

[n] Or wit.

80. For that which the *Conſtellation* containeth in it, lies all in the *Earth*, and the Conſtellation *kindleth* the Earth: and it is *all* one Spirit and one Dominion, which I call *the third Principle*. For it is the Third Life in God, the awakened Life, and not an Eternal Life; for in this Third Life, ſhall only the Great Wonders (which lie in the

Center of the Eternal Nature) be brought into a *viſible ſubſtance*, whoſe figures remain for ever, but not in the Eſſences, they all return again into the *Ether*; as it was before the Creation, ſo will it be again at the End.

81. But *all* of this world remaineth ſtanding in the Eternal Nature, with its colours and figures, like a [o] *Picture*, *elſe* the Creatures, as Angels and Men, which are Eternal, ſhould have *no Joy*. Thus they ſhall [p] enjoy all; and yet there will be a ſpringing, bloſſoming, and growing, but without feeling of any fierceneſs, or of the Fire: for the Eſſences are no more a ſubſtance, and therefore afford no fire; the fire is an Eternal darkneſs and gnawing in itſelf, and that is called *the Eternal Death*, concerning which the Scripture witneſſeth throughout. Do not account this a fiction: for it is true, we ſpeak faithfully what we know [and underſtand] in the boſom of our Mother, [*viz.* in the *Mercy* and Eternal Wiſdom of God.]

[o] Or Landſkip.
[p] Or be omnipotent.

The Eighth Chapter.

1. NOW as there is a Life, and Spiritual Government, in the *Deep* of the World in all places, ſo that all Creatures are included as it were in one Body, which affordeth them life, nouriſhment, wit, wiſdom and Art, in all kinds of them, in Men, Beaſts, Fowls, Fiſhes, Worms, Trees, and Herbs, ever one according to the kind of their Eſſences; ſo there is alſo a life in the Eternity within this world, which the Spirit of this world comprehendeth not, which hath all the properties of this world in it, but in no ſuch kindled Eſſences.

2. For it hath no Fire, though indeed it hath a mighty Fire, but it burneth in another ſource [or property,] viz. *in the deſiring:* It is ſoft, delicate or pleaſant, without pain; alſo it conſumeth nothing; but its Spirit is *Love and joy:* its fire maketh Majeſty and brightneſs; and that hath always been from Eternity; it hath no ground, it hath its ſpringing up and bloſſoming, but not out of ſuch Earth as we walk upon, and yet it is Earth, which in my whole Book I call *Subſtantiality*, for it is *the Eternal Body*, without any defect: There is no want in it, nor ſorrow, nor miſery; no ſuch thing is known there at all; there is no Death, Devil, nor Anger, known in it; but *ſuch things* ſtand altogether in the Darkneſs [or in Eternal oblivion] hidden in the firſt Principle.

3. And this Angelical World [or Eternal Subſtantiality] we call *Terrarius Sanctus*; and that very rightly, though the *Latin Tongue* underſtandeth only the [q] Number Three thereby; yet *the Language of Nature* comprehendeth it together as one only Body.

4. For as this Principle of this [outward] World, is together as *one Body*; ſo God, the Kingdom of Heaven, Angels, Men, Paradiſe, with all Heavenly and Divine [r] things and Properties, are all but *one Body*, and together are called God, Majeſty, and Eternity.

5. For the Majeſty is the Light of that Body, and the Holy Ghoſt is its Air and Spirit of Life; but the Creatures [*viz.* Angels and Men] have their own Spirit of life from themſelves.

6. For Every Angel and Man is *like* the Total God, he hath in him the Number Three, and the Holy Ghoſt proceedeth forth in him alſo; of which you have a ſimilitude in a [s] flaming piece of Iron: The Iron reſembles the Creature, the fire reſembles

[q] The Trinity.
[r] Beings.
[s] A Red Hot Iron.

the Deity, the heat of the Iron reſembles the Creature's own Spirit, the Air which goeth forth from the Heat, which hath no ſource [or painful quality,] reſembles the Holy Ghoſt.

7. In this manner, we give you in ſimplicity ſufficiently to underſtand theſe high things. If any will now be blind, God help them! and we can thus *with good ground* ſet you down, what Man was before the Fall, and what he came to be in the Fall: what he is in the New Birth again, and what he ſhall be after this Life. For we know what he is in Death, and what he is in Life, we know alſo what he is in Hell; and that *not from our own wiſdom*, (as if that were greater than any Man's Living) but [we underſtand it] in the boſom of the Mother, in the Mother's Spirit.

8. I am dead and as nothing [as to my own ſelf] when I ſpeak and write thus, alſo I write not from myſelf, but from the Mother, out of her knowing and ſeeing: and yet I live in anguiſh, cares, and labour, in fear and trembling, and in affliction like *all other Men*; for I am alſo clothed with *Adam*'s ſkin, and yet *live* alſo *in the Hope of Iſrael.*

9. Know therefore upon this deſcription, that our Father *Adam* in Paradiſe was in the Divine Body, and is gone out from it into the Body of this World, into the Dominion of the Stars and Elements, which have now captivated the [Adamical] Body and Spirit, [t] ſo far as to the poor ſoul, which is in the root of this world *between Heaven and Hell:* and Hell and the Anger have bound it faſt to the Darkneſs and to the ſource [or property] of the Anger, *with a ſtrong Chain*, which is called *Centrum Naturæ*, [the Center of Nature.]

[t] Till it reach to the poor ſoul.

10. And God is come to help it again, and *is become Man*, and hath received the human ſoul again into his heavenly Body, and hath bound it faſt to him ([u] in *Chriſt*) again. Thus the ſoul ſtandeth in the *midſt*, [being] beneath in the Helliſh Fire, and above in God in Heaven: and ſo whitherſoever it caſteth its will, and into what it yieldeth itſelf, there it is, and is a *ſervant* to that; *there is no recalling out of Hell.*

[u] To Chriſt.

11. Thou Great Whore of *Babel*, if thou haſt [w] Divine power, help us and thyſelf: Behold thyſelf here with thy *Dreams*; if thou canſt, then break this chain, *viz.* the Center of Nature, in ſunder: But we are told, we muſt be born a-new: the Divine Fire muſt be *kindled* in you like a flaming Iron; for, as the workman will not touch it with his bare hand, no more can the Devil touch the ſoul; for it burneth him, he is in Darkneſs, and if he ſhould come to the Light, his evil envious tricks would be diſcerned, which he is aſhamed at, and [x] ſlideth back into the Darkneſs, as *Adam* and *Eve* crept behind the Trees; he doth not reliſh this bit [of the *New Birth*,] he doth not love to ſmell ſuch [*Divine*] Fire: for it is Poiſon to him: if he knew but of one ſuch ſpark of fire in his Habitation, he would not endure it there, but would run away from it; as indeed he muſt *fly away from Man*, when the Divine Fire with the New Birth cometh into him.

[w] *Jus Divinum.*

[x] Or ſhrinketh.

12. O how cowardly and faint is he when the ſoul beginneth to ſtorm his Fort! How many hundred thouſand tricks doth he ſtudy to *keep* the ſoul *off* from ſtorming! O how he fawneth, and ſtreweth ſugar before the ſoul, and aſcribeth great *holineſs* to it, as if it had *Divne Power*, that it is no ſinner any more, that he might by any means bring it to the top of the Pinnacle of the Temple, that it might elevate itſelf: O how buſy is he! what good companions doth he bring to it! till the good companions [or hypocrites] begin to play with *their own holineſs and ability*, as the Antichriſtian church has done for a long while.

13. All the while, [that the ſoul goeth on in its own ſecurity,] the Devil is at quiet, none ſtorm his Hell: and he gets good fat veniſon, which he *ſendeth to St. Peter* with good [y] Paſſports [or abſolutions;] and if *Peter* be in the Abyſs, he will read them well

[y] Paſſes, Licences, or Warrants.

enough; but if he be not there, then the Great Prince *Luciſer* will read them, they will *pleaſe* him very well.

14. O dear Children, ſee but in what miſery we lie captivated, in what lodging we are; for we are captivated by the Spirit of this [outward] world; it is our life, for it nouriſheth and bringeth us up, it ruleth in our Marrow and Bones, in our Fleſh and Blood; *it hath made our fleſh Earthly*, ſo that we lie captivated in Death.

15. We ſwim in water up to our very lips, (as the Prophet and King *David* ſaith: *The water reacheth up to my ſoul: Great Bulls have compaſſed me round about; I dwell among Serpents and Dragons:)* O thou lamentable, miſerable and toilſome life, how dead art thou! thou ſwimmeſt in the water in a handful of Blood, and yet art ſo proud and lofty.

16. What is thy Beauty, thy ſtate, honour, and riches? Do but conſider thyſelf, ſeek and find thyſelf; go forth from this dangerous life of Adders and Serpents, into the Eternal: *you have it fully in your power.*

17. Whoſoever teacheth otherwiſe, teacheth from the Devil, who will not allow that it lieth in Man's [z] *power* to turn to be a child of God, though the Scripture ſaith: *That God hath given Man power (in Chriſt) to become the Children of God:* And *God willeth that all men ſhould be ſaved:* Alſo, *Thou art not a God that willeſt evil, or doſt delight in wickedneſs.* And in *Ezekiel* it is written; *As I live, I deſire not the Death of a ſinner, but that he turn and live.*

[z] Or poſſibility.

18. For God hath no other will but to ſave that which is loſt: therefore muſt none deſpair: for if the Spirit of the ſoul lift up itſelf earneſtly, *it is ſtronger* than God, and overcometh God, (for the Anger belongeth unto God, and is God's *Greateſt Might*, which it overcometh:) It is ſtronger than the Abyſs of Hell: It can remove Mountains without any [a] ſtir, only with its will. For *by the will*, God created Heaven and Earth; and ſuch a Mighty Will is hidden alſo in the ſoul.

[a] A Storm.

19. But now it ſwimmeth in miſery and much weakneſs, in the ſinking down of Death: it is tied and drawn up and down as a poor captive Creature from one filthy puddle into another, and the Devil rolleth it preſently in this mire, and preſently in that mire again, and ſo it is like a filthy Rag, all mire and dirt: All Stars *dart their Poiſon* into [b] the Body, and defile the poor ſoul: It muſt endure to be defiled by the Beaſts, for the body *feedeth upon the fleſh of Beaſts*, wherewith the poor ſoul is [c] clad. Doſt thou know why God did forbid the *Jews* to eat of *ſome ſort of fleſh?* * Kindle their fat, and conſider their property, and thou *ſhalt diſcern it.*

[b] Or in.
[c] As with a Body of Fleſh.
[*] *Alias*, and commanded them to burn their fat; and conſider the ſmell of it.

20. The poor ſoul is a kindled fire, and ſo when ſuch a property cometh into the ſoul, doſt thou ſuppoſe that God will dwell therein? And therefore Chriſt taught us, ſaying, *Be ſober and temperate in eating and drinking; watch and pray; for your adverſary the Devil goeth about like a roaring Lion, and ſeeketh whom he may devour.*

21. Thus you ſee how we ſtand in a *Threefold Life:* the ſoul ſtandeth upon *the Abyſs* between two Principles, and is tied to them both; and the body merely in the ſpirit of this world; and therefore that ſeeketh only after eating and drinking, power and honour, for it belongeth to the Earth, and careth little for the poor ſoul which cometh out of the Eternity, [and belongeth to the Eternity.]

22. Therefore we ought *to tame* the Body, and not give way to it, but to damp [or kill] *its deſire*, and not [d] ſatisfy it when it pleaſeth, but *for neceſſity* only; that it may not grow wanton, and invite the Devil to lodge in it.

[d] Fill it, or pamper it.

23. The poor ſoul muſt watch and pray, and [e] continually put its will into God's will, it muſt not give way to the body in any thing, except it hath *yielded itſelf* to God *firſt:* the ſoul muſt not pleaſe itſelf at all in its own power; but caſt itſelf merely upon God, as being itſelf weak and able to do nothing, (though it be ſtrong,) and ſo continually *go out*

[e] Reſign its will to God in well-doing.

from itſelf, from its natural will, and ſo *fall into the will of God*, and then the Devil cannot meddle with it.

24. Indeed it is irkſome and troubleſome to the Body *to be broken* of its will; but that is no matter, *Eternity is very long:* the body hath but a ſhort time of continuance, and then it returneth to its Mother [the Earth:] and you know not in what *moment* Death will come, when the body muſt be gone into its Mother; and then it lets the poor ſoul go whither it can: it is a very [f] unconſtant *Neighbour* to the ſoul.

[f] Slippery, untruſty.

A True Open Gate. [Showing] How a Man may ſeek and find himſelf. [From whence he hath his beginning: and what he ſhall be in the End.]

25. Behold, O Man! and Conſider thyſelf, what thou art from thy beginning, and what thou ſhalt be again in the End: and then thou wilt certainly find what home thou art in, in what lodging thou lieſt captive, and thou *wilt find* that thou art both a Man, and alſo a Beaſt; thou wilt *well ſee* the heavy Fall, if there be but a ſpark of God's light in thee.

26. For no Beaſt is able to apprehend it, becauſe a Beaſt hath its Original only from the Life of this world; and therefore we know that there is another Manner of Life in us, in that we know the *Ground* of this world.

27. For if we were only from the Clay and Earth of this world, we ſhould be but Clay and Earth like a Beaſt which hath *no underſtanding*, we ſhould *not be able* to know the ground of this world. For a Pot knoweth not the Potter; nor doth a piece of work know its workmaſter: and ſo a Beaſt knoweth not its Maſter, it has no deſire after him, for it knoweth nothing of him.

28. The deſire of a *Beaſt* is only to fill its Belly, to nouriſh and multiply itſelf, (as the Center of Nature in itſelf is [ſuch a deſire,]) and hath no underſtanding of any higher thing: for it hath its own ſpirit, whereby it liveth and groweth, and then again conſumeth itſelf, and doth it as well at one time as at another: for ſuch a thing is the *Band of Eternity*, which is called *Nature*.

29. But we that are Men have a higher apprehenſion and knowledge, for we can ſee into *the heart of every thing*, and ſee what manner of thing it is, and what *property* it hath. So alſo we have quite another longing and deſire, after another thing and life, which is not [g] beſtial, *nor Tranſitory*, nor deſireth any Elementary Earthly food.

[g] Or animal.

30. Thereby we know, that every life deſireth its *own Mother*, whence it hath its Original, and wherein it ſubſiſteth; as alſo we muſt underſtand, that every life deſireth the *beſt* [thing] that is in its Center; *viz.* the Heart or Oil wherein the fire burneth, and wherein the life is opened that it is *Living*.

31. For every *living* life is a fire: and yet the proper ſource of the Fire is not the right life, but the *Tincture* which proceedeth from the Fire, is a pleaſant Joy, and it is the *Liberty* of Nature, [which is the right life.] For Nature ſtandeth in great Anguiſh, and reacheth with a ſtrong deſire after the Liberty till it attains it: and ſo Nature is a ſharpneſs in the Liberty, and deſireth continually to ſwallow it up into itſelf, that it might come *totally* to be the Liberty, and cannot; but the more eager it is, and raiſed up after the Liberty, the *greater* is the Tincture of the Liberty.

32. Thus *Nature* continueth to be a Fire, and the *Liberty* continueth to be a Light; what the Tincture buildeth up, the fire devoureth; for the Tincture maketh Subſtantia-

lity, its Center is meek, and is a ſinking down [of Humility,] as the fire is a riſing up [of Pride.]

33. But as the Light (*viz.* the Tincture) maketh ſubſtantiality in its ſinking down, ſo that there is in the Light a ſubſtance like *water*, and yet is no water, but ſuch a *ſpirit* and property; ſo the fire ſwalloweth up the ſame Subſtantiality into itſelf, and therewith quencheth its wrath, and aſcendeth in the Subſtantiality, and burneth like [h] *kindled Oil*; and this is the right Natural life of all Creatures, and is called *the Tincture.*

[h] Oil ſet on fire.

34. But this life is [i] *fragil*, and conſiſteth only in four forms; *viz.* in Fire, Air, Water, and in Subſtantiality [or Earth] which is its Body. And we ſhow you this *one thing* more in this Tincture-Life, (as you ſee naturally,) that out of every fire there goeth forth a ſource [or virtue] *viz.* Air, which is after this manner; when the fire ſtrongly attracteth and ſwalloweth the Subſtantiality into itſelf, then the Subſtantiality flieth ſtrongly again out of the ſource of the Fire.

[i] Tranſitory, Corruptible.

35. For it is ſo ſubtle, that the Fire cannot hold it, and ſo is an attracting and [k] recoiling again. For the Fire willeth eagerly to have that again which is flying forth, and ſo there is perpetual *ſtrife.*

[k] Or flying away.

36. Thus you ſee it very plainly and openly, that the life of the fire letteth go the *Air:* for it will not ſtay in the ſource [or property] of the fire: for it flieth eagerly, and the ſource [or [l] property] of the fire continually attracteth the ſame back again into it: And ſo the fire is *blown up*, or elſe it would be ſmothered, and become dark: and for that cauſe it reacheth thus after the Subſtantiality, *viz.* after the *Air.*

[l] Or virtue.

37. For no [m] ſource deſireth the ſhutting up in Death; and that is alſo called *Death*, when the Life is ſhut up; beſides that, there is no Death.

[m] Virtue or Life.

38. For in the Eternity there was never any death at all, nor ſhall be ever; but that which is called *the Eternal Death*, is a ſhutting up of the Tincture, where the Tincture goeth away like a [n] ſhadow, and ſo the Center (*viz.* the ſource [or fountain] of the Fire) remaineth in the Darkneſs, and floweth in mere wrath in itſelf; and would very fain *reach* the Tincture again, and yet it hath no power to do ſo, for the *Tincture* only is the power, which bloweth up the Fire.

[n] Or figure.

39. Conſider here what Hell and the Eternal Death is, for it is juſt ſo; and know, that the Devils have *loſt the Tincture of Meekneſs*, who now are a wrathful fire-ſource without ſubſtantiality, for they have no *Body.*

40. Secondly, Conſider alſo the Element of Water, and as you know that it hath its original in the ſpirit of the Creature; ſo alſo it hath its original in the Deep of the World, which is alſo a *Spirit*, and hath ſuch a life as other Creatures have.

41. And, Thirdly, Conſider, that there are *two ſorts of Fires*, a Hot and a Cold: For, as the Heat [o] contracteth together, ſo doth the Cold, which turneth Water into Ice, and maketh a [p] ſtrange body out of the Subſtantiality [or Water] which is not its own.

[o] Or concreteth.

[p] Heterogeneous body.

42. By this we give you clearly to underſtand, *the Fall of Lucifer*, who thus reached into the Center of Nature, into the harſh Matrix, and awakened it, ſo that it *concreted* the Subſtantiality, and ſo Earth and Stones came to be.

43. You will ſay, Why did God ſuffer [q] it? [The Anſwer is:] He was a Prince and Throne-Angel, and was created with *the firſt Creation:* and therefore ſince he was a cauſe of the Third Principle, (underſtand of the Out-Birth,) therefore Chriſt called him alſo a Prince of this World; for he had alſo a *Free will*, like us Men. We oftentimes [r] do works which are contrary to God, only for our State and Honour, as is ſeen in Forts, Caſtles, and [*] Sumptuous Great Houſes.

[q] The fall of Lucifer.

[r] Or make.

[*] Palaces.

44. So Lucifer alſo would be as a God and Creator, *all which might have been well enough*, for that was *not* his Fall, [no more than it was *Adam*'s Fall, that he Imagined,

whereupon God ſuffered the Tree of Temptation to Grow,] but it was his Fall, that he *awakened* the Matrix of the Fire, and would *domineer over the Meekneſs* of the Heart of God.

45. That [awakened Matrix of the Fire] is now his *Hell:* and God hath captivated that Hell, with the Heaven, *viz.* the Matrix of the Water. For [Lucifer would fain that] the Place of this World [f] *ſhould burn* in the Fire for him [to domineer in;] and therefore God moved himſelf to the Creation, and did create; and ſo there was *Water*, which captivated his wrathful Hell, [as the Pleaſant Sun ſhutteth up the Aſtringent Cold, and turneth Ice into Water, whereby Fiſhes and other Creatures grow and Live.]

[f] For the place of this world would have burnt in the Fire for Lucifer.

46. And the Cauſe of the Sea and of the Great Deep Waters, whoſe bottom cannot be fathomed, is, that the *Matrix* of Nature was in [t] *thoſe places* ſo far enkindled in the Fire.

[t] Where the Great Waters are.

47. And here we give you an Example of this. Conſider *Sodom* and *Gomorrah*, when their ſins became Great, and that the Devil dwelt there, and would have a Kingdom there for himſelf; God permitted that the Prince of this world ſhould burn thoſe five Kingdoms (wherein the Devil intended to dwell) *with Fire and Brimſtone*. But when the Devil thought to be Lord, and to have his Habitation there, then God *broke* his Pride and Stoutneſs, and cauſed *Water* to come upon that Place, and allayed his Pride.

48. And in this we have an Excellent Example of God's care for his children which depend on him: for when he ſaw the [u] Wrath, *he brought forth* Lot *out of* Sodom. And further, you have herein a full Example, that when the Wrath of God begins to be kindled, he maketh it *known* to his Children before hand, that they might flee from it, as he told it to *Abraham* and *Lot*, and commanded him to flee from it; and ſo he hath done from the beginning of the World. For the Prophets were for no other end but to *declare the Anger of God*, and to command the children of God to flee from it; as may be ſeen by what was done to *Jeruſalem* and the *Jewiſh Nation*, and hath been always done to *all People* from the beginning of the world to this Time. [For when no Puniſhments or Judgments more can be expected, then Propheſying ſhall ceaſe.]

[u] Or that the Anger was kindled.

49. Therefore let none blindfold themſelves, but conſider * what ſuch a *Warning* and *Revelation* ſignifieth, which at preſent is propounded to the World. This is the Time of the overthrow of the Dragon with the Whore of *Babel*, which ſhall go down into the Abyſs. Now, he that will not fly, yet let him have warning of it. He that will bring the Whore's marks forth into the Light, will have great ignominy and reproach by it; we ſpeak what we ought: The Day dawneth, *the Sun will ſuddenly ariſe*, account it not for a Fiction, it is concluded and known *in Ternario Sancto:* Look into the Scripture in the *Revelation*, which the Sophiſters had rather it were caſt out of the Bible; but the underſtanding of it will ſoon *bud forth:* and then the *Pedlars* of the *Beaſt* and of the *Whore* will ſtand in great ſhame, and none will buy their ware any more. *No ſword* deſtroyeth the Whore, but her own Mouth choaketh her; for there are nothing but Lies and Blaſphemies in it, and yet ſhe ſeemeth as if ſhe were God. Therefore ſay we, let every one look to his own Doing: Lift up your heads, as Chriſt ſaith, for *the time of your Redemption draweth near*; you are baptized with water, but he that will baptize with the Holy Ghoſt, and with the Fire of his Wrath, *is already on his way*; be not wilfully blind.

* Note.

50. Thus underſtand us right concerning the Life of Man as we have now mentioned: This laſt forementioned Life, is [w] *ſingly* in the Beaſts, for it hath its Original only in the Principle of this world, in the *Matrix* of Nature, which is every where ſuch a Spirit, and ſuch a Life in itſelf.

[w] Solely.

51. And in Man, the life is *two-fold:* for Man hath alſo the life of this [outward] Principle in him: but he deſireth alſo another Life, which is higher and better than this.

52. And now, where there is a Deſire, there is a Mother, which is the Deſire itſelf; for no Deſire can make itſelf, it muſt ariſe out of a will, and the will muſt come out of the *Tincture*, which is the Life of the Will.

53. Thus we know, and have ſearched out, that in the *Tincture* of the Principle of this world, *viz.* in the life of this World, there is alſo *another Tincture* which we have an apprehenſion of in ourſelves. If there were not *another Tincture*, the Life would deſire nothing more.

54. Yet we cannot ſay, that the outward Life deſireth any thing more: It deſireth nothing elſe but its own Mother, *viz.* the Principle of this world, for it is only a Spirit therein; for no Principle deſireth another, a Principle is a peculiar life, and hath its Center to Nature; and *therefore we call it* a Principle, becauſe there is a *Total* Dominion in it, as there is in the Eternity; which Dominion deſireth nothing more nor higher, but only that which may be generated in its own Center; as you may eaſily perceive it by the Kingdom of Heaven and the Kingdom of Hell; for the Kingdom of Heaven deſireth nothing but the Divine Being: but Hell [deſireth] that which is wrathful, murderous, fiery, ſour, ſoaring, Aſtringent, and whatſoever is in the Property of Anger in the Fire.

55. Now, there being in us a deſire after the higheſt Good, and after *the Eternity*, that deſire muſt needs proceed out of the Eternal and higheſt Will, out of the higheſt Being, and its life is alſo out of the *higheſt Tincture:* for where there is a Deſire, there is Fire; for the Fire deſireth ſubſtantiality, that it may have whereon to feed, and yet itſelf can make no ſubſtantiality, but *it maketh the Tincture*, and the Tincture maketh the ſubſtantiality, as is above mentioned.

56. Now, *the Tincture is a Creature*, for it hath a Body: [as may be ſeen in the Tincture (or colour) of Gold;] though it be not palpable, yet it is [x] ſubſtantial; and the underſtanding is in the Tincture, for it is a wreſtling with the Fire, and flieth before the Fire, and yet it cannot fly away, becauſe the Fire [y] generateth it, and continually attracteth it again into itſelf, and it ſtill *ſtriveth* to get out from the fire with the ſubſtantiality, and is after the manner, as a Man fetcheth Breath.

[x] Eſſential.

[y] Deſireth.

57. Therefore we give you now rightly to underſtand it thus: you ſee that the Tincture ſhineth, and in the ſhining there is no ſtirring, but a conſtant Luſter; and yet in the Luſter there is *all power*, as in the *Tincture:* and it is an Eternal Stillneſs, and the Tincture is the ſtirring, and alſo the life. Underſtand us rightly and deeply, for it is the deepeſt Ground, and *foundation* in Heaven.

58. The other Deſire in Man after the Higheſt Good, is the *ſoul*, which ſtandeth in the Eternal Mother: for every deſire hath its original out of its own Mother: therefore this is a deſire of the Eternity; and not the Eternity [itſelf,] but the *Tincture* of the Eternity, and the *Majeſty*, viz. the glance in the Still Habitation, as is now mentioned.

59. Now, if a Spirit be in its own Mother, it deſireth not to go out from her again; [as the Air-ſpirit doth not deſire to go away from the Body;] neither doth it deſire *any thing more* than what is in its Mother, and in its Center.

60. But yet we find and underſtand it in our mind, that the ſoul willeth to be out of this [*Earthly*] *Mother*, in which it ſtandeth at preſent: and not only ſo, [but] it deſireth the *houſe* of its own Mother, *viz.* its own Tincture, and the Majeſty, alſo the Eternal Reſt out of the Tincture.

61. And ſo we ſearch and find, and have it in true knowledge, that the poor ſoul in the Spirit and in the Tincture [or life] of this [outward] world, *lieth captive* in a ſtrange Lodging, and hath not its Light of the Majeſty, for if it had that, it would be at Reſt, and deſire nothing more.

62. Alſo we find, that it lieth captive *in Death* in much weakneſs: for if it had its [right] Tincture, then ſhould the Majeſty, wherein it is a child of God, *ſhine in it.*

63. Therefore we ſay, that the poor *ſoul of Adam* was captivated by the Spirit and Principle of this world, and received the Tincture of this world into it; and then inſtantly the Majeſty and brightneſs of God remained ſtanding in its [own] Principle: for the ſoul put its will and deſire into the Spirit of this world, and *itſelf entered into it.*

64. Thus God ſhut up the Heaven in the ſoul, ſo that it knew its Majeſty no more; and there was *perplexity* and great miſery, that an Eternal Creature ſhould come to be in another Principle in another Center. Here the ſeven Seals to the Book of the Eternal Life were *ſhut to the ſoul*, for the *Center* of its Life was ſhut up and captivated in the Eternal Death, it could no more ſtir any form in the Center of its Life, *it lay in Hell like dead*[z] *Bones*, the Dragon had it in his Jaws.

[z] As a dead Corpſe in the Grave.

65. For it was in the houſe of miſery, there was none that could help it, no Angel, no Throne-Prince, no Creature, neither could the *Center of the ſoul* help it: for its fire was extinguiſhed, the ſpirit of this world had ſwallowed it up [as the water devoureth the brightneſs of the flaming Iron:] For the will of the ſoul was entered into the Spirit [of this world,] and had married [or joined] itſelf thereto,[a] it was in *another Mother* as it is now at this Day.

[a] The Will.

66. And ſo now, if the Mother of this world had been broken (as it doth break [indeed]) then the ſoul *ſhould have ſtood* in the Eternal Death in the Darkneſs. Here[b] Counſel was at an end, the fair Creature was captivated *by the Kingdom of Hell*, which triumphed over it.

[b] Or Remedy.

The highly Precious Gate.

67. Here was no Counſel in the *whole Deity*, *unleſs* the Eternal Word and Heart of God *did become Man*, and did enter into the Third Principle into human fleſh and blood, and aſſume a human Soul, and go into Death to the poor ſoul, and did take away the Power of Death (which held the ſoul captive) and the wrathful ſting of Hell, which it had ſtuck into the ſoul, and did lead the poor ſoul out of Death, and out of Hell, [c] *in himſelf.*

[c] In, by, or through.

68. And here we ſee, that after the Word became Man, that Man ſuffered himſelf to be hanged on the Croſs, and entered into Death on the Croſs: Underſtand here, *the New Living Man born of God*, went into the Abyſs, and broke Death in the ſoul, and opened the Center of the ſoul: He *broke all the ſeven Seals* of the Center of Nature, ſo that the ſoul came to have its own powers again; for he *kindled the Divine fire* in the ſoul again, ſo that the ſoul again reached the Eternal Tincture *out of* its own fire.

69. And thus it came again into its firſt Mother, in power and Majeſty: and *the Old Adam* hung to the Croſs as a *Curſe*, to the ſcorn of all Devils, there they might do as far as they could with it, as indeed they were buſy with the Sophiſters, and Antichriſts, the Phariſees.

70. There the Devils ran with other ſubtlety and *Tricks* into[d] holes, and hid [covered and concealed] *the Reſurrection*, through the Miniſters of the Dragon, the Phariſees, which yet pretended to be the Miniſters of God, but they ſerved the Devil *in his lies*, as is done now a-days, where the Death and power of Chriſt is cloſed up and *denied.*

[d] Corners and ſecret places.

71. This hanging on the Croſs is nothing elſe, but that as the ſoul hath its original upon the Croſs in the Center of Nature, (out of the Word of the Lord, *ex verbo Domini*,) where the *Name* of the Number Three *ſtandeth*, there hath the Word of the Father moved itſelf, and is entered into the *Humanity*, as is heretofore mentioned concerning the Virgin, and is become Man on the Croſs, in the Eternal and in the Earthly Virgin;

and hath been made *a ſpectacle* on the Croſs, to the Old Adamical Man and all Devils, and their lofty Pride; and hath ſlain Death on the Croſs, and thereby broke through it, and ſo brought the Adamical Man (with fleſh and blood) as *a ſpectacle* into Death; and hath caſt away from him all Earthlineſs, and brought *him powerfully* through Death into Life.

72. Thus he is new Born in God, and ſitteth upon the Rainbow, on the Subſtantiality and Colours of the Eternity, in the power of the Majeſty, and is a Lord of Heaven and of this world, and a Judge of Hell, and a [c] Conqueſt over Death.

[c] Or Power.

73. Of this you have a true ground, ye that are Regenerated in Chriſt, that as Chriſt brought his body, both the Heavenly and the Earthly, (which he received in his Mother *Mary*,) out from Death again, and caſt away from him nothing elſe but the Earthly ſource [or property,] viz. *the Spirit of this* [*outward*] *world.*

74. So alſo muſt our Bodies in the power of the ſouls that are in him, (that is, in his Word and Heart, *which is every where*,) come forth again at the Laſt [Judgment] Day, and caſt away no more from them, but this ſource and ſpirit [of the outward World;] for none riſe again in the *intire corrupt Body*, but in the fleſh and blood of Chriſt.

75. But the corrupted Spirit (which remaineth in the Earthly Matrix in its Tincture) *muſt appear* before the Judgment of God at the End of Days; and there ſhall the ſentence and Judgment of the Judge Chriſt be pronounced; and then after the pronouncing all goeth into the [f] Ether: and then the Spirit of God, which Created the World, will execute that ſentence.

[f] Receptacle or Devourer.

76. But that I may not meet with falſe Interpreters that may *miſtake this Text*, as the Spirit ſhoweth me, therefore you muſt know, that when the ſoul is *Born a-new* in the Word and in the Spirit of Chriſt (in this [life] Time,) then alſo the firſt Subſtantiality (*viz.* the inward Body of the ſoul, which *Adam* had in Paradiſe) out of the Eternal Virgin (wherein he was created Man) becometh new born, and getteth the fleſh of Chriſt.

77. *This new Body*, in which the New Regenerate ſoul ſticketh, *ſticketh* in the old corrupt fleſh, and is incomprehenſible and immortal: But the Old Man [which is] conceived from the Spirit of this World, muſt *periſh* in the Earth: It goeth into its *Mother*, *who muſt bring it forth*, *and preſent it* at the Laſt [Judgment] day: but after the Sentence of Chriſt, it goeth into the Ether, and is only as a Figure [g] to the Eternal New Man; for *in that Figure* all a Man's works follow him.

[g] For or before.

78. So alſo they that be alive at the *hour* of the laſt Judgment, the Old Man will fall away from them, with the *periſhing* of the World, and paſs into the Ether: *For all the Bodies of the wicked ſhall be preſented there in the Mother*, viz. in the Spirit of this world, and *the ſouls* ſhall hear the Sentence: and then *their Bodies* alſo paſs away with the Mother, and ſtand as a *Figure:* and their *Works* follow them *into the Abyſs.*

The Ninth Chapter.

Concerning the Threefold Life. Alſo of the [h] *Inclination and whole Government of Man in this World. Highly to be Conſidered.*

[h] Driving or Impulſion.

1. IT is ſhown to me, what the Devil's Intention is, how he will *endeavour to ſmother* theſe High and precious Writings: therefore be watchful, ye children of God, *believe not* the Sophiſters *too much*, who cry out, Heretick! Heretick! To the fire with them. That is *not* the voice of the Holy Ghoſt, but the voice of *the Antichriſt*, and of *the Dragon:* for theſe Writings will exceedingly diſcover the Devil's ſmoking Pit; and not only ſo, but they ſhow alſo the *Whore of Babel* very plainly, like a whore [i] *put to open ſhame.*

[i] *Am Pranger.*

2. But (becauſe the Men of the Spirit of this world take care *only* for their *Belly*, and are loth to loſe their honour, credit, reputation and Goods, but had rather part with God and the Kingdom of Heaven) we ſhall be perſecuted by the *Whore* through the inſtigation of the *Devil:* therefore be watchful, ye children of God, and look not upon that which is high, and hath great authority; but regard the *wellfare of your ſouls.* This we leave you for the laſt [farewel.]

3. Chriſt ſaith, *No one kindleth a light, and ſetteth it under a cover, or under a Buſhel, but ſetteth it upon a Table, that all that are in the houſe may ſee by the light thereof.* Thus muſt we alſo do, and muſt not bury our Talent (which is ſo dearly beſtowed upon us) in the Earth; for we muſt give an account thereof at the Day of the Judgment of God, as *the Spirit of the Mother* intimateth to us.

4. If this knowledge [or underſtanding] of *this Spirit*, ſhall happen to fall upon any, they will be then *certain* what it is [k]. We need no Letters of Commendation; Chriſt is our Letter of Commendation, which is ſufficient for us. None ought to call themſelves after *my Name:* All of us that know Chriſt, put on *him*, and are members of *his Body:* we call ourſelves *Chriſtians* and children of God, and brethren and ſiſters one of another.

[k] Which is here written.

5. Therefore now when we conſider the Dominion [or *Courſe*] of our Life, we find a *powerful ſtrife* therein, which the Devil hath with the ſoul, and alſo which the Spirit of this world hath with the ſoul. For there is a knowledge in the ſpirit of this world; indeed there is *no divine underſtanding* in it, but there is an apprehenſion planted in the Matrix, *viz.* in the Center of Nature.

6. For this world, before the Creation, ſtood from Eternity in the Eternal Wiſdom, as an inviſible Figure, and is now created as a *proper Principle* of its own, to the end that it might bring all its wonders and works into Eſſence, that they may appear in *their figure* after the Time [of this world.]

7. And ſo there is a natural ſtrife with man therein, for no creature *but Man* can bring the Wonders of the world to light; and therefore alſo the Spirit of this world hath ſo very much longed after Man, and hath drawn him *to it*, that it might ſhow forth its Wonders in him, that Man ſhould produce all Arts and Languages in [l] it; moreover, the Spirit and Heart out of Earths and Metals, *viz.* that Precious Stone, *the Philoſopher's Stone*, which indeed, ſince *Solomon's Time*, hath been found by few, but now at the End *ſhall be found* more clearly, as we know and underſtand.

[l] The Spirit of this world.

* Note. 8. * For he that rightly underſtandeth our Writings concerning the Center of Nature, and its progreſs to the Number Three upon the Croſs, and to the Glance of the Majeſty, may *well find it* in Metals, it is not difficult; if he learn but the *right entrance*, he hath the *end* at hand, of which we ſhall not here make mention; for it belongeth to the *Magi*, which are born *Magically*: we ſpeak only of the Ground of Nature, and of the Spirit of this world.

9. And we declare unto you, that the Spirit of this world is created with ſuch an inclination, and that it hath a natural will to reveal itſelf and all its *Myſteries*, as we ſee before our eyes by what it hath built or brought forth, how it hath erected a Dominion and Kingdom upon Earth.

10. Do but look upon the *doings* of Man, from the higheſt to the loweſt: the Spirit
m Courſe. of this world hath thus built the *whole* m *Order* of them, and God had permitted it. For God is not a deſtroyer, but a preſerver of that which his power buildeth up, and accounteth it for *his Ordinance*: for there is nothing brought forth which hath not ſtood in the Eternity.

11. But you muſt underſtand it right; Hell and the Anger are the *Abyſs* which
n Or ſoil. mingleth its Wonders alſo therein, as we ſee where there is good n ground, and that the Sower alſo ſoweth good ſeed, yet thiſtles and thorns grow up amongſt it; according as *Chriſt* hath given us a *ſimilitude of the Sower*: and as it is in the mind of Man, ſo it is alſo in the Spirit of this world.

12. You are to know, that all weeds, as Thiſtles and Thorns, alſo Serpents, Toads, evil Beaſts and Worms, have their original from the *Wrathful Matrix*: For in the time of the Creation, all, both good and evil, came forth, every thing according to its kind and property: there is good and evil in every thing, and the Kingdom of Anger hath
o Or formed its Image. alſo wholly o *imprinted* itſelf therein; and *therefore* the fruit is Good and Evil, and *Adam* ſhould not have eaten of it.

13. I give you to underſtand, by the fruits of the Earth, how good and evil are in one another, and have each of them their uſefulneſs, the *evil as well as the good*: All ſerve to manifeſt God's deeds of Wonder; and each is ſerviceable to the Spirit of this world; what the one hurteth, the other healeth, and that alſo is a wonder.

14. Further, we ſee the *Myſterium Magnum*, the Great Myſtery, in the Trees; though indeed they are different and mixt, yet we diſcern the *Paradiſical* form [or condition in them;] for they bear their fruit upon Twigs, and the fruit is a thing different from the Tree: The tree is bitter, and the fruit is ſweet: And we give you to underſtand, that the Trees and fruit we have now a-days were *Paradiſical*, if the Curſe did not ſtick in them: the Paradiſe is flown from them, and *now* all fruit is *but ſuch* as the Apple was from which *Eve* did eat Death. And you are to know, that the Kingdom of Anger did alſo *preſs* into the Garden of *Eden*, which brought forth a Tree that did bear ſuch fruit, as all the Trees now a-days which we feed upon.

15. Only we are to conſider, that the fruits for Man do not grow of themſelves, he muſt *plant* and *dreſs* them, as you ſee in all Trees, both in the wood and ſtalks of them: and Man deſireth not willingly [to eat of] the [*firſt*] *Eſſences* of the Earth; ex-
p Mild or ſweet. cept it be a very p pleaſant *herb*, but he deſireth the *ſecond Birth* out of the Earth, *viz.* the *kernel* [ſeed or fruit;] which is indeed the ſecond Birth out of the Earth, whereby we underſtand our high deſcent; but before the Fall, Paradiſe *ſprung up* through all Trees, and through all the fruits which God created for Man.

16. But when the Earth was curſed, the *Curſe* entered into all fruits, and then all was
q Rottenneſs or putrefaction. Evil and Good; Death and q Corruption was in them all, which before was but in that *one Tree* only, which was named [the Tree of] Good and Evil; and therefore it is that
r Or which is. we *Eat Death* in all the fruits, and the Spirit [r of] Evil and Good *ruleth* in us. The

Spirit

Spirit of this world ruleth in us, and ſo doth the Devil with the Spirit of Anger; and *each of them* ſhow forth their wonders in and by Man.

[*Of the Great Strife about the Image of Man.*]

17. There is a great Strife about Man's Image, each Kingdom would have it: *Hell* in the Anger ſaith, It is mine by the right of Nature, it is generated out of my Root. Alſo the *Spirit of the world* ſaith, I have it in my body, and I give it life and nouriſhment, I bring it up, and give it all my powers and wonders; it is mine. And *the Kingdom of God* ſaith alſo, I have ſet my heart upon it, and have regenerated it, it is proceeded out of my Kingdom, I have ſought and found it again, it is mine, it muſt reveal my Wonders.

18. Thus there is a vehement Strife in and about Man: Look upon his Converſation and *Doings*; his Deſire ſtandeth eſpecially in *Three Things*, and they are Three Kingdoms which rule him: and into which of them he falleth, there he lieth.

19. *Firſt*, He deſireth power, honour, and glory, that all might fear and honour him. This is even the Poiſon of the Devil, who hath alſo ſuch an intention, which he ſatisfieth by doing as much as he can.

20. *Secondly*, He deſireth riches, goods, and money, much eating and drinking, and careth not by what means he cometh by it; it is the Spirit of this world which deſireth only ſhelter and fullneſs as a Beaſt doth.

21. And, *Thirdly*, He deſireth the Kingdom of Heaven alſo, he deſireth and panteth after that, but in much weakneſs, and is always in doubt [thinking] he is a Sinner, [and that] God deſireth not to have him: yet he ſigheth and panteth after it, and would fain be ſaved: he prayeth and yet doubteth, he hopeth and yet feareth, he *hopeth* for amendment and *deliverance* from one day to another, and always ſuppoſeth it will be well to-morrow, to-morrow thou wilt have power to go from this [courſe of] life and enter into another: thus it is always with him.

22. This we do not ſpeak concerning the *Swine-like* Men, who lie wallowing in the Mire, who never ſeek for any amendment: but we ſpeak concerning the poor ſinners that are *between* Heaven and Hell, who have incitements to both of them, and yet are held back.

23. Yet obſerve what Man doth: He *followeth* all theſe three [deſires;] he continually ſeeketh power and honour till his end; he continually hunts after *covetouſneſs*, *money*, *and goods*, to eat and drink; and though he have ſuperfluity, yet in his covetouſneſs he hath not enough; he doth as if he were to live here for ever; and then, *thirdly*, he hath alſo *panted* [after the Kingdom of *Heaven*,] for the poor ſoul is very much perplexed, and is ever *afraid* of the Devil, and the Anger of God, and would fain be releaſed; but the *firſt two* Kingdoms do preſs it down, and bar it up in their Priſon, inſomuch that many a poor ſoul caſteth itſelf away into the Abyſs, and deſpaireth of the Kingdom of God.

[*Of the Devil, who changeth himſelf into an Angel of Light.*]

24. They ſay, The Devil cometh to Man in the form of an Angel, and it is true: Obſerve what he doth, that he is accounted an Angel, and is accounted good; when the poor ſoul is thus *diſquieted*, and many times preſenteth to the Body Death and the Anger of God, he hinders not that; he often lets the poor ſoul run with the Body to the Houſes of Stone, [to the Churches,] or whither it will: *He puts it on* moſt willingly

of all to go to the *Stone Churches*, and there ſaith to the ſoul, Now thou art Godly and Devout, thou goeſt diligently to Church.

25. But what does he then? when any teach of the Temple of Chriſt, and of the *New Birth*, then he ſoweth other thoughts into the Spirit of this world in Man: Sometimes *Covetouſneſs*; ſometimes he ſets the Eyes upon *Pride*, State, and Beauty; ſometimes he catcheth the Spirit with the *Luſt* and Imagination towards Men or Women, according to their ſex, and tickles the Heart with wanton Luſt; ſometimes they are lulled faſt *aſleep*.

26. But when the Preacher is a *Sophiſter*, and a malicious ſlanderer or railer; or perhaps many times in performance of his *Office*, and from a good meaning, he rebuketh men according to their deſerts; *there* the Devil ſets open every Door and Gate, and tickles the Hearts [of the Hearers] therewith; and the Heart wiſheth ſtill more and more of that, that is *very fine* [to keep them from falling aſleep.]

27. And when ſuch people go from Church, they can *repeat* every word *very readily*, and that beſt of all which tends to the diſgrace of others: With that they feaſt themſelves the whole week long; it is *more acceptable* to them than the Word of God.

28. Behold, this is a Devil in an Angelical form; when they ſuppoſe, that if they do but run to Church together, then ſuch are *very good* Chriſtians. But if they have learnt no more but to ſcorn, mock, and deride others, and bring it *home* to their families, it had been better they had all that time been wallowing in the mire, or that they had been faſt aſleep, and then the Devil ſhould not have defiled their ſouls in the *Church* of ſtone *with wantonneſs and ſcorn*: O how happy a ſleep it is in the Church, when the Preacher invites the Devil into the Heart for a Gueſt! It is better to ſleep, than to Imagine Wantonneſs, or to fill the heart with revilings and ſcorn.

29. O you Sophiſters! that *fill* your ſermons with reviling of your forefathers that are dead long ago; you that out of *Envy* often revile honeſt hearts according to your own pleaſure; how will you be able *to ſtand* with your *Lambs?* whereas you ſhould have led them into freſh green paſtures, *into the ways of Chriſt*, viz. into love, chaſtity, and humility, but you have filled them with *revilings*; it were better you were in a ſtable or hog's ſty with your revilings, than in a *Pulpit*, and there you would *ſeduce* no body.

30. I ſpeak not this out of a deſire [to reproach any body,] but I do only what I *ought* to do, I deſpiſe none, I only diſcover the ſmoky Pit of the Devil, that it may be ſeen what is in Man, as well in *one* as in *another*, *unleſs* he be regenerated a-new, and then he reſiſteth the Spirit of the Devil, and thruſteth it away from him.

31. The *other Devil* is more crafty and cunning than this, but is alſo a Gliſtering Angel with [f] cloven feet; when he ſeeth that the poor ſoul is afraid, and deſireth to repent and amend, then he ſaith, *Pray, and be devout*; *Repent for once and away*; but when the ſoul goes about to pray, he ſlippeth into its heart, and taketh away the underſtanding of the heart, and putteth the heart into mere *doubting*, as if God did not hear it: he repreſents Sin before the Heart, and ſaith, To-morrow it will be better, leave off, you will not now be heard.

[f] Text, Cow's feet.

32. Thus the Heart ſtandeth and repeateth over the words of a Prayer, as if it were learning ſomewhat without Book; and the Devil taketh away the virtue and efficacy of them out of the Heart, ſo that the ſoul cannot reach the Center of Nature: as Chriſt ſaith, *The Devil taketh the Word out of your hearts, that you may not believe and be ſaved.*

33. Then again the ſoul ſtandeth and ſaith, it hath *Prayed*, but it hath *not* prayed, it hath only *rehearſed words*, not in the Spirit of the ſoul in the Center where the fire is to be ſtruck, [or [g] kindled,] but in the Mouth, in the *Spirit* of this world, and they vaniſh in the Air, or elſe as words wherewith God's Name is taken in vain: But here this

[g] Or the earneſt purpoſe awakened.

ſhould be obſerved, *Thou ſhalt not uſe the Name of God in vain*, and unprofitably in thy mouth, *for God will not leave him unpuniſhed that uſeth his Name in vain.*

34. There belongeth great *Earneſtneſs* to prayer: for Praying is calling upon God: to intreat him, to ſpeak with him, and to go out of *the houſe of ſin*, and enter into *the houſe of God*: and if the Devil offers to hinder it, then ſtorm his Hell: Set thyſelf againſt him, as he ſetteth himſelf againſt thee, and then thou ſhalt find what it is which is here told thee: if he oppoſes ſtrongly, then oppoſe thou *the more* ſtrongly; thou haſt, in Chriſt, far *greater Power* than he.

35. And if you doubt of the Grace of God, you ſin greatly, for he is always [u] *Merciful*, and there is *no other* will in him at all but to be Merciful: He *cannot* do otherwiſe, *His Arms are ſpread abroad Day and Night towards a poor Sinner.* And when any cometh [with the loſt Son to the Father,] and ſo ſtormeth Hell, *Then there is amongſt the Angels of God, greater Joy for ſuch a-one, than for Ninety Nine righteous that need not that*; as Chriſt himſelf Teacheth us.

[u] *Barmhertig.*

36. With ſuch a Devil as [w] covereth the Heart of Man, there is no better courſe to be taken with him, than not to diſpute with him at all about the *multitude of ſins*; but to wrap up all ſins on a heap, *(though they were as many as the ſand on the Sea-ſhore)* and throw them on the Devil's ſhoulders, and to ſay in his heart, Behold, thou Devil, thou art the *Cauſe* of all this Evil, I leave my *ſins* to thee, but I take the Mercy of God, and the *Death of Chriſt* to myſelf, therein will I roll [involve] myſelf, devour me if thou canſt.

[w] Or taketh him off from an earneſt purpoſe or reſolution of amendment.

37. Do but fix thy truſt and confidence upon the Promiſe of Chriſt: and let your Storming be always grounded in *the Death of Chriſt, in his ſufferings and wounds, and in the Love of Chriſt:* Diſpute no further about your ſins, for the Devil involves himſelf therein, and upbraideth thee for thy ſins, that thou mighteſt deſpair.

38. Make *trial* in this manner, and you will quickly ſee and feel another Man, with another [x] ſenſe and will [in you:] We ſpeak as we know, and have found by *Experience:* We ſpeak not by way of Opinion, or as an Hiſtorical Relation, but that which we have *a ground* for, for a ſoldier knows how it is in the wars: but he that has *not tried and been preſent*, always thinketh otherwiſe than it is. This we mention out of Love for your Learning and Inſtruction, as [y] a Spirit which ſpeaketh how it hath gone with it, for an Example to others, to try if any would follow us, and then they ſhould find how true it is.

[x] Thoughts and underſtanding.

[y] One in Spirit.

The Gates of the Deep Ground concerning Man.

39. Since the beginning of the world there has been a *Controverſy* about this: becauſe theſe Gates were [z] ſhut with *Adam*, and we have been held captive in Darkneſs: but ſeeing God hath favoured us, and opened them to us, and alſo hath given us an earneſt will to write it down, we ſhall therefore do it, and give thanks for it to God the Father in Chriſt Jeſus in Eternity, who hath redeemed us out of the Darkneſs of Death.

[z] Sunk by *Adam.*

40. Therefore when we would know *what Man is*, and why there is ſo great difference and *variety* amongſt Men, ſo that one does not as another does, and that one differs in Form and Feature from another; we muſt ſet before us the moſt inward Ground of his [*Incarnation* or] becoming Man, and conſider it, and then we ſhall find all.

41. For when a Man that is Regenerated in God, ſo that he ſeeth the Light, begins to ſearch out *his original*, then the Spirit of the ſoul ſearcheth in all the Three Principles, what [a] he is in each of them; for we know it, and cannot ſay otherwiſe, than that we, in the Image of the Spirit, and alſo of the Body, in all the Three Principles, have but one only *rule* [or *Dominion*] in us; but that Dominion is in three Sources [or qualities:] the

[a] It.

Spirit and the Body is driven according to *each* Principle, and what Principle it is which getteth the upper hand in Man, ſo that Man with his will inclineth to it, according to that *he performeth his work*, and the other [Principles] do but cleave to it, not having ſufficient power.

42. But when we will ſpeak of the Image, we muſt ſee what it is in the Ground of it. For we are ſown as a ſeed in a field, into the [b] *Matrix:* Now, conſider what precedeth that: Nothing but a longing will and deſire of Man and Woman to Copulate, and yet the *fruit* is not always deſired, of which we have an Example in Whores and Whoremongers, alſo indeed in the State of Marriage.

[b] Or womb.

43. Now the Queſtion is, What is that which provoketh [to copulation] in the male and female of all kinds, as alſo in Man? Behold, in the Eternity all hath been in one Being, *viz.* the *Tincture*, which is the Center and cauſe of Life, as hath been mentioned at large before; and alſo the *Subſtantiality*, which is generated out of the Tincture, which hath alſo all the forms of the Center, yet without Fire, for [c] it is a ſinking down, and cannot kindle the Life in it, it is corporeal, and affordeth Body, but not life; for the fire affordeth life.

[c] The Subſtantiality.

44. And we give you to underſtand, in the Copulation, that the Man hath the Tincture, and the Woman the Subſtantiality, *viz.* the Matrix, which is generated out of the Tincture: Now obſerve, *in the Eternity* they were in one another, and this world ſtood therein *as a Figure*; for the Wiſdom had overſhadowed the Tincture, and received it into itſelf as the Body doth the Spirit; and this could not be brought to a ſubſtance viſible to the Angels, *unleſs* God did move the Eternity, for the Angels are in a ſubſtance.

45. Now when God, *viz.* the Number Three, moved himſelf, there was moved therewith alſo *the Center of Nature* in the Eternity, whereby all became Eſſential, Subſtantial: The *Tincture* became ſubſtantial, and prevailed; and the *Subſtantiality* became material, and yet was not divided, for that cannot be, it is one only [d] ſubſtance.

[d] Or thing.

46. And now when God placed *the Fiat* in the Material Subſtantiality, or, as I may better ſay, did awaken [the *Fiat* therein,] ſo that the Word in the Subſtantiality ſaid, *Let there come forth all ſorts of Beaſts, according to their kind*; then there went forth out of the Material Subſtantiality *two* [e] kinds, and that Corporeally; for through the [f] Word of the Lord, the Tincture took on it ſubſtantiality, and *the Spirit* of the Subſtantiality took alſo to it [g] a body, and ſo there were *two* ſexes or kinds. The body of the Tincture had in it the Center of the Life; and the Body of the Subſtantiality had not the Center to the Striking up of the Fire; indeed it had the life, but an [h] impotent life.

[e] Male and Female.
[f] *Verbum Domini.*
[g] *Corpus.*
[h] Or faint, weak.

47. This we demonſtrate thus, that you may rightly underſtand it: Look upon a [i] flaming Iron, which ſendeth two ſpirits forth from itſelf, one *hot* one, which hath the Center, and can kindle and awaken another fire; and one *Airy* one, from which water proceedeth, which hath alſo all powers of the Fire; yet the Tincture therein is not fire, but it is an Eternal Bar that no fire can be therein, and yet is the Spirit of the Fire, which hath its ſource out of the Fire, and its life like to the Fire, for in the *Eternity* there is no Death. Therefore in the female kind, no life can proceed out of their Tinctures, but the Matrix muſt get the Tincture from the ſeed of the Male.

[i] Red hot.

48. Thus we declare unto you alſo the *Ground* of the difference between the Male and the Female kind: for when God created the *Material Subſtance*, there went forth *the kinds* of all Eſſences in the Center of Nature, according to all the Properties: for as you ſee the Stars, that one hath a property different from the other, which all are created out of *the Center of Nature*, according to the material Subſtantiality; and ſo all Eſſences ſtood in the Material Subſtantiality, and the *Fiat* attracted all towards the Created Earth.

49. And every form of the Tincture, and of the Spirit of the ſeveral kinds, has *figured*, every one its own body, according to its Properties, as to be Beaſts, Fowls, Worms, Fiſhes, Trees and Herbs, alſo to be Metals and Earth, all according as the life was in them. And this you may well perceive by the difference of each Day's work [of the Creation.]

50. For on the firſt Day, *God Created the Material Water*, (which hath an impotent life, and is a Bar upon the Fire of the Anger, and upon the Devils ſmoky Pit, where he thought in the burning Fire to domineer over God,) Alſo [he then created] *the Earth and the Stones*, and ſo the [k] Groſs part was ſeparated, which conſiſted in mortal and fierce Eſſences, whereby *Lucifer* ſuppoſed to be King and Creator *therein*.

[k] Droſs.

51. When this was done, God ſaid, *Let there be light*, (let the Light of the Tincture open itſelf,) *and there was Light: then God ſeparated the Light from the Darkneſs.* Underſtand this rightly. He [God] ſhut up the fierce fire which Lucifer had kindled (which takes its Source out of the Darkneſs,) and let the Tincture in the *Quinteſſence* burn, as in the fat of the Water ſpirit, as in a Beaſt [the fire of its life burneth.]

52. Thus the life did burn in the Tincture, and turned the fat, *viz.* the *Oil*, into a Quinteſſence, viz. *Blood*, and ſo that life did burn in the Blood; for therein ſtandeth the Noble *Tincture:* and God hath reſerved in his own power *the Center* of the Fire: for he hath ſhut it up in the Darkneſs, as it hath ſtood from Eternity in the Darkneſs: and ſo every Life ſtandeth *in his hand:* for if he let the Fire *come into* the Tincture, then the Spirit is in the *helliſh* Fire.

53. Now, when the light did ſhine out of the Tincture, he *divided* the Tincture into *two* parts, even as it divideth itſelf, *viz.* into the Fire-life, and into the Light-life, as has been mentioned before, and created the two lives, the Fire-life to be a Heaven and a firmament between the Holy Meekneſs, *viz.* the Heart of God, and the impotent Air-Spirit: and yet the Air goeth forth from its Mother, the Tincture of the Fire ſpirit, and God dwelleth *between them both.*

54. The Fire-ſpirit of the Tincture hath the Eternity [l] in its Root, and the Air-ſpirit hath the material life, which ſourced forth with the awakened Subſtantiality, and ruleth the outward Beſtial Life: for it is the Beſtial life of every Creature, alſo [it is the life] of Trees, Herbs and Graſs; it hath alſo a Tincture, *but not ſtrong enough.*

[l] For.

55. Thus you ſee how the Life ſtandeth in the Water, and hath two Dominions, *viz.* Fire and Air; and you ſee whence the *Blood* hath its original, which maketh a Creature [that hath blood] *more Noble* than one that hath not blood in it; for that Creature hath a falſe Tincture, and is proceeded from the Will of the Devil, as you ſee in Vipers and venomous Worms, they have *not* the Noble Tincture [or the Noble Life.]

56. But when the Devil intended to be Lord in the Tincture, and would Create, he awakened *ſuch a life* in his will, which yet is not *all* his [life:] he is indeed of the ſame Eſſences, and the Devil's Bodies are figured alſo in Hell into ſuch Serpents, venomous Worms, and [m] ugly Beaſts: for they cannot in their own form be otherwiſe; although indeed they have not a Body from the Divided Tincture from its Subſtantiality, but [they have a body] out of the Center of Nature, out of the fierce *Matrix*, out of the Eternal Subſtantiality, out of the Darkneſs, which is *a Spiritual Body.*

[m] Loathſom, deformed.

57. Now when God had Created the Earth, *the water was over the whole Earth, which God ſeparated, that the Earth became dry, and called the Water Sea*, Méér, which in the Language of Nature ſignifieth a covering, and holding faſt the fierceneſs of the Devil, a true reproach to the Devil, that his power was drowned: To expound this, very acute Writings are requiſite, and [n] Man could hardly be able to apprehend it.

[n] The natural Man.

58. Thus the Earth ſprung [o] in its *own* Eſſences and Tincture, which were alſo [p] comprehended in the Firſt Creation.

[o] Put forth its own virtue.

[p] Or conceived.

59. It ſhall alſo be rightly expounded to you what *Moſes* ſaith, *God ſeparated the Water above the Firmament from the Water under the Firmament*; that is, into the Water and Blood of the [living] Creatures; for the Water above the Firmament is Blood, and therein ſtandeth the [q] Tincture, which ſeparateth the Heaven from the water beneath the Firmament, *viz.* from the Elementary water; as we ſee that each of them hath its own habitation and Dominion: of which may be ſpoken more at large in another place.

[q] Or life.

60. Only we underſtand therein two Kingdoms, *viz.* the ſoul dwelleth in the Blood in the Tincture, and in the Water dwelleth the Air-ſpirit, which is *corruptible*, for it had a beginning, but the ſoul had none; for the Tincture is from Eternity, and therefore *the figures of all kinds* muſt remain in *Eternity*; account it not not for an opinion, it is really ſo.

61. Now, when Heaven, Earth, and the Elements were thus formed, then the fiery Tincture was as a ſhining Light, and was a Firmament, called Heaven: for this world had *no other Light*: And then God ſuffered the Center of Nature to open itſelf in the Created Subſtantiality, (for this whole Principle became but one body,) and there broke forth its Heart, [*viz.* the Heart of this Principle] with its own proper will and [r] faculties out of the Eſſences; that is, the *Sun* and the *Stars* are its Eſſences, and the *fix* Planets are the Spirits at the Center of the Heart, and the Sun is their Heart: all juſt as the Deity hath been from Eternity.

[r] Or ſenſes.

62. Thus there came a true life and underſtanding, with reaſon and [s] perception, yet a Beſtial one into the outward Tincture and the [t] Air-ſpirit, and ſo the Great Wonders *ſtood there manifeſt*; for *God* had manifeſted himſelf in a figurative form: And you ſee that it is true; do but conſider what we have written before concerning the Center of Nature, and ſo on to the Light of the Majeſty, and concerning the Number Three, and you will find here in this world a figurative ſimilitude [of *Him.*]

[s] Senſes.
[t] Or Spirit of the Air.

Conſider of the Planets.

63. *Saturn*, the firſt and higheſt, is aſtringent, cold, duſky, and maketh the deſiring and attracting: for it is the ſharpneſs. If you will have a right underſtanding of this, you muſt [u] *tranſpoſe* the Planets.

[u] As in the Figure following.

64. Firſt, take the uppermoſt [Planet] and unto it the undermoſt, for in the wheel every where is uppermoſt and undermoſt: underſtand in *the Wheel of Life*, and it wheeleth the upper part undermoſt when it turneth round; which is only to be underſtood concerning fond conceited Men, and Beaſts, with whom the wheel of Nature falleth a turning; for the [w] Croſs ſtayeth it. Therefore obſerve well: *Saturn* attracteth the *Moon*, which is beneath, and cauſeth in the Matrix of the Creature the [x] *Corporiſing*, viz. that there be fleſh; for Saturn and the Moon make Sulphur [or Corporeity.]

[w] +
[x] Or Corporeity.

65. Now Saturn deſireth only to ſhut up, it ſeizeth upon and holdeth faſt; as [in turning] Liquor into a *Sulphur*. But Saturn hath not *ful*; for *ful* is from the Liberty, but Saturn hath a willing, and the will hath *ful*, for it originally proceedeth out of the Majeſty.

66. Conſider now, beneath Saturn ſtandeth *Jupiter*, which is proceeded out of the virtue of *Sol* [or the Sun] as the Heart of *Saturn*, (elſe there would be no deſiring, no Saturn;) for Nature deſireth only the Heart and Sol, [or the Sun;] yet Jupiter is not Sol, but *is the brain*.

67. And obſerve it, the wheel of Nature windeth itſelf *from without inwards* into itſelf; for the Deity dwelleth innermoſt in itſelf, and hath ſuch a Figure [as follows.] Not that it can be delineated; it is only a natural ſimilitude; *Even as God* [y] *pourtrayeth himſelf in the Figure of this world. For God is every where Total and perfect, and dwelleth thus in himſelf.*

[y] Repreſenteth or revealeth.

68. *Obſerve*; *The outward Wheel is the* Zodiac, *with the* Conſtellations, *and then* the Seven Planets *follow to* Sol, *after* Sol *ſtandeth* Fire, *after Fire* Tincture, *after Tincture* Majeſty, *after Majeſty* the Number Three, with the Croſs.

69. And obſerve it, the deſiring goeth *inwards* into itſelf towards the Heart, which is God, as you may conceive by ſuch a Figure: for the *Regeneration* goeth alſo into itſelf to the Heart of God.

70. Obſerve it alſo well, for it is the Center [or the Ground] of the outward Birth. In the *Eighth* Circumference [next] after the *Zodiac* is *the Globe of the Earth*; after that, right againſt it, about on the wheel is [z] *Saturn*, and going about the wheel there is the [*] *Moon*, and again about on the wheel is [a] *Jupiter*, and again about on the wheel is [b] *Mercury*, and about again is [c] *Mars*, and then [d] *Venus*, and [e] *Sol* in the *midſt*, and after Sol, the *Fire* which Sol affordeth, and after the fire the other World, *viz.* the *Heavenly Tincture*, and after the Heavenly Tincture the *Number Three*, viz. the Eternal Heart, and that is the Eternal Center of Nature, and in the Eternal Center is the whole Power of the Majeſty of God throughout, held or ſhut up by nothing, and is of no ſubſtance or Nature [imaginable,] even as the ſhining of the Sun.

[z] ♄ Saturnus.
[*] ☽ Luna.
[a] ♃ Jupiter.
[b] ☿ Mercurius.
[c] ♂ Mars.
[d] ♀ Venus.
[e] ☉ Sol.

71. You may well perceive what we ſet before you, thus: The *Zodiac*, with the Conſtellations, belong to the Mind, as well in the Deep of the World, as alſo in the Creature, the *Twelve Signs* are the twelve parts which the Croſs in the Center maketh; from which the Upper Dominion is divided into twelve Parts, as alſo the Mind is: For the *ſix Forms* in the Center, beſides *Sol*, each of them divide themſelves into two Parts ([*Sol* divideth not itſelf but only into *the Number Three*, or into the ſplendour Fire and Tincture,]) *one* according to the Tincture that hath Life [in it,] the *other* according to the Tincture of the Air, which hath ſpirit [in it,] and yet maketh no Life.

72. Thus the *Signs* are *Twelve*, which divide themſelves into *two* Governments, *viz.* into a Heavenly, according to the Tincture, and into an Earthly according to the Spirit of this world, *viz.* the Air; and the two Kingdoms are alſo *twofold*, viz. in the Tincture of the Fire there is an Angelical Kingdom, and [f] backwards a Helliſh; and the Kingdom in the Spirit of the Air is alſo *twofold:* for the inward [Kingdom] is the Spirit of God, and the outward is the Spirit of the Creatures; as *David* ſaith, *The LORD rideth upon the wings of the Wind*; that is, the Spirit of God which cometh to ſuccour and relieve his work.

[f] Or retrograde.

73. So alſo the Tincture Kingdom in God maketh alſo *ſix* forms; and that of the Spirit, out of the Tincture, which is the Heart and life, and is the Spirit of God, maketh alſo *ſix* in Number, and they are together *Twelve* in Number: Theſe *the Woman in the Revelation, which the Dragon would devour, weareth upon her head, being twelve Stars*; for *one* Number *ſix* ſhe received from the Spirit of this world, wherein the Holy Ghoſt [g] keepeth the Eternal Life; and the *other* number *ſix* ſhe hath from the Eternal Tincture out of the Eternal Center out of the Word: for ſhe weareth the Angelical *Zodiac*, and alſo the Human.

[g] Retaineth, poſſeſſeth, or inhabits.

74. And each Center hath *ſix* in Number, which make together the number *Twelve:* the *ſeventh* number of the Center is Subſtantiality, and the [Dominion or] Kingdom; for God became Man, and brought the *two* Kingdoms into *one*: for Men and Angels are in one Kingdom in God.

75. And ſo the Image [h] in the *Revelation hath twelve Stars upon the Crown:* for the Image [i] repreſenteth God; it is the ſimilitude of God, in which he revealeth himſelf, and wherein he dwelleth. The Crown ſignifieth the Power of the Majeſty of God, as a King weareth a Crown, which ſignifieth Dominion and Majeſty.

[h] Of the Woman.
[i] Denoteth or ſignifieth.

76. But that the Image weareth a Crown, with twelve Stars upon the Crown, it ſignifieth that the Deity is above the Humanity, and that *Mary* is not God himſelf; but the Crown ſignifieth God, and the Stars [ſignify] the Spirits of God: *ſix* in the Deity, and *ſix* in the Humanity: for God and Man are become one Perſon: Therefore *Mary* alſo weareth *all* [the twelve Stars,] for we are God's Children.

77. Seeing then, that the number *Twelve* containeth *two* Kingdoms in the *Doubled* Number [of *ſix*,] viz. an Angelical and a Human, each in the Number of ſix, which

together make Twelve, ſo alſo the two Kingdoms have *other two* numbers of *ſix* in them, (*viz.* the Fire, the Kingdom of the Abyſs; and the Air, the Kingdom of [k] living Creatures and all Earthly things;) and theſe have *each* of them in the Center the number *ſix*, according to the ſix Planets Earthy, and according to the ſix Planets Fiery, which now together make the number of *Four and Twenty*, which are the four and twenty *Letters in Languages*, whence they are ſprung; and we perceive that the Tongue ſpeaketh that which is Good, and that which is Evil, that which is Heavenly, and that which is Deviliſh, according to the *two* [l] ſources of the Letters; as their proper names intimate, according to the Language of Nature.

78. Now, when *this number*, according to the [m] *Number Three*, is numbered to *thrice* four and twenty, (as indeed the number Three doth manifeſt itſelf in *Three* Kingdoms and Perſons, and according to the Number Three all is Threefold, but according to the Creatures all is Twofold,) then the ſum is *ſeventy-two* in Number, which ſignify, and are the *ſeventy-two* Languages, which ſignify *Babel*, a Confuſion and Wonder.

79. If we ſhould go on here, we ſhould ſhow you the Whore and the Beaſt, which the *Revelation* ſpeaketh of, and moreover *all the Wonders which have been ſince the world began:* The greateſt Secret lieth herein, and is called *Myſterium Magnum*, the Great Myſtery, and *all the Controverſies* in matters of Religion and Faith ariſe from hence, and all willing Evil and Good.

80. *The Seven Spirits*, wherein the Son of Man conſiſteth, in the *Revelation*, are the ſeven Spirits of Nature; *one* of them is the Kingdom, and the *ſix* are the Center of Nature, [*viz.* the] Heavenly: if this be ſet down according to the [n] *Human Number*, it maketh the number *Twelve*, and according to the two Kingdoms, *viz.* the Kingdom of God, and the Kingdom of this world, out of [o] which the Faithful are Generated, then there are *Four and Twenty Spirits*, which are *the Elders before the Throne of God, who worſhip God, and the ſlain Lamb:* conſider it well.

81. We further intimate, concerning this world's Center of Nature, thus: The Birth of Life windeth itſelf like a wheel *inwards* into itſelf, and when it cometh to the innermoſt point, then it attaineth the Liberty, yet not [the Liberty] of God, but only the Tincture out of which the Life burneth.

82. For that which will [p] catch hold of God muſt paſs through the Fire; for no ſubſtantiality reacheth God, unleſs it ſubſiſt in the Fire: underſtand in a *peculir* Fire: If that ſhould kindle, the world would melt away. We mean not the Fire of the Out-birth, which is no Fire, but only a ſharp fierceneſs, which conſumeth the outward Subſtantiality which ſpringeth from the water, *viz. Wood and Fleſh*, but doth not ſtir the Inward Fire in Stone.

83. Therefore obſerve it; the Liberty, [q] without the Nature of this world, is only the Eternity *without ſubſtance*. Now, as the Eternal Center generateth itſelf out of the Deſiring of the Eternal willing, as is mentioned before; ſo hath alſo the other Center of the Third Principle, (through the Word *Fiat* in the Out-birth, out of the Eternal,) generated itſelf [in like manner.]

84. For from the firſt Creation of the firſt Day, the Outward Center of Nature had wound itſelf Thrice about, (underſtand before the Sun and Stars were corporeally created,) and had attained *Six* Forms, *Three* ſuperior, and *Three* inferior; and there are always *Twelve* of them that belong to *one* Form of the Center, where there is always *a Sign*; underſtand the [r] *Signs in the Eighth Sphere* (in the Crown.)

85. [s] *Saturn*, with his harſh, ſtrong, attracting and cold, is one Form and Spirit in the Center, which ſhutteth up the Abyſs, and maketh darkneſs in the Deep, and attracteth the Subſtantiality of the Outward power of this Principle, and the Center windeth about like a wheel; and that which is concrete ſtandeth over again Saturn, as in a wheel,

and

[k] Or Beaſts.

[l] Or property.

[m] Or Trinity.

[n] Number of a Man.

[o] Two Kingdoms.

[p] Snatch.

[q] *Extra.*

[r] The twelve Signs in the Zodiac.

♈ Aries.
♉ Taurus.
♊ Gemini.
♋ Cancer.
♌ Leo.
♍ Virgo.
♎ Libra.
♏ Scorpio.
♐ Sagittarius.
♑ Capricornus.
♒ Aquarius.
♓ Piſces.

[s] ♄. Saturnus.

and is called *Mond*, [the [t] *Moon*,] in reſpect of its property, which would be too large to ſet down in writing.

[t] 7. ☽. Luna.

86. Then the wheel windeth further Inwards into itſelf, and maketh [u] *Jupiter:* For Saturn, with its attracting, deſireth the Liberty of the Divine Subſtance, but he maketh *Hirn*, [the Brain;] for it catcheth with its deſire the power of the Liberty, and not the Liberty of the Divine Majeſty itſelf, which is without ſubſtance.

[u] 2. ♃. Jupiter.

87. But becauſe there is underſtanding in the Power, and yet the Power cannot in its own might awaken the underſtanding, therefore Jupiter deſireth a Life in the Power, and that is about on the wheel [w] *Mercury:* for the wheel is always winding about, and Mercury is a ſtirrer, a maker of a ſound and a noiſe, and yet hath not the life, for [x] that exiſteth in the Fire; and therefore it deſireth the fierce ſtormy Turbulence, which ſtriketh up the Fire; and that about on the wheel is [y] *Mars*, which is a rager, ſtormer, and ſtriker up of the Fire.

[w] 6. ☿. Mercurius.
[x] The Life.
[y] 3. ♂. Mars.

88. But now the Four Forms cannot ſubſiſt in the Fire: for they have Subſtantiality, and the Fire deſireth Subſtantiality, (for the Fire itſelf ſubſiſteth not, if it has not fuel to feed upon,) which Subſtantiality deſireth Meekneſs, and that about on the wheel is [z] *Venus:* for it is the Meekneſs of the outward Nature, and maketh Love; for it is that which the other five Forms deſire: for every Form windeth itſelf inwards and deſireth the Liberty of God, which is meek ſtillneſs, and as *nothing*, and yet is *All:* and if they have the Meekneſs, which alſo maketh water [to be,] then the water is Thick, and is like a duſkineſs which deſireth Light, and becometh pregnant with it, ſo that the Meekneſs, *viz.* Venus, hath a luſter of its own above all the Stars in the Firmament; for the deſiring catcheth the Light.

[z] 5. ♀ Venus.

89. Now the Light is without ſubſtance, and only ſtill and meek, which deſireth life and ſpirit, and yet can produce no life nor ſpirit out of the Water and Meekneſs; therefore Venus deſireth with its Meekneſs and Light the Heart; that is, the power and virtue of all Forms, and ſo it catcheth the Heart, which about on the wheel, in the point, is the [a] *Sun*, which is the Heart of all the ſix Forms, and they are the forms of their Heart, which together is a life. Now, if that were unſteadfaſt, it ſhould [b] paſs away, ſo often as the wheel windeth once about; and though it would be long, it would endure but *a Seculum* Age, or Term of *Twenty-nine years*.

[a] 4. ☉. Sol.
[b] Or move about.

90. Now *the ſeven Forms* deſire Fire, [being the Eighth Number,] and the Eighth Number deſireth a life,] which may continue, for the Heart is not alive without Fire, and [therefore] the Heart catcheth hold of the *Fire:* and that Fire is fierce and conſuming, and conſumeth all the ſeven Forms of the Center with their Subſtantiality.

[*The Heart ſtandeth between two Worlds.*]

91. Thus the Heart is in Anguiſh, *vexed* within and without, for it hath nothing more in the ſubſtantial life outwardly; though it ſeeketh, yet it findeth nothing, and yet ſeeketh with anxious longing, and penetrateth through all forms, and ſeeketh mitigation of the Fire, and yet cannot ſo find it neither.

92. Thus all the ſix forms of the Heart receive the virtue of the Sun: for it penetrateth mightily into all the ſix Forms, and ſeeketh reſt and eaſe, and if it find not that, then it preſſeth in itſelf forth from itſelf through the Fire, and deſireth *the Eternal Liberty*, and attaineth the Liberty through deſiring, and yet cannot be Free, for the ſharpneſs of the Fire is in its deſiring. But the Liberty attracteth itſelf in the deſiring in the Fire; for the deſiring preſſeth into it [*viz.* the Liberty.]

93. Thus the Liberty ſharpeneth itſelf in the Fire, and appeareth through the Fire as a flaſh [of Lightning,] that is, the Glance and ſhining of the Sun, and that ſharpened

Liberty desireth its Eternal Delight, *viz.* its meek still virtue, and presseth inwardly into itself into the virtue: and that Eternal virtue in the Liberty is the [c] Eternal Word, and that Word is generated out of the Eternal Heart, and in the Heart is *the* [d] *Cross of the Number Three*, and is the End of [e] Nature; and in the End is the Virtue and Glance of the Liberty, which is generated out of the Eternal Center, out of the Heart upon the Cross, and is called the divine Majesty of the Eternal [f] Substance.

[c] The other world.
[d] ✝
[e] Heavenly and Earthly.
[f] Or Essence.

94. Now consider, as the outward Desiring of the outward Nature goeth inwards into itself towards the Eternal Heart, which is God; (for the outward Nature longeth again after *the substance of the Liberty*, to be as it was before the Creation, that it might be delivered from the vanity, *viz.* the fierce Wrath;) so also the inward Heart longeth after the outward Nature, and would fain manifest itself outwardly in figurative [g] similitudes, and thus the inward desireth the outward for a figure, and the inward catcheth the outward in its Desiring.

[g] Resemblances.

95. For *the similitude* of the Eternal Center was indeed already before the Creation of the Sun and Stars in the outward Substantiality: but it was *not figured and kindled*, [as a Limner before he draweth a Picture hath an Image in his Mind, but not framed exactly.]

96. Thus God's Heart of *the Number Three* puts its will into the astringent *Fiat*, into the Matrix of Nature, into the Heart of the Out-birth, into the Firmamental Heart, *viz.* into the Place of the Sun, and Created with the Spirit of his Mouth [the spirit of the soul] through the *Fiat* round about on the wheel, the [h] seven Forms of the Center of Nature, for as the wheel turneth and windeth, so went the *Fiat* also Magically, in the midst, in the willing of the wheeling.

[h] *Alias*, seventh Form.

97. And seeing the Out-birth of the *Earth* was a sinking down of Death, therefore the Life turned away from that Death *upwards*. And you see that the [i] *Three Planets*, viz. the Forms of the Center of Nature, (which make the Spirit of the Center and the House of the Spirit,) stand upwards above the Sun, as the life in its beginning taketh its Original: and the *Three* which belong to the body and to Mobility, beneath the Sun, one under another, even as the Corporising taketh its Original; and the Heart, *viz.* the *Sun* in the *midst*; and the form standeth right upwards toward the firmament, as a Man.

[i] ♄. 1.
♃. 2.
♂. 3.
☉. 4.
♀. 5.
☿. 6.
☽. 7.

98. Which you are to understand thus: Observe, above the Heart, *the Sun*, standeth *Mars*, which is the striker up of the Fire, and a kindler of the Heart, and a breaker in pieces of the Essences, that the thick Substantiality may not remain covered and stifled; it breaketh that, so that the Spirit can awaken the [k] faculties, for it maketh the Tincture in the Sun.

[k] Or senses.

[*Mars* is Poison and Anger, and denoteth the fierceness of the Fire, as is mentioned before concerning the Center; it is the bitter raging Form in the Wheel, and causeth the Essences in the flash of the Fire: It is a cause of the Life. The *Sun* and *Mars* have together the Tincture-Life; and *Venus* with *Mercury* and the *Sun* have the Spirit-life, *viz.* the Air; that is, the Feminine Life; understand the Matrix, *viz.* a female Life of all kinds.]

99. And above Mars standeth *Jupiter*, which is the power and virtue of the Heart, (to which Mars giveth its fire-life, which it receiveth out of the Heart of the Sun,) that maketh *the Brain*, wherein Mars can dwell.

100. And above that, standeth *Saturn*, which attracteth the virtue, and maketh for the spirit a house, *viz. the* [l] *Brainpan*, and maketh the Substantiality, as the skin upon the Body; thus the Outward life upwards from the Sun, [or Heart,] is the Head, a house for the Spirit, which taketh its original in the Heart in the Fire, and dwelleth in the Head in the five senses in the Air-Life.

[l] Or skull.

101. And *under* the Sun downwards, is *Venus*, which taketh its original from the preſſing forth out of the Fire, out of the Tincture, and therefore hath *its peculiar luſter*, it maketh Water and Love, and is a ſinking down, for it is a cauſe of the Sun's Subſtantiality, and a beginner of the Inferior [m] Body; alſo it hath the Tincture, and is a cauſe and beginner of the Seed *to another Center* to Propagation; for it ſtrengthneth itſelf with the ſuperior power and virtue, and receiveth therewith the form of the Spirit, both from the Heart, and from the Brain: for all Forms deſire to have it, and mingle with it: for it is Love and [n] Meekneſs. Thus it hath the power and virtue of all Forms, and is a pleaſant [o] Lutiniſt: for it ſingeth a ſong that they all love to hear and [p] reliſh, which ought to be well conſidered.

[m] *Alias*, Life.
[n] Kindneſs.
[o] Or Muſician.
[p] Or feel.

102. And below Venus is *Mercury*, to whom Venus giveth its virtue, together with its ſinking, and therefore Mercury is ſo pleaſant, and loveth to *talk* of all the [q] Ingenuities of Nature, it is a nimble ſudden awakener of the Seed which Venus giveth to it: for it will [needs] awaken *the Body*, [or bring the body into being:] and becauſe it hath much ſkill, therefore it will [r] wander into every thing, and giveth ſpeech to the Body, and awakeneth the Body, and giveth it ſenſes, eſpecially in the Brain, and in the Matrix of the Seed.

[q] Or Wits, feats, and devices.
[r] Or converſe and meddle in every thing.

103. Under Mercury ſtandeth *the Moon*, and there the ſinking ſtandeth ſtill, and is a ſubſtance mixed of all: it affordeth the Carcaſs, and all that belongeth thereto: it taketh all to it, and maketh the whole Image as a Beaſt; it is the *Corporeity:* Venus congealeth in it; it retaineth all; for it letteth nothing ſink down, and it ſtandeth always in fear of falling, in reſpect of the *Earth*, which ſtandeth under it; for it feeleth the Anger in the Earth, and therefore is afraid, and doth not ſink down, but runneth and maketh haſte about, as if it were fugitive: It is a falſe thing, for it deſireth both that which is ſuperior and that which is inferior, and *flattereth* with the Center of the Earth, and with the Center of the Sun.

104. And as this *Dominion* or *Government* in itſelf is, ſo is the Dominion in every Creature, alſo their life ſtandeth thus: and you ſee how *the Wheel* turneth round, as [in] the Center, and the body with the Eſſences ſtandeth ſtill.

105. The *ſix Planets run round about the Sun, as about their Heart*, and afford virtue to it, and draw virtue from [s] the Sun: ſo alſo the life windeth itſelf thus about the Heart, and penetrateth into the Heart; for the Spirit-life penetrateth to the ſoul, which burneth as a light out of the Heart, out of the Tincture of the Heart, and windeth itſelf inwards thereinto, and they always drive forth one another: and ſo this form is as *a turning Wheel:* for the Life of the Spirit is thus in its Original.

[s] *Alias*, in the Sun.

106. They who ſay, *that* the Sun [t] *goeth forth*, ſpeak as the blind do of colours, and have never known the Center [of Nature;] yet they are not to be blamed for that: for it was reſerved [or ſealed] till *the Seal of the Sun* opened itſelf *at the ſeventh ſounding of the Trumpet*. Obſerve * this, it is no fiction or boaſting: It does concern you all, or elſe you will die in blindneſs, for which God is not to be blamed.

[t] Or runneth a courſe round in an Orb.
* Note.

107. The World, after the Fall, hath but *one Eye*, for it hath lived under the *ſix Seals*; underſtand, under the *ſix Planets*, with its knowledge: but you [u] ſhall ſee the *ſeventh Seal with the Eye of Sol*; we here ſpeak what we know.

[u] You ſhall ſee with ſolar eyes in the time of the ſeventh Seal.

108. Underſtand us aright, thus, we will give light to thoſe that hardly apprehend it: Behold, and obſerve: The *whole Government* of this world, in every life, cometh from the *Conſtellations*, good and evil; and they are alſo the cauſe, that the four Elements, Fire, Air, Water, and Earth, were ſtirred up: elſe all in this world would be ſtill.

109. And ſo now you ſee the upper Government, eſpecially in *the ſeven Planets:* for they are the Government or Dominion of the Spirit, and that is *twofold:* They have the Tincture-Government, *viz.* the Fire-life, and alſo the Air-government, *viz.* the

Water-life: The Three Planets above the Sun, together with the Sun, manage the Fire-life and Government: and the Three beneath the Sun, are the going forth of the Fire's Tincture, and are a sinking down, and together with the Sun manage the Air-government, and have the female kind, for they have the Substantiality of the Matrix, and the Tincture of the Upper Matrix; the *Tincture* retaineth the soul, and the lower *Matrix* of Venus [retaineth] the Spirit.

110. Thus the Upper desireth the Lower, and the Lower desireth the Upper, and is indeed but *one* body: for Sol is the Heart, and hath the Luster of the Majesty of this [outward Third] Principle.

[v] Of Sexes. 111. Thus you understand the *Two* [v] *kinds*, the Male and the Female: The [Male or] *Man* is the *Head*, and hath in him the Upper Government, with the Fire of the Tincture, and he hath in his Tincture *the soul*, which is desirous of Venus, which is the Corporeal Matrix: for the soul will have spirit and also body, and that hath the Matrix of the [Female or] Woman.

112. And the Lower Government is the [Female or] *Woman*, and her Government consisteth in the Moon: for Sol affordeth it Heart, and Venus [affordeth it] Tincture, and yet hath no fiery, but a watery [Tincture:] and therefore [x] it affordeth the Air-spirit, and her Tincture doth *not* stand in the [y] *Wisdom*, and therefore *the Man must rule her:* for the Tincture of the Fire is the sharp Trial of every [z] Subsstance.

[x] The Moon.
[y] Or Wit.
[z] Or Thing.

[a] Women's. 113. Mercury is the stirrer up of [a] *their* Tincture: *and therefore they are so talkative*; and the Moon hath [b] their Matrix, which is out of all the Planets, and is afraid of the Earth, and therefore maketh such haste, and taketh virtue and power in the wheel, from all the Planets and Stars, *wherever it can:* It desireth Sol vehemently, and therefore draweth also his Luster to itself; and, as the Moon longeth after the Sun, for itself is of an earthly quality, and desireth the Heavenly Heart, so also the Feminine Matrix longeth after the Heart of the Man, and after his Tincture, viz. *after the soul*; for the soul is the Eternal Good.

[b] Moon.

114. Thus Nature longeth after the Eternal, *and would fain be delivered from the vanity.* And thus the vehement desire in the Feminine and Masculine [c] Gender of all Creatures doth arise, so that one longeth after the other for Copulation. For the Body understandeth it not, nor the Spirit of the Air, only the *Two Tinctures*, the Masculine and the Feminine understand it, for a Beast knoweth not what it does, only the Tinctures know it, which drive it thus.

[c] Or Sex.

[d] The two Tinctures. 115. For the *Fiat* sticketh in [d] *them*, they must manifest the great Wonders of God: For *the Spirit of God moveth upon the Water* of the Matrix in Venus, and in the Matrix of Jupiter, *(viz.* in the Matrix of the Brain,) and leadeth the *Fiat*.

116. For the Heart hath the Matrix of Venus, and the Brain hath the Matrix of Jupiter; thus *the Spirit of God rideth upon the wings of the Wind* in his own Principle, and yet goeth forth from the Father and the Son in the [continual] Creation, and openeth the Wonders which were seen from the Eternity in the Wisdom: and therefore he is the Workmaster of Every Being, and is *sent of God* to that purpose.

The Tenth Chapter.

Further of the Creation of every Being: And how a Man may seek and find himself: Also how he may find all Mysteries, even to the Ninth Number, *and no Higher.*

1. YOUR seeking in the Stars and Elements, supposing to *find* the Mysteries of Nature, is but labour in vain, you find no more but *one Eye*, and see with but one Eye, and when you suppose you have found *Sol*, you have scarce found *Luna*, but only a Glance of Sol, and are far from the Heart, and do but run with the Moon about the Center.

2. There is but *one way*, which you must go, if you will find the Great Mystery, *Mysterium Magnum*, for if you should seek in *Luna* all your life long, it would be wholly in vain; your *desire* would remain to be but *Luna:* If you should take great and hard labour and pains in *Mercury*, and suppose the Stone lieth therein, your *Alchymy* would prove but dung and dross.

3. When you come into *Venus*, you suppose you have *Sol*, and that it is Gold, but it is the Woman, [or female,] and hath only a watery Tincture, her life is Air, and so you vainly labour [c] in the *Body:* but if you take the *Spirit* of the Tincture, then indeed you go in a way in which *many have found* Sol; but they have followed on the way to *the Heart* of Sol, where the Spirit of the heavenly Tincture hath laid hold on *them*, and brought them into the Liberty, into the Majesty, where they have *known* the Noble Stone, *Lapis Philosophorum*, the Philosopher's Stone, and have stood amazed at a Man's blindness, and seen their labouring in vain.

[c] Or upon the Body.

4. *Would you* fain find the Noble Stone? behold we will show it you plain enough, if you be *a Magus*, and worthy, else you shall remain blind still: therefore fall to work thus; for it hath no more but *Three Numbers*. First, tell from *One* till you come to the [f] *Cross*, which is *Ten*, and is a Cross Number, (from one to Ten is one Number:) but you have power only over the *Number Nine*, you must stay at the *Tenth*, for it is the End of Nature, which the Creature ought not to search into: If the Creature stay under the Cross, it remaineth in the conceived will of God, and then it hath * *Ten times Ten*, that is an *hundred*, and † *Ten times an Hundred* is *a Thousand:* and *there* lieth the *Stone* without any great pains-taking, for it is pure, and is not defiled with any Earthly Nature: Make it thus, as I have written above [in the ninth Chapter] concerning *the Center:* Transpose the Planets that are about the wheel; and take always one Masculine, and then one Feminine, one for the Spirit of the soul, and the other for the Air-spirit, you need *not* take care for the body: for each Planet maketh a body to itself well enough, according as its desire is: Begin with *Saturn*, (for he is the first to the Fire-Life to the Noble Tincture;) and then go about the wheel to *Luna*; for you must always take one Planet for the Life of the Tincture, and then one for the Spirit of the Air, for the one subsisteth not without the other, or else you get a Spirit without a Body, a fire-spirit, which burneth in a Lanthorn like a kindled Fire, but *it yieldeth nothing*, it is only a mere Pride, willing to be without a Body.

[f] + X. 10.

* 10.
10.
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† 100.
10.

1000.

5. Go thus about in the wheel *to Sol*, which is the [g] *seventh* Number in the *first Num-*

[g] 7th Number.

ber [or account:] and when you get into that, you suppose you have the Stone: but it does not prove fixed, *Mars* destroyeth it: go on further through the Sun's fire, which is the [h] *Eighth Number*, and when you come through it, lay hold through the Tincture on the Eternity [which] is the [i] *Ninth Number*, and bring that upon the Cross upon the [k] *Tenth Number*, which is the End of Nature; here handle the Stone, and take as much of it as you will, no fire will destroy it: It is free from the Wrath and Out-birth: Its Splendor and Light stand in the power of the *Majesty*: Its Body is out of the Eternal Substantiality, its number upon the Cross is an Hundred, and in the Majesty a Thousand.

[h] 8th Number.
[i] 9th Number.
[k] + 10th Number.

6. We give this to the Seeker: for none findeth the Stone in *Luna*, unless he comes upon the Cross into the *Tenth Number*: and then if he longs further to seek this world, and would fain have the splendor of this world, and desireth *the Stone of this world*, viz. in Metals, let him go thus from the inward into the outward; let him go into *Luna*, and divide or break it into a Thousand Parts, and give it a little of *Sol*; but if its [l] covetousness be great, then give it a seventh part of *Sol*, and then it is [m] complete.

[l] Hunger and thirst.
[m] Made bright and beautiful.

7. For all the Planets and Stars run after the Heart, every one of them taketh strength and virtue from the Heart, and maketh to itself its own Body; for *Luna* is out of all the *fix* Planets, and hath even *Sol*, but not the Heart; for it hath Sol only in Desire: as you see that it shineth with [n] *Sol*, and not with a splendor of its own: and therefore *the Spirit of the Heart* must be added to it, which was pure before, and then all the Planets resort to it, each of them desireth the pure child, and each [o] buildeth its house therein: But look to it, have a care of *Venus*, that it may not by *tattling* bring its feminine Tincture into it: for it appeareth bright and fair: but it is a Woman, and maketh a dark Body, and quickly devoureth *Sol*: Keep black *Saturn* in *Mars*'s heat, and so at length bounteous *Jupiter* will appear, who is courteous and kind, and hath the superior House, the House of the Spirit of the Tincture; when it is come out from black *Saturn*, then *that is the Metalline Stone.*

[n] With the light of the Sun.
[o] Erecteth its Habitation.

8. Trouble not yourself so very much and long with *Fire*, it affordeth no more than it is able; or else you Number back again into loss; indeed not into perdition, but yet *in Solem Hungariæ*, into the *Sol* of *Hungaria*: *Venus* exulteth the more, but your covetous hope and expectation is disappointed and taken away: Although indeed you ought justly to rest satisfied in the *Tenth Number*: for the riches of this world are but dung [and dross,] and if you attain to the *Tenth Number* with your former preparation, you need not take so great care about the *Number Thousand*: It standeth upon the Crown of the Virgin, in which are set *Twelve Stars*: *fix* [of them] Divine, and *fix* Human: [p] The Crown hath the Number Thousand, and the Virgin the [Number] Hundred.

[p] The Number 1000 is the Number of the Crown: The Number 100 is the Number of a Man.

9. Christ saith, *Seek first the Kingdom of God, and all other things will be added to you.* All lies in the willing, for the willing maketh the desiring, and the desiring receiveth where nothing is, though indeed there is something there; yet it is hidden to us Men, unless a Man hath *attained* the Stone upon the Cross, and then he findeth where Reason saith there is nothing; for that which hath not been from Eternity is not at all, and thereof we know nothing, we know only of that which is, and hath ever been, though indeed *not manifested to us Men*, but yet is of God in his Wisdom, from Eternity to Eternity.

10. Therefore, although we speak of *two* Kingdoms, *viz.* of the Kingdom of God, and of the Kingdom of this World, in that manner as if we saw them with bodily eyes, let it not seem a wonder; if God reveals himself in Man, then he is in *two* Kingdoms, and seeth with *twofold Eyes*, and yet this way is not so hard and difficult, as Reason's seeking in outward things: *It lies all in the willing*; the outward willing must enter into the inward, it must deny itself, as if it were dead to the outward, and had no life in the

outward, and yet liveth: As God liveth, and is in the outward, and the outward is dead to him, so that it cannot apprehend him, so also *thou, O Man,* thou art with thy soul in the inward; but thy soul's will hath turned itself about with *Adam* into the outward; therefore, if thou wilt behold God and the Eternity, *turn* thyself about with thy will into the inward, and then thou art as God himself; for thou wert thus created in the beginning, and thus thou livest according to the *inward* will unto God, and [illegible]od, and according to the *outward* [will thou livest] in this world, and hast *both* Kin[illegible]; thy own, and art indeed *rightly* an Image and Similitude of God; thou searchest o[illegible]*ings*, and findest that which laid hidden in secret; for thou findest that in the Etern[illegible]d beholdest it standing backward in the Out-birth, in the Figure.

11. The Ground of the Creation of this world is much easier to be known in the *Inward Man*, in the Will of God, than visible things to the *outward* [*Man*:] The outward knoweth less, that which he seeth with his eyes, and taketh hold of with his hands, heareth with his ears, smelleth with his nose, and tasteth with his mouth, than the inward doth the *Ground* and the Existence of the outward: The inward sees indeed the Creature in the Ground of it; but is as it were dead to the outward, and yet liveth therein; and in that he liveth to the outward, he liveth to God in regard of his works of Wonder, in that he manifesteth, and bringeth into *Being* that which standeth hidden in the Figure.

12. And yet we say still, that the Eternal standeth in the willing, and the will maketh desiring, and in the desiring standeth the *Figure* of the willing. Thus it was before the Time of this world: But when God moved himself in his willing, he so created the desiring, that it stood in a *Being*, and other than this very thing we know nothing.

13. Therefore, now, the desiring is another thing than the willing, for the willing is *without* Being [or Substance,] and the desiring *maketh* Being; and so out of the Eternal Nothing is come whatsoever is: and before there was nothing but only a willing, which was a Virgin without Image, and yet was *a figure of an Image* in the willing; and this figure hath discovered the Spirit, and created it into a Being [or Substance,] as we perceive in the Form of this World: The Figure hath caused the Spirit, that it hath [q] Expressed the Wonders in Figure, and that is the *Matrix* of the *Genetrix*, and that is the Spirit of this world: for the Spirit could [q] express nothing but a similitude of itself; for there was nothing else.

[q] Spoken forth, or Created.

14. Therefore we demonstrate the Creation to you thus; for to create signifieth to comprehend in the willing, whatsoever standeth in the figure in the willing: for when a *Carpenter* will build an House, he must first Frame *a Model* of it in his willing, how he will build it, and then he buildeth it according to the Model of his willing.

15. Thus also hath the Spirit of God *framed* in his will a Model after his likeness, and so created that *Model*; for you see in this world, that when the Spirit through the word *Fiat* (upon the *First Day*) created the Out-birth in the Wrath, *viz.* Water and Earth, he comprehended the Figure in the Will; and that was the Heaven which he created on the *Second Day*, and tried the Work on the *Third Day*, and suffered to proceed out of the Earth Forms and Images out of the Essences, *viz.* Trees, Herbs, and Grass, which were Images of the Essences of the desiring; but the Image of the Spirit remained still hidden, and yet was in Being even *unto* the *Fourth Day*. (Here understand) a Day without the Sun, is one turning about of the wheel of Nature in the desiring of the willing, and the Inward Will hath the *Number Six*, according to the six Spirits, and the outward [Will] in the desiring of the Figure hath also the *Number Six*, according to the similitude of the Spirit; and the *two* Kingdoms, [*viz.* the inward and the outward] make with their Number Sixes [r] *four and twenty*; which divide themselves into *four* parts, *viz.* six before noon, and six after noon, six before mid-night, and six after mid-night, till the beginning or morning again.

[r] The 24 hours in 4 Quarters, Morning, Noon, Evening, Midnight.

16. And according to this, the Spirit in the desiring did set a *sign*, and a Reckoning, whence Times and Years proceed, which were not before; for Every Number [of the] *Twelve*, which is Heavenly, Divine, and Earthly, Human or Bestial, hath *a sign* in the Firmament, which the Spirit created into a visible *Being*, together with the *Crown* of the Center, which is the [f] Circumference of the *Constellations*. And we give you notice, that the Creating of the Spirit, is a going forth out of itself into the outward. For *in Loco Solis*, in the place of the Sun, is the Point where the Spirit created the similitude; for the word *Fiat* stood there, and went forth from the inward *Number Ten* as a Body, and that is *Luna*, and in such a comprehension was the manner and form of the Deep apprehended: and the Spirit went forth, and drove the Essences of the Center even to the Crown, and there [t] comprehended them with the Signs, and all Forms of the Image, which stood in the Virgin in the Figure in the Willing, and they are the *Stars*, and created them as a Circumference [or Sphere] of the Spirit, and they are all together a Body of that Spirit, which is called *Sol:* for there the Eternal Spirit hath comprehended or conceived the similitude of the Spirit [of this world:] and it goeth thus forth out of the Natural Body of this World, as a Spirit; even as the Eternal Spirit [goeth forth] out of the Eternal Center of Nature, out of the *Number Ten*. And as they have ordered themselves with their Revolution in the *Three Days*, understand, before the Sun [was,] so they also remained standing in the *Fiat* in that [u] Order, and are not material or palpable, though as to the Eternity it is a material being, but *not as to Us*, but they are Powers; an Out-birth out of the Eternal hidden and secret Center, and a similitude of the Eternal, and have *power* and strength to shape and figure Bodies and Images, according to all the properties of Every Star.

[f] Or Sphere.

[t] Or framed them into the Signs.

[u] Ordinance or Course.

17. Understand us thus: Out of the Place of the Sun, *Ex loco solis*, goes forth the Manifestation *of all the Stars* and Elements, and all the Stars are the Sun's Children, even unto *Saturn*, which is the house of the Sixfold Spirit: for the Planets are the Spirit, and the Crown, which is the [w] Uppermost, [is] the Body; and is in that Manner as we have mentioned before concerning the Center of Nature, and concerning the Thrones of the Angels. Very great things are herein contained, which we justly conceal, because of the wickedness of the World, which if they knew them, they would *misuse* the powers of Nature to their covetousness and falshood.

[w] Uppermost Stars.

18. Therefore we tell you, that those to whom the *Number Ten* is opened, have it also given them into their will to speak *no more* than what is requisite and necessary for the World, and that at all times as need requires, and is known in God.

19. Thus we give you to understand, how God on the *Fourth Day* created the Sun, and with that Leading Spirit the Stars also; and what they are, being together nothing else but *a life* according to the similitude of God, *wherein* the Eternity hath manifested itself in a *Being*.

20. On the *Fifth Day* God moved this Being and Life, and set the *Fiat* therein, and created out of the Matrix all kinds of similitudes, according to every form in the Spirit; and in this Creation now hath the *Third* Kingdom, *viz.* the Kingdom of Anger, pressed hard in with it, and there went forth all manner of Beasts, Fowls, Fishes, Worms, and whatsoever moveth and liveth; all went forth out of the outward Matrix, and stood upon the Earth: and in the Deep went forth all sorts of Spirits of Fire, (such as are the *Ascendents* and *Phœnix*;) and in the Air also all Sorts of Spirits, according to the Substantiality of the Air; and in the Water, and in the Earth, all sorts of Spirits, every one according to the Property of its [x] *Mother*; and the whole Deep between the Constellations, so far as the World gave itself in unto the Creation, is nothing but a *Life* and *stirring of* Spirits.

[x] Or Genetrix.

21. Now

21. Now Reason asketh, seeing the *Devil* dwelleth in this world, and hath his Princely Dominion there, whereabouts does he then dwell? Behold, O Man! Consider this well. There are in the whole Deep no more than *seven* [y] *Revolutions*, which roll and turn about like a wheel, or as the Life windeth itself about the soul; and the *Heart*, as the Center, *standeth still* in the *midst*, that is, *the* * *Sun*, and the Revolutions about the Sun, are *the six Planets*, as Spirits of the Center, and the *seventh* Revolution is the *Earth*, which turneth itself *once about* in four and twenty hours, and runneth along in the course of the Planets, *once a year*, and besides carrieth the *Moon* with it *about the Sun*, as the others do also, but some in shorter and some in much longer Time: as first [z] *Saturn* in Twenty-nine years, in respect of his large Course. But the [a] *Moon*, which runneth back, does it every Month, Twelve times in a Year, and passeth [b] somewhat on yet further [in a Thirteenth Revolution.]

[y] Or Orbs.

* Note, The Sphere of the Orbs with the Sun standing still, and the Earth having its daily and yearly Course.

[z] ♄ in 29 years.

[a] ☽ in one Month.

[b] Some days over.

22. Now *this together* maketh the wheel of the Birth; wherein standeth the *Verbum Fiat*, which hath driven the Devil out from this Circle, and so he dwelleth without this Circle, and there is a great Darkness about the Crown of Stars in the Firmament, so that many Stars in the Firmament *are not seen* because of the Darkness; and that otherwise hath a great signification as to Men, which we would indeed make mention of, if the world were not so mad, and suffered the *Devil* to drive it, who derideth *all manner of Revelations*, that thereby *he* may blindfold Men: It shall in the Last Time stand manifest to the Children, which see with *both* Eyes, [*viz.* with the Eye that seeth into the Eternity, and the Eye that seeth into that which is Temporary.]

23. Thus the Devil dwelleth near us, and yet hath a Princely Dominion much deeper, nearer towards the Constellations, in the midst [amongst them,] where it is darkest: for he [c] may not come near the *shining* Luster of the Stars: and so is a Prisoner, and dares not Touch the *seven* Governments of the word *Fiat*, and hath no power therein, and so is the poorest creature in the Crown.

[c] Dares not, or likes not.

24. *This* cannot be described by a Circle, for the Sun standeth innermost in the most inward Circle, and the other [Planets] always further outwards, even to the Crown which includeth the outwardmost Heaven: and it cannot be understood [by outward Reason,] but the Spirit *understandeth it* in itself; for, as * it is, so is this Circle also: neither can it be set down in writing, for the Life windeth itself *inwards* to the Sun: and so also the Spirit of Life in Man windeth itself *inwards* into the soul, as you may consider concerning the Three Principles, where the outermost is also the innermost, which the outward spirit of our reason cannot conceive, for *it* is but *One* and not *Three* in Number. But the Spirit of the soul, if it be turned about, so that it looketh with its own eyes into the innermost, and with the Eyes of this world into the outermost, understandeth it: for this is *the Vision in Ezekiel*, of the Spirit [d] with inward and outward Eyes, where the Spirit goes right forward whersoever it goes.

* The Spirit.

[d] Having eyes within and without.

25. Although the wise *Magi* and *Mathematicians* have made a Sphere, and described the Wheel, yet that is not enough: It is indeed a *help* to the unskilful to consider of the *Mysterium Magnum*, the Great Mystery: but the wheel hath a much more subtle understanding, and cannot be made in any Circle after this manner: for it goes into itself towards the Heart of the *Sun*, and out from itself towards the *figure* of the Substantiality; it driveth upwards and downwards; for the Spirit of the Tincture, *viz.* the right fire-life, driveth *upwards* inwards towards the Liberty of God, and yet desireth the Spirit of the Substantiality, which driveth *downwards*, for without that the fire-life doth not subsist: Thus the fire-spirit turneth itself about, as it were *side-ways*, and always reacheth after the spirit of the Substantiality, and the spirit of the Substantiality flieth from the Fire; but since it is generated out of the Fire-life, and cannot be severed from it, therefore it is *wheeled about* with the fire-spirit: For when the fire-spirit wheeleth to the right

ſide, and reacheth after the ſpirit of the Subſtantiality, then the ſpirit of the Subſtantiality wheeleth alſo on the left ſide upwards, and that maketh a wheeling round, and one maketh haſte after the other; for the ſubſtantiality flieth from the Fire, and yet it comes out of the Fire, as you ſee that out of the Fire goes Air, and [c] out of the Air Water, which is the ſubſtantiality.

[c] Or the Air comes to be Water.

26. Thus the Fire, which is an Anguiſh, deſireth meekneſs, and the Liberty, which is without ſource, [or pain,] and reacheth after the Water-ſource: and the Meekneſs, *viz.* the Water-ſource, deſireth a Body, and that it may be free from the fire and covered, and the *Fire* runneth always after the *Water*, and the *Water* flies from the *Fire*; for if the fire ſhould go away upwards, and the water go away downwards, there would then be a great ſeparation between them, and *each* [both the fire and the water] would die and come to nothing. But ſeeing the Fire inclineth towards the Water, and refreſheth itſelf therein, it ſo preſerveth itſelf, and can ſend forth the Spirit of the Air again from itſelf, ſo that the life *ſubſiſteth*.

27. Thus we ſhow you the Great Myſtery, *Myſterium Magnum*, that you might learn to underſtand how far you ſhould go, and where your Number and End is; for the Fire, ([f] after the ſeven Spirits of Nature,) is the [g] *Eighth Number*, and is a cauſe of the *ſeven Spirits*. Now, no creature ſubſiſteth in the Fire, for the Fire conſumeth the ſubſtantiality, wherein the Natural life ſtandeth; but yet the Fire maketh Tincture; and that *Twofold:* One reaching inward into itſelf after the Eternal Liberty, after the ſtill Meekneſs [that is] without being; and the other reaching forth out from itſelf, after the outward ſubſtantiality, *viz.* after the *Oil*, which cometh out from the Water, which is from *Venus*, and wherein its outward ſplendor and ſhining ſpring up: and in the inward *Tincture*, in the deſiring of the Eternal Liberty, the Majeſty of the Liberty ſpringeth up.

[f] Or according to.
[g] The 8th Number, or Form.

28. Underſtand us rightly thus: The Fire has the [h] *Eighth Number*, and the inward Tincture has the [i] *Ninth Number*; and ſo far [only] we ought to go, for the [k] *Tenth Number* is the Eternal Fire of God, and holdeth in the midſt of its Birth *the Croſs*, which ſeparates the Center of the Eternal Nature into *two* Kingdoms, of which we have made mention formerly: and what creature ſoever will go back through it, that creature cometh through the Kingdom of God back again into *the outermoſt* out from God, and out from this world back into the Center of the Fire, as into an *Eternal Darkneſs*, where the Fire is black, and a perpetual Hunger: The kindling of the Light of the Fire ſtandeth only under the Croſs, in the Meekneſs, in the Ninth Number, which is a [l] *ſingle Number*; the Tenth Number is a *Twofold Number*, and belongeth to Angels and Men, but they ought not to reach further into the Center of the Croſs, but muſt ſtand there before the Croſs of *the Number Three*, and caſt their Minds down into the Tincture of Humility backwards into the Ninth Number, and look forward into the Tenth Number, but with a [m] *Timorous* Mind, not deſiring to create and have [any thing] in the Tenth Number, *viz.* to go back into the Center of the Fire of God; but highly *rejoice* before the Tenth Number Eternally, and with their ſongs of Praiſe and *Hallelujahs*, ſing, *Holy! Holy! Holy! is our God the Lord* [n] *of Hoſts*; and that ſong is a food to the Divine Fire, from whence goeth forth, in the Divine Eſſences, the Wonder, Paradiſe, the Element, and Heavenly Subſtantiality, and it ſtandeth before the Number Three as a Virgin of the Eternal knowledge of God; and that is *the Wiſdom of God*; for in the Wiſdom appeareth the ſubſtantiality of all Divine Eſſences, which to write of here we have no more Pen nor Tongue.

[h] The 8th Number, or Form.
[i] The 9th Number, or Form.
[k] The 10th Number or Form in the Eternal Fire.
[l] In numeration, the Places ſignify,
1. Units.
2. Tens.
3. Hundreds.
4. Thouſands.
[m] Fearing God.
[n] Zeboath.

29. Only we ſhow you, how far you ſhould ſearch into *ſuch* a *Revelation:* for in the *Ninth Number* you ſee all things, for it is the Tincture of the Heavenly Life; you ſee

[in the Ninth Number] the [o] *Hundredth Number* of the Virgin of Wisdom, and also the [p] *Thousandth Number* of the Crown of the Majesty.

[o] 100th Number.
[p] 1000th Number.

30. But you must *not* search further into *the Tenth Number*, there to search and dive into the *Abyss*, else you go out from God as Lucifer did, who would fain be a *Creator* in the Tenth Number, and sought [to have] the fire of the Eternal *Original*, and therein he must remain as in the Death, in the Darkness Eternally.

31. Therefore let the Reader be warned, not to dive further into these very deep Writings, nor *plunge* his will deeper, than [so far] as he apprehendeth: he should always rest satisfied with his *apprehension:* for in the apprehension he standeth yet in the [q] *Substantiality*, and there he * *erreth not*, how deep soever the Spirit leadeth him: for to one more will be given than to another: And this only is the Mark [to be aimed at,] that every one continues steadfast *in Humility* towards God, and submits himself to God, that he may make the Will and the Deed as he pleaseth. When you do that, you are in yourself as dead: for you desire nothing but God's will, and the will of God *is your Life*, which goes inward even to the Thousandth Number, and searcheth into the Deep of the Deity with all Wonders: He leadeth your will, submitted to him, into the Virgin of his Wisdom, so that you may *behold all Wonders:* But you must not leave him, and imagine into the Wonders; so soon as you do so, you go quite out from God's will, which is the Eternal Liberty, and are captivated in your *Imagination:* Mark this; for Every Imagination maketh Substantiality, and therein you stand, and must go out from that again, or else *you shall not see God.*

[q] Or Matter.
* Note.

32. Therefore Christ teacheth us *Humility*, *Love*, *Pureness of Heart*, *and to be Merciful*; and calleth upon us to seek after the will of God, and to submit ourselves to it: For *in God's will* we are able to do *ALL*; our own Nature must not do it; but God himself is Zealous in Us, and he is our doing if we work any [r] Wonder: For no human soul should say or think, I will do Wonders: *No, that cannot be:* for the wonders above the outward Nature, go forth only from the *Center* of the Eternal Nature out of *the Tenth Number*, which the Creature *cannot* [do:] but if it be yielded up into the will of God, then God *in the creature* does the Wonder: for it is his delight to manifest himself *in the weak*; for the strong is stiff in his own will, and will not submit it unto God: He relies upon his own Wit and Reason. Thus his will is out from God, and *is able to* do *nothing*; and then if he speaketh from himself concerning God's Being and Will, he is an ignorant liar, he speaketh not from God's Spirit and Will, but from himself, from *his own Opinion*, in which there is mere doubt; and from thence ariseth the Contention about [Matters of] Faith [and Religion,] about Divine knowledge, so that Men seek God *in their own* willing and knowing: Men will think to find God in their *own willing*, and he is not therein; for he dwelleth merely and barely in *that willing*, which yieldeth itself with all its reason and knowing wholly to him, and to *that* he giveth knowledge and power to *understand* his Being.

[r] Or Miracle.

33. Therefore lift up your Heads and observe this; the will of God is *not* in any strife and contention, but Man's will and the Devil's, it is the will of the Wrath of God; let not the flattering Hypocrites seduce you, who enter in, boasting of the *History*, and say, *We have the Will of God by us, we are his Ministers*, look upon us, we are God's *Officers*, and though we be wicked, yet we rightly Bear the *Office*, and [dispense the] will [of God.] O Cursed Generation of *Cain* and *Judas*, you are neither born nor known in God: Why then Boast you of the will of God? How can you say that you [s] Bear the Great Mystery of God, whereas you are *without God*, in a strange will, and in yourself you carry not the *Mysterium Magnum?* But *a poor Sinner*, who converteth, but is captivated by the Devil, and is in strife against the Devil, he that panteth, sigheth, and crieth after God,

[s] Or bear the office of dispensing the Great Divine Mysteries.

[t] The *Mysterium Magnum.*

[u] *Jus Divinum.*

he runneth in sorrow and abstinence to the *Office* of the [t] Great Mystery, which Christ *hath given* to his *Disciples* and *Children*, who are in the will of God, and *they* have the *True* [u] *Key* to Heaven and Hell.

34. But you, *Sophister*, bear not the Office while you are without the will of God; but the poor Repentant Man bringeth the *Mysterium Magnum*, the Great Mystery, *with him* to you, and renders himself up to the *Apostolical Power*, which you have *not*, but the Church or Congregation of Christ, which is in the will of God, [hath it:] and so One Faith receiveth the other, and the Church, or Congregation of Christ, *Absolveth* the repentant sinner, and *not you*, Sophister, who have neither virtue nor power, nor knowledge of the Kingdom of God, but are yourself the Devil's captive; and you sit in the Anger of God, and are only the Proud *Whore of Babel*, and swim aloft upon the office of the Great Mystery, and are incapable of it, unless you be *in the will of God*, and then you are *Christ's Apostle*, and wear the Garment of *Aaron*, and God [w] openeth and shutteth by your Mouth, but your natural will does it not, that should always be dead, or else you are not capable of the Office; also in your own will, you sit not in the Office of Christ, upon *Peter's Chair*, but upon the *Stool of Pestilence*, and are *the Antichrist*, as we have known you in the Number *Seventy Two*, which you bear: for you are in Contention about the *Cup* of Christ, and you have it not in your Power, but the Church or Congregation of Christ, which is submitted to the will of God, *has it:* The Ark of the Covenant is with them at *Shilo*, and not in your [contentious] Schismatical Sectarian *Jerusalem*, which you have made full of abominable Blasphemies.

[w] Bindeth and looseth.

35. But what shall the Spirit Judge more concerning you, seeing you are an adulterous Woman, and have lost your *Faith* and Fidelity? He hath given you time to Repent, and you do not Repent, but lie in Whoredom day and night, and therefore he will spew you out in the Wine-press, and Babel shall burn up itself. Thus Christ saith, *O Jerusalem, Jerusalem, how oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her wings, but thou wouldest not: Behold your dwelling houses shall be left unto you Desolate.* And so he saith to you now, you desolate *Jerusalem* in *Babel*, The Time cometh that the children of Christ will go out from you, *and it is already*, and you shall perish in your whoredom. *Behold, your Merchants will stand afar off, and say*, Behold! *Babel, in which we became rich and fat, is become Desolate.*

The Eleventh Chapter.

Of the True Knowledge concerning Man.

1. WE have shown you, what the Essence of all Essences is, and what its Life and Spirit is, and what the *Matrix* of the *Genetrix* is, *viz.* that it standeth in the Eternal willing, and in that Eternal willing is the *Center* of Nature, and therein is the *Number Three*, which is the Heart, which manifesteth the Eternity in Creatures, Figures, and Similitudes; especially in *Three* Kingdoms; *viz.* the Heavenly Angelical; and then the Hellish fiery Diabolical; and thirdly, the Substantial Kingdom of the Out-birth, *viz.* this world.

2. Now you know very well that the Dear Man *Moſes* ſaith in his firſt Book, [called *Geneſis*,] *That on the Fifth Day, God created all the living Creatures at once:* which you are to underſtand thus; that in one Revolution of the Earth, God created, (out of the Earthly Great Myſtery, out of the *Matrix* of the Spirit of the Earthly Property, as an Outbirth out of the Eternal Property,) all living Creatures, that they ſhould be *Images and Similitudes of the Eternal* [x] *Being* [*Eſſence or Subſtance.*]

[x] Eſſence of all Eſſences.

3. Now they are indeed created out of the *Earthly Myſterium Magnum*, but yet the Spirit *there* is not ſo wholly Earthly; for it is yet [y] *Luna*, as we ſee that the Earth ſtandeth next the Moon, and [in the Circle about] from the Moon, and as every Circle is, ſo alſo is the Spirit in its own Inclination, and the property of the Wheel in that [z] Circumference.

[y] Or Lunar.

[z] Orb.

4. Thus the *Circle* between the Moon and the Earth, is both Earthly and Lunar; for the Moon has the properties of all the Stars, and is as a ſack or container of all the properties of the Stars, which it continually *poureth forth* in its Circle: for the Earth longeth vehemently after the Moon, and therefore attracteth the ſhining and Glance of the Moon, as alſo the ſhining and ſplendor of the Sun: for all things long after the Heart, and deſire the Liberty, that ſo they may be *freed from the vanity.*

5. Thus the Earth in its longing Deſire has attracted the *Spirit* of the ſevenfold Wheel, and holdeth that in it as its peculiar *Matrix* of Nature, and would always fain awaken in itſelf the wheel of Life; and therefore it [a] *wheeleth* itſelf *about*, for it has both fires, the hot and the cold; and the nethermoſt always ſtriveth upward towards the *Sun*, for it receiveth virtue and ſpirit from the Sun: and *therefore* it is ſo [b] *Rolled about*; for the Fire wheeleth it about: it would fain be kindled, that it might have a life of its own, but though it muſt remain in Death, yet it has a longing after the upper Life, and attracteth the upper Life to it, and continually openeth wide its Center [c] after the Sun's Tincture and Fire.

[a] Rolleth or turneth.

[b] Wheeled or turned.

[c] Or for.

6. Thus from the *longing after the Sun*, ſpringeth forth the budding and growing out of the Earthly *Matrix:* for the Eſſences of the Earth climb forth (with the captivated life of the upper Center) always upward out of the Earth, and ſpread forth themſelves into a Great Tree and Stalk: and you ſee very well, that upon the Tree and Stalk there grows a *Mixt* fruit, half Earthly, and half according to the Upper Center: and the fruit never comes into a joy [or to perfection,] unleſs it be ſatiated with the upper [part,] and then it is *Ripe*, for it has attained Venus's Body. But as Venus's Body is unfixed, and would ſoon fade, if the Sun did not ſtay it with the virtue of Saturn, ſo alſo [it is with the ripe fruit,] it is not durable, but ſoon turns to rottenneſs: It cannot be preſerved [long,] *becauſe the Paradiſe is out of it.*

7. And thus we give you to underſtand, that all creatures have been created out of the nethermoſt and uppermoſt Life: The Matrix of the Earth afforded Body, and the Conſtellations [afforded] Spirit, and their Life reacheth not up into the Sun; for the Earth has *attracted* the Sun's virtue into its Matrix, and *ſo* all the Creatures that dwell upon the Earth, *have attained* the virtue of the Sun and of the Stars: but the Body of the *Fowls* is out of the Deep above the Earth, and therefore they delight moſt to *fly* in their own Matrix; and you ſee alſo how all *Beaſts* put *their* face and head forwards and downwards, and look after their Matrix, and deſire only the food of it: for every life deſireth its own Mother, as you may ſoon perceive in the Fowls which are near of quality to the Earth, that they Eat fleſh and are Birds of prey; for they proceeded from *two Mothers* in the Creation, *viz.* out of the Upper [Mother,] and out of the Earth.

8. The *Earth* is a peculiar Center, and therefore was created [d] ſeverally on the Firſt Day, and is an out-birth out of the Eternal Subſtantiality, a corrupted Matrix, [corrupted by the Fall of Lucifer:] in the Eternity was therein known the Virgin of God's Wiſ-

[d] Apart by itſelf.

dom, [e] wherein all the *Wonders* of God are [f] ſeen: And in the Creation, and afterwards, even *till* Adam's Fall, Paradiſe ſprung up through the Earth, and ſo the Upper Center of Nature, *viz.* the Sun's Heart, drew forth Paradiſical fruit out of the Earth, which indeed was not eaten after an *Angelical manner* by any Creature, but only *Man*, though indeed he *had not eaten thereof neither*, for the longing of the Twofold Life catched hold of him ſuddenly, and there he ſtood till his ſleep in [g] trial, whether his will would continue in God, and [whether] he [would] *Eat* after an Angelical manner: But the Beginning ſhoweth how he ſtood, which we muſt ruminate upon, and muſt therefore *eat Earth*, and at laſt muſt become *food* for the Earth.

[e] In the Wiſdom.
[f] Diſcovered or beheld.
[g] In the *Proba.*

9. Thus, if you conſider it, you may ſee the Creation of God, and how God created the other Creatures *before* Man, and you ſee how the life of all Creatures ſtandeth only in the *Matrix*, out of which they were created.

10. Now you know what *Moſes* ſaith, That *God conſulted in himſelf to create a ſimilitude of his Eſſence, an Image of himſelf, that ſhould rule over all the Creatures of this world, over Beaſts, Fiſhes, and Fowls, and over all that liveth and moveth*, and ſaith, *God ſaid, Let us make Man according to our Image: and he Created Man to be his Image, yea to the Image of God Created he him:* But Reaſon aſketh, out of what? and *Moſes* ſaith, God made Man's Body of a piece of Clay.

11. Beloved Reaſon, behold! open both your eyes, and look not with one eye only into the hidden Myſtery of *the Humanity*, as has been uſed for a long while hitherto. Do you hear what *Moſes* ſaith? *God placed Man in the Garden of Eden, which he had made, that he ſhould till and keep it*, and the *Paradiſe* was *therein.* Do you now underſtand the hidden Myſtery of Man? He was in Paradiſe in the Creation, and was created *in* [and for] *Paradiſe*; for Paradiſe grew up *through* the Earth; and of *that Paradiſical Earth*, wherein the Heavenly [h] property was, the Body of *Adam* was created; for ſo it muſt be, ſeeing he was to be a Lord over the Earth, and All that was Earthly, and was to open the wonders of the Earth, elſe God had inſtantly given him an *Angelical Body:* But then the *palpable ſubſtance*, with its wonders, would not have been manifeſted, therefore he thus gave him a Palpable Body, but not ſo dark a rugged and Beſtial one as ours are, but *a Paradiſical* one.

[h] Source or quality.

12. You muſt underſtand it thus: The Eternal * Virgin of Wiſdom, ſtood in Paradiſe as a Figure, in which all the *Wonders* of God were known, and was in its Figure an Image in itſelf, but *without ſubſtance* like to Man: and in that Virgin God created the Matrix of the Earth, ſo that it was a viſible *palpable* Image in ſubſtance, wherein Heaven, Earth, Stars, and Elements, ſtood in ſubſtance, and all whatſoever liveth and moveth was in this one Image. The Matrix of the Earth could not overpower it, [*viz.* the *Image Man*,] much leſs could the outward Elements do it; becauſe it was higher in degree than them all: It had received the never-fading Subſtantiality with the Virgin: The Virgin *was* not brought into the Image; but the Matrix of the Earth *was* brought into the Virgin-like Image; for the Virgin is Eternally uncreated and ungenerated: It is the Wiſdom of God and a [reflection, Anti-type, and] Image of the Deity *in Ternario Sancto*, in the Holy Ternary, according to the Number Three, and all the Eternal Wonders of the Eternal Center of Nature, and is known in the Majeſty in the Wonders of God; for it is that which bringeth forth to Light the hidden Things of the Deep of the Deity: *Thus, beloved* [i] *Man, you ſee what you are.*

* Note, The Virgin of Wiſdom.

[i] Note here, all People, even all Mankind.

13. Now, ſaith *Moſes*, *And God breathed into him the Living Breath into his Noſtrils, and then Man became a living ſoul.* This is the Ground, O you Univerſities, and high Schools! dance about this as much as you can, ſhow yourſelves here Doctors, Maſters, or Batchelors [in Arts:] If you are what you pleaſe to conceit yourſelves to be, why then are you blind in this? Why will you be called Doctors, when in the *Ground* you are

yet *ſcarce* School-boys? What do you underſtand by that [inſpiration or] *breathing-in?* Does not *Moſes* tell you, that *God breathed into Man the* [k] *Breath of Life?* What do you underſtand here? Do you underſtand it to be only Air? That is not *ſolely* the breath of God: for he breathed the Air into his Noſtrils: but the Breath of God *cannot* be breathed in from without, for God himſelf is the *fullneſs* of all things, and is preſent there already before-hand, where any outward thing comes [to paſs.]

[k] Or Living breath.

14. Now therefore, that you may rightly and fundamentally, and alſo [l] certainly come to underſtand it, look upon what we have before mentioned; *viz.* How God longed after the viſible ſubſtance of his ſimilitude and *Image*; and the *Image* of the Virgin, wherein his wonders ſtood, has thus cauſed it, ſo that the one imagination embraced and conceived the other; though indeed God is *without ſubſtance* and [m] *longing*; [for his longing is only Majeſty and Liberty:] But the Center of Nature, upon the Croſs of the wonders, [n] *longed* after the Image which was beheld in the Virgin, where the Spirit of God goes forth [o] into the Wiſdom, ſo that the Wiſdom cauſeth *Subſtantiality*.

[l] Aſſuredly,

[m] Or Luſting.

[n] Luſted.

[o] Or in.

15. Behold! God's *breathing-in* us was thus: *The Spirit of God moveth on the Waters, and rideth on the wings of the Wind*, as the Scripture ſpeaketh: that [*Spirit*] had then comprehended the Dominion of this world with the word *Fiat*, and breathed it into *Adam*'s Noſtrils: Now, the Spirit breathed in *the Air* from without, and *itſelf* forth from within into the Center of the Heart; for it dwelleth not outwardly, but in the Center of Nature, and goes forth *from within* out of the Deity into the outward, and [p] openeth [or diſcloſeth] an Image according to itſelf; underſtand, according to the Center of Nature.

[p] Or manifeſteth in a Being.

16. We have told you before, how the Wheel of the outward Nature windeth itſelf *inwards*, even to the Sun, and further through the Fire into the Liberty of God, where then it keepeth its [q] ſtation: and the inward Longing of the Eternal Center *preſſeth* with the Spirit of God *forth* into the Heart of the Sun, which is the Great Life and Fire, which melteth away Stone and Earth, wherein the Eternal Tincture is known *within* in the Ninth Number.

[q] Condition.

17. You muſt alſo underſtand the Breathing-in thus: The outward Dominion of the Spirit of this world, which *reacheth* even into the Sun, was breathed into him *from without*, as an outward Life; and the Inward Dominion out of the Inward Fire in the Eighth Number was *from within* breathed into the Heart; for that was out of the Eternal Fire, which reacheth into the Ninth Number, towards the Croſs, after its own Tincture which goes towards the Number Three, *viz.* into the Eternal Liberty; and there Man became a Living ſoul, with ſpirit and ſoul; for the ſoul has its original *a degree deeper* than the Sun, out of the Eternal Fire which burneth in the Eternal willing, which willing is, to generate the Heart of God, and to exalt the Majeſty in the Wonders.

18. Underſtand us right, thus: God's Holy Spirit has *awakened the living ſoul*, out of the Center of the Eternal Nature upon the Croſs, as a peculiar Center of its own; not out of the Number Three, but out of the Eternal Nature, out of the fire of the Center of Nature, in the Fifth Form of the Center, where the *two* Kingdoms, *viz.* God's Love and Anger *part:* There hath the Spirit of God awakened the ſoul, and brought it forth from within, outwards into the Tincture of the outward Spirit, into the blood of the Heart, *through himſelf*, and *this is the ſoul:* Maſter Doctor, underſtand it aright, and do not vaunt ſo proudly, ſtately, and inſultingly, for the ſoul is the child of God: Its will ſhould always be inclined into the will of God in the Tenth Number, and then it is an Angel, and liveth in God, and eateth of the Word of God, of the virtue and life of God: *It ſhould not* turn back into the Spirit of this world, into the fire of the Out-Birth, but into the fire of the Number Three, *in Ternarium Sanctum*, into the Holy Ternary.

19. And thus thou mayeſt underſtand *what thou art*, and what thou waſt before the Fall, for thou couldſt rule over the Sun and the ſtars, all was in thy power; the Fire, the Air, and the Water, together with the Earth, could not compel thee: no outward fire could burn thee, no Water could drown thee, no Air could ſuffocate or ſtifle thee, every living thing feared before thee, thou hadſt thy own food of the Paradiſical fruit to give to the outward life, and the *Verbum Domini* to the inward life of the ſoul: thou hadſt lived Eternally without woe, or feeling of any ſickneſs or diſeaſe, in mere joy and delight, and beſides without care and toil: Thy mind was as the mind of a child that plays with his father's wonders [or workmanſhip,] *no knowledge* of any evil will was in thee: No covetouſneſs, no pride, no envy, no anger, but all a ſport of Love.

20. Now behold, that you may once apprehend this: God took to himſelf *a particular Day's work* about Man; if he would have had him to have been Earthly, Beſtial, and Mortal, he would have created him on the *Fifth Day* with the other Beaſts: And that yet you may well apprehend this, He created *but one Man*, with *the* * *whole Croſs in the Brainpan*, which ſignifieth the Number-Three: He was *both* Man and Woman, yet you are not to underſtand any woman, but a virgin wholly pure and chaſte; he had in him the Spirit of the Tincture of the Fire, and alſo the Spirit of the Tincture of the Water, *viz.* of Venus: He loved himſelf, and through himſelf [he loved] God: he could generate *Virgin-like* (out of his will, out of his Eſſences without pain, without tearing or dividing [his body]) ſuch a Man as himſelf was; for he had *all Three Centers* in him: and as the Center of the Eternal Nature was not torn nor divided, when the Spirit of God conceived his ſoul upon the Croſs, and brought it into the Wiſdom, alſo as the Spirit of this world was not torn nor divided, when the Spirit of God breathed into him the ſpirit of this world, as an outward life, ſo he alſo was not torn or divided: for he had *a Body* that could go through Trees and Stones: If he had inſtantly gone on in the will of God, then had he brought *H I M*, [*viz.* God,] with him into the Great Wonders.

* ⊕

Adam had the whole Croſs in the Brainpan of his ſkull. But now the Man and the Woman have each of them only one half of the Croſs; thus,

⊖ ⊖

21. The Noble *Philoſopher's Stone* was as eaſy to be found by him as any other [f] ſtone, and then he *might have adorned* the outward life with gold, ſilver, and precious Stones, Jewels and Pearls, all to his own joy, and to [the manifeſtation of] God's deeds of wonder: He would not have had Occaſion for Beſtial Clothing; for he went naked, yet clothed with the Heavenly Tincture: He had no ſuch Members as he might be aſhamed of, as his Fall demonſtrateth. This was his *Fall:* His ſoul Imagined after the outward Fire of the Out-birth, after the ſpirit of this world, and turned himſelf away from God, and deſired to live in his own property [or ſelf,] and to be Lord; his will turned itſelf out from God's will, and was diſobedient to God, and deſired the *Earthly fruit*, out of the Earthly Eſſences, and cauſed God to ſuffer the Tree of Temptation to grow, that he might try what his Image would do; and *he forbad him that Tree.*

[f] *Mawerſtein.*

22. But his Luſt was inſtantly gone after the Earthly Eſſences, Good and Evil, which the Devil did eagerly help forward, (as he does ſtill,) till *Adam* was overcome, and went forth from the will of God, and ſuffered himſelf to be *wholly* captivated by the ſpirit of this world; and then all was done with him: The Heavenly Image became Earthly: The ſoul became captivated in the fire of God's Anger: It had the heavenly Tincture no more, and could not eat of the *Verbum Domini* any more; it had turned itſelf away into the ſpirit of this world, and was gone out from God's will into the Luſt of this world; and ſo alſo, at the *inſtant* of the Fall, the ſpirit of this world made the body wholly Earthly: The Paradiſe, with all Heavenly [g] knowledge, retired into itſelf [and ſo departed from *Adam*,] and the Dear Virgin of Wiſdom remained ſtanding in Grief, till the *Word of the Lord* came again, and looked upon [h] her again with *the promiſe* of the Seed of the Woman, and then [h] ſhe paſſed into the light of Life, and now warneth Men

[g] Wit, Wiſdom, and Underſtanding.
[h] The Noble *Sophia.*

Men of their ungodly ways; concerning which we have mentioned at large in our former Writing, and also concerning [u] his Wife; therefore we here forbear to write any further of it, and only further show you our Propagation as to body and soul.

[u] *Adam's* Wife, the Woman.

23. We have [w] formerly mentioned, how the provocation between both kinds, Masculine and Feminine, to copulate, existeth; *viz.* out of *two* Governments [or Dominions] of one [only] [x] substance: for when *Adam* could not subsist, then God let a sleep fall upon him, and took *the one* Dominion, *viz.* the Tincture of the Spirit from him, and left him [*the other*, viz.] the Tincture of the soul, and framed a Woman out of him: But that she *might have a soul* also, God took a Rib from his Body, with his flesh and blood, and comprized *the soul* therein, but without power of further Propagation, [of itself,] for her soul remained in Venus, being desirous of the Man's soul, even as the lower Dominion of the Three Planets under the Sun, which make Spirit and Flesh, desire the Three Uppermost for their Life, as is before mentioned: so also is the Dominion *in the Man and the Woman:* for the Man hath the Tincture of the Fire wherein the soul consisteth, in his Seed; and the Woman hath in her the Tincture of the spirit of this world, *viz.* of Venus, naturally so called, in her seed and Matrix. If it were not for the scoffers, I could exactly demonstrate it in the Members of their Copulation: You would indeed wonder rightly why each are as they are: [y] *It shall be set down in a Paper by itself*, for there is nothing without cause. Nature hath its own mouth, if it desires to have any thing, it maketh itself a mouth fit for it, and giveth a Form to that thing which it desireth, that it may fit the mouth according as Nature liketh best. Observe this.

[w] In the 9th Chapter of the Threefold Life.

[x] Being or Essence.

[y] Note.

24. Now, when the Seed is sown, then not only the sower soweth, but the Ground also affordeth its *Essences* [or virtue] to it: The Man soweth soul, and the Woman soweth spirit, and both of them afford Body, and not the one without the other: The Tincture of the Fire hath indeed a Body, but it became very small in this corruption: and therefore the Nature of the Water (in *Venus)* must give a soft spirit to it; for the Man and the Woman are one Body, and St. *Paul* saith, *If the Man have an unbelieving Woman* [to his wife,] *and the Woman have an unbelieving Man* [to her husband,] *let not the one forsake the other: for the Man knoweth not whether he shall save the Woman, or the Woman the Man.* Even as *Adam* saved his [wife] *Eve*, who first eat the bit [of the forbidden fruit,] for she was a part of the Life out of his flesh and blood: and the same spirit and the same soul which *Adam* had, and which *Eve* got from *Adam*, is *now* also in us in both kinds [or sexes.]

25. Therefore ground your Judgment thus: When the Man soweth his seed, he soweth flesh and blood, and the Noble Tincture of the soul, and *the Woman* receiveth that into her Matrix, and instantly affordeth to the Man's seed her Tincture of Venus, wherein standeth the Elementary Spirit, and that assumeth Saturn, and bringeth it round on the wheel about to Sol, and there the Natural Life with the life of the soul is disclosed; for Saturn giveth it to the Moon, which breedeth it, and in a Circuit of all the Stars, maketh Essences therein: and then the Essences exist, and wind themselves about to Mars, which striketh up the Fire; and there count the *Signs* in the Heavens, how many hours each of them hath, and *double* that with two Kingdoms, and then you have the *Ground* of the Incarnation [or becoming Man,] and what is done every hour with the *Sulphur*, [viz. with the substance which cometh to be Man,] for Man hath yielded himself over to the spirit of this world, and is fallen home to it: and so now *that Spirit* maketh an Earthly Elementary Child according to the Stars and their Dominion.

26. If God had not become Man [or been Incarnate,] we had remained *Beasts*, according to the Body, and according to the soul, *Devils:* and if we go not forth out of the house of our sins, we are such.

27. And therefore God has made his *Covenant* with us in Chriſt, that we ſhould be *new born* again in Chriſt: for he hath given up his life into Death for us, and hath brought our ſoul again quite through the Eternal Fire, and turned it about, that ſo we may ſee into the *Tenth Number* again.

28. Chriſt ſaith [through the Apoſtle *Paul*,] *All ſhall be tried by the Fire: let every one have a care that his works burn not, for ſo he ſhall ſuffer loſs.* And know this, that at the End, (when this world ſhall paſs again into the *Ether*,) God will awaken the Fire in the Center, which is the Eternal [*Fire*,] and will purge this floor: Underſtand, it is the ſoul's Fire: and ſo then if the ſoul has been turned into the will of God, then the *Holy Ghoſt* with the Divine Tincture ſhall burn forth from the ſoul, and the Tincture of the ſoul ſhall be taken into the *Majeſty* of God; which the ſoul attracteth again into itſelf, and that will be its refreſhing and quenching, and ſo it will be able to *ſubſiſt* in the fire: But that ſoul which is turned back into this world, and that the ſubſtance of this world cometh to be in the fire, then the ſoul will be without God, for in the Abyſs of this world is the *helliſh fire*, and into that it muſt go, and there eat what it had Cooked here: *for every one's works follow him.*

29. And then they will ſay to the *Wiſe Virgins*; *O give us ſome of your Oil:* but the wiſe Virgins will ſay; *O no, leſt we ſhould want as well as you, and periſh with you: Go to the Merchants of this world*, to the Sophiſters, *and buy Oil for yourſelves.* But before they ſhall bethink themſelves how the Oil is to be bought, and where it is to be had, *the Gates* of Heaven and Hell *ſhall be ſhut:* and upon that followeth the Eternity, and this Being [of this Created World] *paſſeth away.* Conſider this, for there is no dallying with the Spirit of this Revelation: It concerneth body and ſoul: he that will ſee, let him ſee, but he that will not, yet he is warned.

The Gates of the Great Miſery and Lamentation, [ſhowing] *How the Image in the Mother's Womb, while it is yet a Sulphur*, [viz. *an inanimate Lump or Maſs*,] *is* [z] *deſtroyed: ſo that many an Image, according to the ſpirit, is a* Beaſt, *alſo a* Toad, *and a* Serpent; *which afterwards appeareth plain enough by its* [a] Condition, Will, *and* Converſation; *and if it ſhould not be helped again by God in* Chriſt, *ſo that it is* new-born *again, it muſt remain ſo* Eternally *in its* Figure.

[z] Infected or poiſoned.

[a] Subſtance.

30. Dear children in Chriſt, our purpoſe in revealing this, is not thereby to *reproach* Mankind: It is the very Truth, we have highly known it: Moreover, *Chriſt*, the Mouth of Truth itſelf, ſaith ſo, who calleth *Herod* a Fox, and the *Phariſees* a Generation of Vipers and Serpents: and the Scripture here and there calleth the *Tyrants*, Lions, Bears, Wolves, and cruel Beaſts; and the *Revelation of John*, alſo *Daniel*, and the other *Prophets*, have decyphered the Potent Rulers of this World, by evil, fierce, and cruel Beaſts; truly they have not meant thereby the Image *of God*, for that were not right, that God ſhould compare his Image, which is Angelical, to ſuch abominable *Beaſts:* and yet he is the Truth itſelf, and out of his Mouth proceedeth no deceit or falſhood, nor any untruth: and ſeeing he hath called the Rulers of this World ſo, therefore it is [ſpoken] concerning their Governments; for they raiſe Wars, Murders, and all Miſchief in their Dominions: and *are thoſe* devouring Wolves, Lions, Bears, Foxes, Vipers, and Serpents; for they

appear ſo in the preſence of God: though *outwardly* they have the Image of Man, yet the Spirit of their ſoul is ſuch a Beaſt: and upon that followeth God's [b] *Predeſtination:* although God willeth that all Men ſhould be [c] helped, yet he knoweth very well who *are deſirous and capable* of any Help.

[b] Election.
[c] Or ſaved.

31. We do not here ſhut up the Grace of God from thoſe that turn and become *New-born* out of this Beſtial Condition: for Chriſt is therefore become Man on purpoſe to help us, that we may come again into the ſimilitude of God: and *HE* hath therefore brought our human ſoul into the fire of the Anger of God, as into the Abyſs of the Center into Hell, and into Death, where our ſouls lay ſhut up, and out of Death and Hell again, into the Tenth Number, into the Eternal Tincture of God, upon the Croſs, from whence the ſoul Exiſted from Eternity, which appeared before the time of this World, in his Wiſdom.

32. And you are to know, that *every ſoul*, while it is yet in the Seed, is no [*] creature, but is in the Fire, or a Fire of the Tincture, and is a Will of the Creature; and it ſtandeth yet in the *power of the Parents*, either to [d] quicken or deſtroy the Creature, which [to deſtroy] runs oppoſite againſt the order of the Creation, and is an abomination in the ſight of God: and hereby is ſhowed you, that *ſuch as the Tree* is, *ſuch is the Fruit that groweth out from it:* yet the compulſion is not [e] wholly perfect, for the two Kingdoms, *viz.* Love and Anger, ſtand preſently in the wreſtling one againſt another: For God hath brought his love in Chriſt again into the Humanity: and ſo it ſtandeth in ſtrife againſt the Anger.

[*] Living Creature.
[d] Awaken or enliven.
[e] Or by neceſſity.

33. But you muſt know, that a falſe *wicked ſeed* may well be forſaken: and if that comes to be ſo, then the nature of the fire often figureth the ſpirit of the ſoul in *a horrible form*, which is not known in the outward Image, but only in the [f] Evil Converſation and Will; as is ſeen that every one's converſation is from his Abyſs, and the Spirit of his ſoul is ſo in figure: for the Inward goeth outward, whatſoever the will in the Abyſs is, *that the body does*; and though he dares not do it openly, becauſe of diſgraceful puniſhment, yet he does it ſecretly, and hath continually a will to it, neither does he account it any vice: for he knoweth not himſelf, but he himſelf does that which he *judgeth* [to be *evil* in another.]

[f] Or falſe.

34. And then, ſecondly, we give you to underſtand, that the outward Dominion (*viz.* the Spirit of this world) is alſo *in the ſeed*, while it is yet a Sulphur, [that is, matter without form or life,] and in that [Spirit] hath the Conſtellation its Dominion, and it draweth alſo with it inwards the *Conſtellation* of the Stars, as they have [g] influence, and infect or poiſon a thing, and alſo make it Lovely, according as the Imagination is at all times: for every Star is a ſeeking; a deſiring (*viz.* of the [h] Wonders) according to its property: Each of them deſireth a *Life*, and the Elementary Sulphur, which is alſo deſirous, longeth after the *deſiring* of the Stars, and attracteth, or letteth that into it, and becomes pregnant therewith.

[g] Or aſpect.
[h] Or to operate according to its property.

35. Now, in the Stars, there are *all the properties* of this world, whatſoever all the creatures are, that the Stars are, every one of them helpeth towards life, and to the Revelation of the wonders of God: for therefore they are brought into *Being*, becauſe God would open all forms of Nature: and many of them make a property of a Dog in the outward Spirit of this world; many of a Wolf, a Bear, a Lion, a Fox, a Hare, a Bull, a Peacock, a Cock, alſo of a Toad, a Serpent, and ſo on, after the *Condition* of all ſorts of Creatures; and ſo if ſuch a Star be *fixed*, ſo that it has received the virtue of the Sun through the introducing of the Spirit; then it is *powerful*, and its Imagination preſſeth along in the ſeed, whereby a creature getteth ſuch a property in the Elementary life and ſpirit, as well in Men as in Beaſts.

36. And ſuch an *Evil property* many times covers the ſoul, and enticeth it from the will of God, ſo that it goes out from God's will; for it often comes to paſs, that the Image of God is in the ſoul (which deſireth [or longeth after] God) and is captivated with ſuch *an outward ſpirit*, which plagueth and tormenteth it; this you ſee and may know, by ſuch as many times fall into foul and *heinous* ſins and wickedneſs, (for the outward ſpirit caſteth them headlong thereinto,) and then *ſuddenly* they fall into ſuch great ſorrow and repentance upon it, that they ſigh and turn and go on towards abſtinence [or amendment;] and that is a ſtrong *Combat* of the ſoul againſt the Spirit of this world: for it often does a thing that it never had in its mind or thought, much leſs in the purpoſe to do it, and yet is ſo ſuddenly entangled [and overcome.]

37. For when a man is ſecure, and does *not always* ſtand in fear and trembling before the anger of God, then the Devil *ſlippeth* into the Spirit, and looketh narrowly when there is in a Man any evil Conſtellation of his property and Stars, and ſo caſteth a Man headlong into an *unexpected* fall, into Wrath, Murder, Whoredom, Theft, Poiſoning, and Death: This is * his Art, which he is moſt diligent in.

* The Devil's.

38. For *the outward life* is fallen quite under the power of the Stars, and if thou wilt withſtand them, thou muſt enter into God's will, and then they are but as a ſhadow, and cannot bring that to effect which they have in their power: *neither do they deſire it*, but the Devil only deſireth it: For the whole Nature boweth itſelf before the will of God: For the Image of God in Man is ſo powerful and mighty, that when it wholly caſteth itſelf into the will of God, it overpowereth Nature, ſo that the Stars are *obedient* to it, and do rejoice themſelves in the Image: for their will is that they may be freed from the vanity, and thus are kindled in Meekneſs in the Image, at which the Heaven rejoiceth, and ſo the Anger of God in the Government of this world is *quenched*; for when that is burning, Man's wickedneſs is guilty of it, in that Men kindle it in the Spirit of this world.

39. For a falſe wicked *malicious Man* kindles the Elements, for he caſteth his evil power and falſhood into them, which the Wrath of the Abyſs devoureth, and *thereby* groweth ſtirring and working; which otherwiſe the Love, in the meek life, would keep back: But if the Wrath of God be *ſtrong*, then it overpowereth this world, and then ſaith the Prophet from the Spirit of God, *I will let my Wrath come upon you, which will devour and deſtroy you.*

40. For God is nothing but *Goodneſs*, and willeth not the Evil: He warneth Man before-hand, that he ſhould ſtill the Wrath, by turning and going out from the Anger; but when this is not done, then he ſuffereth that to come which Man hath *awakened*, viz. Wars, Famine, Peſtilence: Now God doth not this, but Man himſelf, which maketh Wars, and the Heaven withdraweth its fruitfulneſs, and the Spirit of this world kindleth itſelf in the helliſh Poiſon and Wrath, and ſo *Diſeaſes* and the *Peſtilence* come forth, which God is *not guilty* of, but Man hath awakened them, and they devour him: for thereby the Anger is ſharpened, and getteth a Longing to devour: for Men awaken it in their Wickedneſs and *Malice*, and kindle it, whereas otherwiſe it would be at Reſt.

41. You muſt underſtand it thus; *Adam* hath left it us for an Inheritance: If he had continued in the will of God, the Anger had *not touched* him to Eternity; and then the Devil had been ſhut up in the Wrath; and therefore he hath wreſtled with Man, and thrown him into ſin, ſo that he hath awakened the Anger in the ſpirit of this world, in which the Devil is *the Great Prince*, and increaſeth his Kingdom with the Souls of Men: and thus *the Devil is a Prince of this world*, or elſe he could not touch a fly, or move a leaf, if Man had not kindled the property [and working] of the Anger, even as he is *altogether void* of ſtrength in a time when Men are virtuous and honeſt; and therefore he driveth Men ſo eagerly to *unchaſtity*, for he knoweth well what he getteth by that, and what ability it hath in the Incarnation, [or Man's coming to be,] and what fine Spirit is

begotten out of a falſe will [and *unchaſtity*,] to which [Spirit] he hath a Great Acceſs and Power.

42. And then, thirdly, we give you to underſtand, from a true ground, what the Great *ſecret* Myſtery of the Anger, and of the Devil is, for we demonſtrate it to you thus: There are *two ſorts* of Dominions in Man, even while he lies in the ſeed, incloſed in the Mother's womb, as in *two* Tinctures; one out of the Eternal Matrix, as the Tincture of the ſoul; and the other out of the Center of this world, as from the ſpirit and life of this world; ſo that often a *whole falſe* ſoul is figured (according to the Devil's will,) and ſo is captivated by the Anger; and then alſo the Spirit of this world, (if it be in a good Conſtellation at the time of the *Spirit's awakening*,) oftentimes figureth a very friendly, lovely, outward Spirit, which can give good words cheap enough, and yet its ſoul is a Devil: He giveth ſweet words with his mouth, and the ſpirit of his heart is Poiſon, and he *thinketh only how to do evil* or miſchief, and that with a pretence of fair carriage to hide it; and ſuch a one dwelleth in *two* Kingdoms, *viz.* in this world, and with the Devil: He does not believe in any God at all, for he accounts himſelf a God; and although he liveth in the Hiſtory as an *Hypocrite*, as if he were the child of God, that he does for a ſhow; and ſo the Devil tickleth his Heart, ſo that he ſuppoſeth the Kingdom of God conſiſteth in an *Hiſtorical knowledge*; if he can tell that there is one God in Three Perſons, and that God became Man, and has turned his Grace and favour towards us, then he is a Chriſtian, and the child of God [enough.]

43. Some aſcribe to the Sophiſter [i] *power and authority to forgive ſins:* but he that is a Sophiſter, and attributeth ſuch a power and authority *to himſelf*, without the will of God, without entering with his will into God, he is the Devil's and *Antichriſt's Prieſt*, as well as the Hypocrite which hangeth on the Hiſtory, and accounteth the knowledge [of that] for *Faith:* No, Righteouſneſs and Truth muſt follow Faith; and although the Devil, in the outward Spirit, (being Evil in reſpect of its Conſtellation,) aſſaulteth Man, and often *overthrows* him, yet the Heart ſuddenly deſireth righteouſneſs and truth again, and is at variance with the Devil concerning the ſin committed.

[i] *Jus Divinum.*

44. But a falſe *wicked ſoul* careth not for righteouſneſs: If it can but cover its ſin, then it is well enough: It ſeeketh merely to *deceive* under an outward appearance, which it carrieth about in the hypocritical ſpirit of this world: Its *holineſs* is a mere outward ſhow, and knoweth not the will of God at all; but it ſuppoſeth the will of God conſiſteth in *Ceremonies*; but the Ceremonies are [k] of this world, and are but ſigns, that the ſimple Laity [or common people] might conſider what God has to do with Man.

[k] Or in.

45. The *Covenants* of the moſt precious Teſtament, which the Hypocrite uſeth for a ſhow, are no benefit to him: He does but provoke God to Anger, in that he will go about to make God a diſſembler, to cover his own wickedneſs.

46. O thou *Antichriſtian* World, what Miſchief haſt thou done with *thy Ceremonies*, in that thou haſt ſet them in the place of God? If thou hadſt declared to ſinners God's Anger and Puniſhment, and the Devil's falſe Luſt, and how a ſinner muſt go forth from his ſins into the will of God, and with true ſorrow and *Repentance*, in a right truſt and confidence, be born again in God, and that God only ſeeketh and would have the Abyſs of *the Heart*, viz. *the ſoul*, and that all falſe and wicked luſts and deſires muſt be removed out of the Heart, [l] O *how well* hadſt thou taught!

[l] What good Doctrine had that been.

47. But the * *Councils* have been brought in, only that thou mighteſt be *Lord over Silver and Gold, and over the Souls*, Minds, and Conſciences *of Men*; and ſo thou art indeed *the Antichriſt* in thy hypocriſy, and appearing holineſs: Thou haſt inſtituted Ceremonies, and Gliſtereſt in Imitation of *Aaron*, but why do you not live in the obedience of *Aaron* towards God? Every one looketh upon the fine hypocritical performance of the work, and his heart is carried away towards the hypocriſy, and ſuppoſeth, that when it keeps or celebrates the *Ceremonies*, that it is an

* Councils of *Nice, Trent,* &c.

attonement of the Anger of God ; but it is *Idolatry*, and that which entangles the Heart, and leadeth it captive in the hypocriſy : It were better to uſe *no Ceremonies*, but barely to perform the expreſs command of God, which he hath left us in his *Covenant* and *Teſtament :* The Congregation of Chriſt can well ſound forth, and ſing of God's Deeds of Wonder, but beſt of all in the [m] *Mother Tongue*, which every one underſtandeth, and can lift up his heart and ſoul therein, and ſo the whole Church or Congregation of Chriſt, as one Body, exulteth in God, and ſingeth of the Wonders of God, which does ſtir up attention and conſideration, which in a ſtrange, or foreign Language, is but *hypocriſy* and oſtentation, whereby Pride will vaunt itſelf, for it always appears very willingly in a ſeeming *Divine* poſture in hypocriſy : for the Devil is ſuch an *Idol*, for he mocketh God his Creator therewith, and ſo painteth forth the Antichriſt before the face of God, that God ſhould ſee what a potent Lord and Prince he is, who can ſhine as the Majeſty of God ſhineth, and ſo he maketh ſuch a Gliſtering in mockery to God, and bringeth the ſouls of Men into the Gliſtering [hypocritical *ſhow of Holineſs.*]

[m] Or Native Language.

48. O thou Proud and Covetous *Antichriſt*, what haſt thou done that thou haſt thus brought thyſelf and many thouſand ſouls away from God to thy own Gliſtering Pomp ? How wilt thou be able to ſubſiſt when the Bright Countenance of God *appeareth?* Where will thy poor ſoul turn away in thy Gliſtering Hypocriſy when the Day of *Judgment* ſhall come ? Seeing *all muſt paſs through the Fire*, where will your own appearing holineſs remain ? Will it not remain in the Fire ? For no ſoul can reach God, unleſs it be turned into the will of God, and be Regenerated in God, elſe there is no ſubſiſting in the Fire.

49. For the ſoul *muſt be tried through the Fire*, and muſt not be turned in any where, but into great humility, unto the Love and [n] Mercy of God, in the Humility of Jeſus Chriſt ; it muſt bring Chriſt's Body, and ſtand in the wiſdom of God, that muſt be its Body, elſe it will not be acknowledged for *God's Child :* for it muſt be as pure as it was when it was Created upon the Croſs : It muſt be Regenerated upon the Croſs of Chriſt, and enter with Chriſt in the fleſh and blood of Chriſt, through the Death of Chriſt, through the Anger of God, into the *Ninth Number*, as into the Tincture of the Eternal Divine Fire, and there it ſtandeth as a Creature before the *Tenth Number*, as before the Holy Number Three, and humbleth itſelf before the Number Three, and the Majeſty of the Number Three embraceth it as a dear child : So the Humility is the food and ſtrength of the Majeſty, out of which the *Brightneſs* goeth forth from Eternity to Eternity.

[n] *Barmhertzigkeit.*

50. Where wilt thou, Hypocrite, remain with thy Gliſtering *Luſter*, which is generated out of Covetouſneſs and Pride ? O ye Children of God, *Go out from this Whore !* She ſtandeth on the Devil's Stage, and is carried in a ſhow of Triumph to God's diſgrace and contempt.

The Great Open Gate of the Antichriſt.

51. Hearken and ſee, thou poor ſoul, we will ſhow thee *the very Antichriſt* who domineereth over the whole world ; whom God has made known to us that thou mighteſt ſee him : for thou haſt hitherto *accounted him a God* ; but now his ſhame muſt come to light : for he is ſo ſecret, that none know him, unleſs they be born of God, ſo that they apprehend God's Eſſence and Will, otherwiſe he remaineth hidden in every Man ; for there is none but has him, and carries him *in his Heart* ; yea, if one be a child of God, and yet hath not the deep knowledge of God, he [o] *hangeth* ſtill to him : for the Devil hath inſinuated himſelf in the form of an Angel into him : Therefore mark what here follows, for it is *the Number of the Seventh Seal*, and [p] declareth the Eternal Day.

[o] Depends ſtill on him.

[p] Or maketh known.

52. Obſerve it, ye children of God, for I myſelf formerly, before the time of my high

knowledge, did thus *reverence* and honour him, and ſuppoſed it was according to God's will: for I was taught no otherwiſe, and the whole world is in the ſame conceit; though that does not hurt the Ignorant, but that he may be ſaved in his ſimplicity well enough, yet God will *reveal him in this laſt time.* For here the Devil will loſe his Sting in the Children of God, into whoſe hearts this knowledge ſhall ſpring up: for it is the Right Steel wherewith God's Love-fire is Struck, and whereby the Soul *receiveth Chriſt's Body*, and is born in God: for the ſoul needeth *no other* Birth, but a returning and entering into God.

53. Behold! thou poor wounded ſoul, thou ſtandeſt and *Prayeſt* thus, *O God, forgive me my ſins, let thy Anger ceaſe, and receive me into thy Grace*; and it is very well done; but thou underſtandeſt not how God receiveth a poor ſinner: Thou ſuppoſeth it is as when thou comeſt before the Prince or Judge of the Land, and haſt forfeited thy life, and prayeſt him, and he [q] forgives thee thy miſdeed of grace, and ſo thou art quit and freed: But thy *ſins* fly in thy face, and thy heart accuſeth thee, that thou art yet *guilty* of the Puniſhment: And juſt thus you come alſo before God: and ſo many hypocrites are thereby generated: You ſuppoſe God in his Eſſence and Spirit taketh your ſins away from you: Do you not know what the Scripture ſaith, that *all our works ſhall follow us?* And if it ſhall happen, as aforeſaid, then God muſt move himſelf upon every one's will and purpoſe to call upon him, and caſt away his ſins from him, and yet from Eternity God hath moved himſelf *no more but twice*; once with the Creation of the World and all Creatures; and a ſecond time in Chriſt's [r] becoming Man, and there the *Heart of God* moved itſelf. [Note, The *Third* Time God will move himſelf in the power of the Holy Ghoſt through the Mouth of Chriſt at the *Laſt Judgment Day*, when all ſhall return again into the Ether: The *firſt* Moving is according to the Father; the *ſecond* according to the Son; and the *third* according to the Holy Ghoſt; otherwiſe he moveth himſelf *no more in Eternity.*]

[q] Pardons.

[r] Or Incarnation.

54. Behold! when God forgiveth thee thy ſins, when thou calleſt upon him, he taketh nothing away from thee, neither doth he fly down from Heaven into thee, *for he is from Eternity in thy ſoul*, but in his own Principle; thy ſoul as to him is only gone out from his Principle; underſtand, out from the Holy Will in the Majeſty into the Anger. Now, in the Anger, thou wert in the Eternal Death, and the Man Chriſt, who is God and Man, hath made a paſſage through the Death and Anger to the Majeſty of God; you need only to *turn*, and go through that paſſage, through the Death of Chriſt, through the Anger into the Majeſty, and ſo you will be embraced as the moſt beloved Angel, that never committed any ſin: alſo no ſin will be known in thee but God's deeds of Wonder only, *which muſt be opened in the Anger:* for the Love hath nothing to do with that fire, [*viz.* the Love cannot open the Wonders of the Anger,] neither doth it mix itſelf with the [s] Fire, but flieth from it.

[s] *Viz.* The Fire of Wrath.

55. Now, therefore, when you *Pray* thus, *O God! forgive me*; you always doubt, becauſe of your ſins, whether God will hear you, and come into your heart. Behold! do not doubt, for by your doubting you deſpiſe and contemn the Majeſty: It is alſo a ſin; but caſt all your ſins in general upon a heap, and come [t] confidently with your deſiring ſoul, in humility, to God, and enter into him: Do but *turn your ſoul* out from the will of this world into the will of God: caſt yourſelf, with your whole Reaſon, and all your Thoughts, into the will of God; and although your Heart and the Devil ſay utterly, No; yet make your outward Reaſon dead, and enter in with *force*, and continue ſtedfaſt: Look not back, as *Lot's wife* did, who *was turned* again into Sulphur, and *into a Pillar of Salt*, but ſtand faſt: Let the Devil, and the Spirit of this World, and alſo thy heart, with fleſh and blood, ſtruggle [what they will,] yet give no place to reaſon; when it ſaith, *thou art without God*, then ſay, No, *I am in God*, I am in Heaven in

[t] Or earneſtly.

Him, I will not in Eternity depart from him: The Devil may keep my Sins, and the World this Body, yet I live in the will of God; his life ſhall be alſo my life, and his will ſhall be my will: I will be dead as to my Reaſon, that *HE* may live in Me: All my doing ſhall be his doing: Give thyſelf up to him in all thy *purpoſes:* Whatſoever thou takeſt in hand, commit it to his pleaſure and government, that all may be done [t] in his will: Behold! if thou doſt thus, all evil luſts will depart from thee; for thou ſtandeſt faſt in the preſence of God, and the Virgin of his wiſdom leads thee, and [w] *opens to thee* the way to Eternal life, ſhe warneth thee of the evil or falſe ways, ſhe always driveth thee on to abſtinence or amendment, and ſubmiſſion or reſignation.

[t] Or according to his will.

[w] Or diſcovers.

56. But, that you have ſo great obſtacles and hindrances of doubting in this way, is [cauſed by] the ſtrife of the ſoul againſt the Devil, who lays himſelf in the way as a filthy ſwine; therefore caſt thy ſins upon his neck, and do not doubt; and if thou canſt not leave that [doubting,] then reach with thy ſoul into God, *for God is in thee:* Chriſt hath opened the Gates into his Father; do but enter in. let nothing keep thee back; and though Heaven and Earth, and all the Creatures, ſhould ſay, thou canſt not, believe them not, go forward, and *thou wilt ſuddenly get in*; and as ſoon as thou comeſt in, thou getteſt a new Body on to the ſoul, that is, the body of Chriſt, which is God and Man, and thou wilt afterwards have eaſe and refreſhment in thy heart; thou wilt get one that will draw thee, and ſet the falſhood of the World before thy eyes, and warn thee of it.

57. Therefore obſerve, there are many that think with themſelves, ſaying, I will pray to God to take away my ſins from me, that I may be releaſed of my old ſins: and when it cometh to paſs that they attain the Love of God, they think the old ſins are paſſed away and *forgiven*; [ſaying,] I may now ſin a-new, I will afterwards Repent once again, and caſt the abomination away from me: Indeed that were a good way, if the purpoſe were at hand: But hear, when thou goeſt out from the Love of God, then thou haſt *all thy ſins*, which thou haſt committed all thy life long, upon thy neck again: for thou turneſt back again into the houſe of ſin, and forſakeſt God; thou goeſt out from God into the Kingdom of the Devil, and thy Works follow thee whitherſoever thou goeſt: The Purpoſe cannot help you, unleſs you *go on* in your Purpoſe.

58. Or do we alone ſay this? Does not Chriſt ſay, *When the unclean Spirit goeth out from a Man, he walketh through dry Places, ſeeking reſt and finding none; and then he returneth again into his houſe, and when he cometh there, he findeth it ſwept and trimmed; and then he goeth and taketh with him ſeven other Spirits, which are worſe than himſelf, and entereth in, and dwelleth there, and ſo the laſt* [*condition*] *of that Man is worſe than the firſt?* Do you underſtand this [ſimilitude?] You have driven out Satan, and have cleanſed your Heart, and have well ſwept your houſe of ſin, and trimmed it; and now, when you are ſecure and careleſs, then cometh the Devil with all the *ſeven forms of Nature*, and ſlippeth in, and thruſteth the old worldly Luſts into thy Heart again, out of which all wickedneſs and blaſphemies are generated; for *he dwelleth* in thoſe ſeven Spirits, and tickleth thy Heart therewith, and deceiveth thee *ſeven times more*, and ſo thou yieldeſt to him, and falleſt from one ſin into another; and then he bindeth the poor ſoul faſt to the ſin, and lets it not run after abſtinence or amendment, but bringeth it into *fleſhly Luſts*; and when the ſoul beginneth to ſtir [or ſtruggle,] he ſaith, *To-morrow, to-morrow*, ſo long till he get the Veniſon.

59. Therefore it is ſaid, *We muſt ſtand ſtill* and watch; *for the Devil goeth about as a roaring Lion, ſeeking whom he may devour:* He cometh at all hours before the Door of thy Heart, to ſee whether he can get in or no: for it is his beloved Lodging: He hath no reſt in Hell, but in the ſoul of Man he hath joy and *pleaſure:* he can therein open his

malicious Wonders, wherewith he may ſport himſelf after this time alſo, wherein he taketh his pleaſure; for Hell and the Anger of God deſire that.

60. Again, you ſee how the Great Whore of Babel hath ſet herſelf up in this her play *of forgiving* [ſins:] She boaſteth of the *Keys* of *Abſolution*, that ſhe can forgive ſins, and boaſteth of *the Apoſtolical Keys*, and maketh ſale of ſins for money, and uſurps that from Chriſt's words, *Whoſe ſins ye remit*, &c.

61. Now I would fain know, how the ſins of the Repentant ſinner, who caſteth himſelf into God's will, and who goes forth from this world's Reaſon into God's Mercy, can have his ſins *retained?* And much more would I fain know, how one ſinful Man can fetch another out of Hell into the Kingdom of Heaven, *when he cannot get in himſelf*, and goes about only to make the Devil proud with his covetouſneſs, in that he ſelleth the Forgiveneſs of ſins for money? Whereas all ſins are drowned only in Chriſt's New Body, in Chriſt's fleſh and blood: And *Iſaiah* ſaith in the Perſon of Chriſt, *I tread the Wine-preſs alone: and I alone blot out your ſins, and none beſides me.* But if it were true, which *Antichriſt* boaſteth of, then one Devil muſt drive away another; and then, what would become of the New Regeneration in Chriſt's fleſh and blood, whereby our ſouls are brought into God?

62. If it could poſſibly have been that God might have taken away *Adam*'s ſin in ſuch a manner, God had not [needed to] become Man, and ſo have brought us into God again: He might rather have forgiven *Adam* his ſin, as a Prince pardons a Murderer, and grants him his life: No, *you yourſelf* muſt go out from ſin, and enter into the will of God; for God does not ſtand by as a King, and forgive ſins with words: It muſt be power: You muſt go out from the Fire into the Light; for God is no Image for us to ſtand before, and give good words to, *but he is a Spirit, and penetrates through the Heart and Reins*, that is, *Soul and Spirit:* He is the Fire of Love, and his Center of Nature is the Fire of Anger; and if you were in Hell among all the Devils, yet then you are in God, for the Anger is alſo *his*, *it is his Abyſs*; and therefore when you go out from that, you go into the Love of God, into the Liberty that is without ſource [or pain.]

63. There is no other forgiveneſs [to be] underſtood, but that thou goeſt out from [the will of] this world, and of thy fleſh alſo, from the Devil's will, into God's will, and then God's will receiveth thee, and ſo thou art freed from all ſins, for they remain in the Fire, and thy will in the Tincture of God, which the Majeſty enlightens: All is near thee; thy ſins are near thee, *but they touch thee not*; for, as we have mentioned to thee before, the Still Eternity is a Liberty; but yet do not think that it will take away thy ſins from thee into itſelf, as alſo thy abominations and wickedneſs; but they belong to the Anger of God, there they muſt ſwim, and be beſtowed on the Devil; but they ſtand *beneath* thee in the Center, and thou art as a fair ſprout [and fruit] which ſpringeth up forth through the Anger, to the Love [fire,] and to God's Deeds of Wonder; and yet the Anger is not in God, but in the *Abyſs*; and when the Devil lifted himſelf above God, then he went into the Abyſs, and became God's *Footſtool.*

64. The Text in *Matthew*, Chap. 16. ver. 18, 19. has another underſtanding in it: *The Temple of Chriſt* (viz. Chriſt's children) *is Chriſt's Bride*, he has adorned her with his faireſt Ornament; and, as he hath loved us, and brought us through himſelf into God, his Father, *ſo we ſhould love one another:* And when a ſorrowful Repentant Man comes, which will yield himſelf into the Congregation of Chriſt, and deſires Chriſt, him the Congregation ſhould receive, for Chriſt hath received him; and ſo we are *all one body* in Chriſt: And as one Member preſerveth and loveth the other, ſo we ſhould receive the poor converted ſinner into our Congregation, and in the Place of God *make known* to him the forgiveneſs of his ſin, and lay our hands upon him, and make him partaker of

our Body and Congregation; and ſo our ſpirit, and virtue or power, will reſt upon him, as is to be ſeen by the Apoſtles of Chriſt.

65. And when we receive him into the Congregation of Chriſt, then he is [become] our Brother: When we ſay, thy ſins are forgiven thee, then they are drowned in the Blood and Death of Chriſt, and he is a Member of us: We take not away his ſins from him, but *Chriſt, in us*, drowneth them in his blood, through our, and his [x] Faith: When we lay our hands upon him, and pray over him, then we, with our will, which is [given up] into God, penetrate into his Will; and bring him into our will, as into one [and the ſame] Body in Chriſt, to the Father: His will becometh our will; for he gives up himſelf through Chriſt into the Bride, as into our Will, *which is alſo God's will*; and we receive him with good cauſe into our Love, into our Will, and ſink ourſelves down in him through Chriſt into God: *Thus we forgive him his ſins*; for we are the Congregation and Bride of Chriſt, whom he loveth, and what we do, that does Chriſt in us, and God in Chriſt: It is all one, Chriſt is ours, and God is Chriſt's; and the converted ſinner is ours and Chriſt's, and alſo God's: We live in one body, and have one Spirit, and are one fleſh; and as we enter into the Will of God, ſo we alſo take *our Brother along with us:* We caſt the ſins away behind us into the Fire of Anger, but we live and flouriſh in God: *We have the Key of Heaven and of Hell:* When we make known to a ſinner his ſins, and he will not be converted, then *we bind him up in the Abyſs*; for we paſs through and ſhut it up, and then he muſt ſwelter in his ſins, and then the Devil *buffeteth* him: When we draw him no longer with our word, *which hath power*, then the Devil draws him, but if he turns at length, *then we have power* to take him away from the Devil again, (and through our Spirit) in Chriſt to bring him into God.

[x] Earneſt deſire.

66. Behold! ſuch a Power *Chriſt's Bride only* hath, and none elſe; and if it was ſo, that a Man was in a Wilderneſs where he never could meet or ſee any Man, and turned himſelf away from ſin into Chriſt, and deſired and longed after our ſociety, when he could not poſſibly come to us, and though we did never know of him, yet nevertheleſs, ſince he caſteth himſelf into our ſociety [*by his deſire*,] we take him *along* with us through Chriſt to the Father, and thruſt his ſins quite away behind him, and ſpring up with him out of one and the ſame [y] ground, for Chriſt's body is the Ground of our ſouls, wherein he grows and bears fair fruit *in Ternarium Sanctum.*

[y] Field or ſoil.

The Highly Precious Gate.

67. Now, ſaith Reaſon, How can *Chriſt's Body* be our Body? Is he a Creature? How can we dwell in the Body of Chriſt?

68. Behold, O Man! *Adam* was our Father, and alſo our Mother: Now, we have all of us *Adam*'s fleſh, ſoul, and ſpirit, for we are all begotten out of one and the ſame fleſh, ſoul, and ſpirit, and are all of us Members of him, (as the branches are Members of the Tree,) and he brought us into *Death.*

69. *He* had the fair Virgin of the Wiſdom of God in him, which is *every where*, and is the fullneſs of all things, as God himſelf is, which he loſt: He ſhould have left it us as an Inheritance, yet he went out from it: *But* the ſecond *Adam*, *Chriſt*, came forth from God, and was the Heart of God, and had the fair Virgin in him: *He* took our fleſh and ſoul into his Virgin, and that became fleſh, ſoul, and ſpirit; fleſh of our fleſh, and ſoul of our ſoul, and yet remained God: Our Fleſh ſtood in Chriſt, *in Ternario Sancto*, *he* received from us, [z] in the Virgin of God, the Eternal, and alſo the Earthly Fleſh, though indeed it was only the *Earthly ſource* [and *property*,] for nothing that is corruptible enters into God.

[z] Or into.

70. When the *Word* [a] came into the Flesh, it then became Heavenly, as in *Adam* it was become Earthly; for the flesh of Christ was in the Eternal Will brought into the Word, so that the flesh and the Word was *one* undivided *Person:* Now, [b] the business is done in the Eternal Will, out of which *Adam* was gone away, and God brought us, in the soul of Christ, into that will again.

[a] Became, or was made.

[b] Or the matter is about the Eternal Will.

71. Now *Christ*'s soul is our soul, for it is *Adam*'s soul; and Christ's flesh is our flesh, for he took it on him from our Humanity, and the fair Virgin of God in Christ is our Virgin, for Christ hath put the same into our souls; and so now if we give up ourselves wholly into Christ, then *Christ liveth* in us, and we in him: though the outward mortal Body hangs to us, yet Christ liveth in us, and will at the End of the world present us wholly pure, without blemish, in his flesh.

72. Thus we are *one body* in him, for *he* is our body in God, and *Adam* is our body in this world: There is no such gross untoward body in God, but a body in power, with heavenly flesh and blood; where our will is, there is our heart also: God is in us, and when we enter into his Will, then we put his wisdom on to us, and in the Wisdom *Christ is* a *Man.* Thus we enter into his humanity, and are *a New Man* in the life of Christ, in the soul of Christ, in Christ's flesh, in the Tincture of Christ, in the Majesty of Christ, and Christ is in his Father, and his Father is the Eternity, *and the End of Nature.*

73. And whither wilt thou go further, thou poor Man? Let not the Devil and Antichrist befool thee: *No Man* has any power in God, unless he be in the Will of God, in God's Love in Christ, and then he has the soul and flesh of Christ; but if he has that, then he is not a covetous wretch, nor a flattering hypocrite, and one that sells the Kingdom of Heaven for money, as *Simon Magus offered to give Money to St.* Peter, *that he would give him the power, that on whomsoever he laid hands, they should receive the Holy Ghost: Then, saith* Peter, *Be thou accursed with thy Money: Dost thou suppose that the Gifts of God will be sold for Money?*

74. And where then have you your Power and Authority, ye Sophisters, to sell the Kingdom of Heaven, and usurp it into your power? Ye are not Christ's disciples, but the disciples of Antichrist, the Whore of *Babel: No Priest* is capable of the office, unless he be in the will of God, his Absolution is no Absolution; but the Congregation of Christ, to whom he gives up himself, absolves him: The *Sophister* is as useful to the Church, as a fifth Wheel is to a Waggon.

75. Thou Sophister, how wilt thou impart the *Mysterium Magnum*, which thou hast not? The Congregation or Church has it, and the Repentant sinner that cometh to thee has it, and thou art a Sophister, and art fitter to be in a *stall* of Oxen, than in the Church: How can the Devil absolve a sorrowful Sinner? And thou only servest thy [c] Idol, the Belly.

[c] Belly-God.

76. O thou blind world, how art thou blinded? Thou supposest thou oughtest not to dare to meddle with the [d] *Mysterium Magnum*, and that thou art not capable of it, and that the [e] Priest only is capable of it; but if thou art in Christ, thou hast *All free* [unto thee,] thou hast his Covenant, [together] with the *Baptism* and *Sacrament*, and the Body and Blood of Christ therein; but the Covenant belongeth to the Believers, and not to the Sophisters; Christ's disciples, and again their disciples, and successors, have baptized; and the Believing Church or Congregation have broken bread in Houses, and where they could, and have fed upon the body and blood of Christ: The *Temple of God* was every where, wheresoever Christians were met together.

[d] The Great Mystery, the office of the Ministry.

[e] Those that call themselves Divines and Ministers.

77. We do not mention this, for the pulling down of Churches, in which Christ's office is Exercised; but we show you the *Hypocrites*, who bind you wholly to them, that you may go out from them, and go to the Congregation of Christ, into the Temple of

Chriſt, and that you may not reſt ſatisfied merely with the *Church of Stone walls*, for they are only a heap of Stones, which is a dead thing; but Chriſt's Temple is Living.

78. You are all agreed about the Church, and go diligently there, but none will enter into the Temple of Chriſt: But pray go into the Temple of Chriſt, and then of dead you will *become Living:* There is no other Remedy, neither in Heaven, nor in this world: It muſt be ſo, or elſe you remain in Darkneſs.

79. Not that we judge ſo rigorouſly, *for the will of God ſtandeth open for All Men*, by what name ſoever they are called: A *Heathen* may be ſaved, if he turns to the Living God, and with true reliance yields himſelf up to the will of God, for then he cometh into the will of God, though he knows not what the Kingdom of Chriſt is; and in the will of God, there is the Heart of God, and Chriſt has the Heart of God in him, for *ſuch a one does truly Believe:* Yea, one that is Dumb and Deaf is ſaved, that never heard of God at all, if he inclines his Imagination unto obedience, into the will and righteouſneſs of God.

80. *Who will judge ſuch a one?* Wilt thou, Sophiſter, do it? Thou who makeſt [*Articles of*] *Faith* out of opinions? What need opinions? Opinions are not the Spirit of Chriſt, which is a quickening Spirit; but Chriſt's Spirit teſtifies to our Spirits, that we are the children of God: *It is in us*; what need we then ſeek ſo long after Opinions? We ſay, that in *all* [ſorts of] opinions *there is Hereſy, as alſo Antichriſt.* But if you have the Words of Chriſt, cleave to them ſincerely, not *only* to the Letter, but to the Living Word, which is God and Man, *that* is the Scripture which you ſhould read and preach *out of Chriſt's Spirit*, and not out of conjecture: but if you cannot apprehend that, why then do you teach ſo much, and contrive Opinions? Do you ſuppoſe God to be a liar, as you are, that he ſhould hold your invented Opinions to be *his Word*, whereas you are but *dead* to God? He that has an Opinion whether a thing be or no, he is in doubt: Now *doubting* is not *Believing*, but is a dangerous way to go.

81. But now the troubled ſoul, which is thus toſſed to and fro from one conceit and opinion to another, when it perceives every one to cry out, *Here is Chriſt, here is Chriſt; follow me:* The other party are Heretics, and ſpeak from a falſe Spirit: The ſoul then aſketh, To what party ſhall I turn and apply myſelf? Where ſhall I go, that I may hear the *right Goſpel preached?* Where ſhall I find Chriſt? They all curſe and judge one another, and yet I hear them all ſpeak *from the Bible*, and confirm their Doctrine from *thence*, and teach the way of God: What ſhall I do, for I find them to be ſo ſpiteful and bitter one againſt another, and they ride up and down in the Hearts of Princes, and ſtir up wars and perſecutions for the cauſe of *Faith and Religion*, and [f] deliver one another up to the Devil, and ſay one of another, that the Devil ſpeaks out of this and that Man, he is a *Heretic*, fly away from him?

[f] Or Excommunicate one another.

The Gate of Immanuel.

82. Behold, dear ſoul, how faithfully Chriſt warneth us concerning *theſe times*, concerning which we have been hitherto blind: For theſe *falſe* erected *Prieſts* will cry out and ſay, *Chriſt is in the Wilderneſs:* Another of them will ſay, he is not in the Wilderneſs, *he is in the Chamber*, or he *is in the field*; and another again will ſay, No, he *is here or there*, or he is in the Supper, or in the Baptiſm; and another will ſay he is not in them, they are only ſigns and ſymbols: But Chriſt ſaith, *Believe them not, and go not forth; for as the Lightning ſhineth from the Eaſt to the Weſt, ſo alſo ſhall the coming of the Son of Man be; for where the Carcaſe is, thither the Eagles gather together.*

83. Chriſt ſaith, *I am the Way, the Truth, and the Life, none cometh to the Father, but by me: I am the Door to the Sheepfold, and am a Good Shepherd; but all that came before me in their own Name, of themſelves, are Thieves and Murderers, and ſeek only to rob and ſteal;*

for they ſeek their own honour, but I ſeek not my own honour, but my Father honoureth me, and they diſhonour me: I am the Light of the world, whoſoever followeth me, ſhall have the Light of the Eternal Life; my Father will give the Holy Ghoſt to them that pray unto him for it; when he ſhall come, he ſhall lead you unto all truth, for he ſhall receive of mine, and make it known to you: Take no care of your life, for my Father careth for you: for where your heart is, there is your treaſure alſo. [Therefore let your heart and mind be in the will of God, and then your treaſure is there alſo.]

84. Which is as much as to ſay, Run not after the ſelf-erected Teachers, who teach from the Hiſtory without the Spirit of God: If they can ſpeak a little in a ſtrange Language, then they will be Teachers, and teach out of Art and vain-glory to exerciſe their Eloquence, wherein one flattering Hypocrite helpeth forward the other, eſpecially where much money and honour may be gotten in the *Office*. Chriſt ſaid, *I ſeek not my own honour; my kingdom is not of this world:* But they teach that Chriſt's kingdom is in the Hiſtory, [*viz.* in Art, in Eloquence, in the Univerſities, in Synods and Councils.] But Chriſt ſaid to his Diſciples, *The Holy Ghoſt will receive of mine, and make it known unto you, and bring into your mind all whatſoever I have ſpoken.*

85. Thus, dear Children of Chriſt, let none run after contentions, controverſies, and diſputations, they all ſay the truth one of another; for they are all grown out of one and the ſame Tree, and they are at variance about the Booty and [g] Prey of *Antichriſt*, whoſe *End is at hand:* Turn away your heart and mind from all contention, and go in very ſimply and humbly at the door of Chriſt, into Chriſt's ſheepfold; ſeek that in your Heart; you need not much diſputation: Pray to God the Father, in the Name of Jeſus Chriſt, upon his promiſe, that he would *open your heart* through his holy Spirit, turn with all diligence into him, let all go whatſoever makes a fine gliſtering holy ſhow in the heaps of Stone, and enter into the Temple of Chriſt, and there the *Holy Ghoſt* will meet you: Yield yourſelf entirely up unto him, and he will open your Heart, and bring into your mind all the merits and benefits of Chriſt; he will open your *underſtanding*, and bring into your mind whatſoever Chriſt has ſpoken, for he ſhall receive from Chriſt, and *make it known* unto you.

[g] Spoil and Plunder.

86. Neither trouble yourſelf with taking care where the beſt Place is for him to open it in, [whether in a Cloiſter, College, or Wilderneſs; in this or that Office, Miniſtry, or Opinion;] for, as the Sun riſeth in the Eaſt, and ſhineth to the Weſt, ſo Chriſt ſhineth in every corner and chink of his Incarnation, or being Man, even to Eternity: Seek not after one place more than after another, he is *every where*; for where the Carcaſe is, thither the Eagles gather together: Chriſt is every where, and his children *can* come to him every where, and when we enter into Chriſt, then we are with our Carcaſe, and ſatiate ourſelves with his fleſh, and drink of his blood; for he ſaid, *My fleſh is the true food, and my blood is the true drink, they that eat of my fleſh, and drink of my blood, continue in Me, and I in them.* Alſo, [he ſaith,] *Father, I will that thoſe whom thou haſt given me, may be where I am; they were thine, and thou haſt given them unto me, and I give them the Eternal Life; and I will raiſe them up at the Laſt Day: if you continue in me, then my words continue in you.*

87. Now therefore, when you ſee that the world contendeth about the Kingdom of Chriſt, then know that *they have loſt the keys*, the *Myſterium Magnum*, and are not in Chriſt, for there is no contention in Chriſt, but love and humility, and a deſire to walk before his neighbour in righteouſneſs; whereſoever we are, there we are in Chriſt: Whenſoever we meet together, we ſhould all bring his will with us into the Congregation, *viz.* the deſire of Chriſt: And when we deſire him, we receive him, and become one body in him: He feeds us with his body and blood: When we uſe his Teſtaments, with the *Laſt Supper*, then he feeds us with his fleſh, and gives us his blood to drink, he *Baptizes* us

with the Baptiſm, to be one body in him: Why then are we ſo long a ſearching? for as the Sun-ſhine filleth the whole world, ſo does the body and blood of Chriſt alſo: His Subſtance is the Eternity, where there is no ſpace nor place: He is ſhut up in nothing, for he is in the Father, and the Father is in him, and the Holy Ghoſt goeth forth from the Father and the Son: Now, every Being [or all whatſoever is brought into a being] is created out of the Father, and the Father is in All [things,] and upholdeth and preſerveth *All* [things,] *He giveth to all things Life and Being:* And the Son is in the Father, and giveth to all things virtue and *Light:* He is our Light; without him we know not God: How can we then ſpeak rightly of him? If we will ſpeak rightly of him, we muſt ſpeak from his *Spirit*, for that *teſtifieth of God*; but if we ſpeak from Art and Hiſtory, we ſpeak from ourſelves, and not from God, and ſo we are Thieves and Murderers, and not Shepherds of Chriſt: A Thief cometh but to rob and ſteal, and ſo the Diſputers come but in their own Name only, in that they deſire to have great reſpect, and many rich friends; and ſuch cry out, *here is* Chriſt! and *there are* Heretics!

88. Dear children of Chriſt, ſtop your Ears from theſe blaſpheming Wolves, for they ſcandalize not only one another, but the Congregation of Chriſt, which is *every where*, in all Countries where there are Repenting Men, who turn from their ſins unto God: They are in Chriſt, though they be Turks: There is no reſpect of Perſons or of Names and Opinions with God; he ſeeketh the [h] *Abyſs of the Heart.*

[h] Or Bottom of the Heart.

89. Antichriſt is the cauſe of the Turks falling into Peculiar Opinions of their own; for there was no End in Controverſies and Diſputations, which was a ſtumbling-block of Offence to the *Aſians*, *Aſſyrians*, *Egyptians*, *Moors*, *Grecians*, and *Africans:* The *Indians* lead a more [i] Divine Life, in their plain ſimplicity, than *Antichriſt*, though indeed not all of them; yet nevertheleſs there are many Cuſtoms among them that are more Pious than the Pride of the Whore.

[i] Godly and Pious.

90. The Whore hinders the Kingdom of Chriſt, ſo that all people are ſcandalized and ſtumble at it, and ſay, How can thoſe be God's people, who are only Tyrants, Proud, Covetous, Obſtinate, Stubborn, Blood-thirſty People, which practiſe only how to get away that which is another's, and ſeek after power and honour? The very Heathen are not ſo malicious: We will not make ourſelves partakers with them: God dwells *every where*, he is as well with us as with them: We will lead an honeſt, virtuous, and pious life, and call upon the only true God, who has created all things, and go out from their *Contentious Diſputations:* We will continue in one ſort of Opinion, and then our Country will continue in *Peace*; when we all believe in one God, then there is no ſtrife, but then we have all one and the ſame will, and may live *in Love one among another.*

91. See here, beloved Chriſtian, this is that which has ſo advanced the Turk, and brought him to that Great Strength, ſo that their Might is climbed up *into the Number Thouſand:* They rule in one Opinion and Love [k] towards the whole world; for they are a Tree of Nature, which *ſtandeth* alſo in the preſence of God; but it grows no higher than to the Number Thouſand, for then its wild Heart gets a countenance, having Eyes, [or he will then come to ſee.]

[k] Or over.

92. Thou Antichriſt *ſhalt not devour him* with thy Dragon's Mouth, as may be ſeen in the *Revelation:* He poſſeſſeth his Kingdom to the End: but when *thou* ſhalt be gone down into the Pit, and that *Chriſt himſelf* ſhall feed his Lambs, then will he come to be [of the fold] of the Lambs, when thy murthering ſword is *broken*; thou ſhalt *not* be broken with Spears, or [l] weapons of war, thou Hypocrite, but thy lies ſhall ſtifle thee.

[l] Pikes.

93. He that goes about to *ſlay* Antichriſt, is Antichriſt's *Beaſt*, upon which he rides: he will be but the more potent in Contention; for the Hearts of people turn away from the truth, and go out from God into Contention: and there every one looks after the Wonders of the Contention, and runs after the eloquent *Sermons*, and ſo comes

out from Christ into *Opinions*, and seeks ways in the Darkness, wherein there is no light: thus the *Devil* rules in the Antichrist, and leads the children astray into by-ways of *Human Invention*, so that they see *no more* in the light of Christ.

94. Thus it happened also to the mighty countries, over which the *Alcoran* rules, where they departed from Christ, and fell into Opinions, and then there grew to them a Tree out of Nature in their heart, and they fell upon one opinion, and so lived in that *Wild Tree*.

95. But the Antichristian Kingdom lives *in many Trees*; they run from one to another, and know not which is the best; for they are gone forth from the Paradise of Christ, they boast of the doctrine of Christ, and deny the *power* of it, and thereby they testify that Christ is not in them: nay, they *desire not* to have him in them: they thrust him, with his body and blood, with his Humanity out of the Congregation, they will have a sign from him, whereby they may in their Pride possess his place, and so keep up their rich fat Bellies: Christ, in this outward Life upon Earth, *was poor, and had not whereon to lay his head:* But they in Christ's place will be rich and fat: they say, He is in Heaven, we will therefore erect a stately glorious pompous Kingdom to his honour, that we may enjoy good Times, and Honour *in his Office*. We are the highest in this world, for we are God's [m] *Stewards*, we manage the Office of Christ, and have the *Mysterium Magnum:* How *dare* any speak against us? we will quickly make them hold their peace.

[m] Embassadors, or Vicegerents.

96. O beloved children of Christ, open your Eyes, and see; do not run so after *the Devil*; do you not see? pray learn to see! do you not see how all is done for *Money?* if one gives them store of Money, they praise him for a gracious Christian, who is beneficial and bountiful to the *Church:* If one dies, though all his Life long he was an unjust false Usurer, Whoremonger, Thief, and Murtherer, and they knew it very well, if he or his bestow much upon the *Church*, [Colleges or learned Men,] O how is he applauded for a *blessed* and glorious Man! What great [n] *Sermons* do they make for him, that other unrighteous men may hear and consider, and follow their example *to do the like?* But stay, does the Kingdom of Christ consist in such [giving of] *Money*, and *in the mouth of the Priest?* No, it shall not prosper; here the Wine-press yieldeth much blood, as the *Revelation* of *John* speaketh.

[n] And Monuments, Epitaphs, and Poems.

97. And thus the innocent are seduced, [or the poor souls hereby fall into despair,] for he that gives not to them much, or has it not to give, is *no honest* man with them: He is not beneficial to *the Ministry:* if but the least mote is found amiss in his life, Oh how they divulge it, and make a great matter of it, how is he trodden underfoot! however at length they devoutly send a good wish after him, and say, *God forgive him.* Open your Eyes, ye children of Christ, this is *the Antichrist*, go not a whoring after him: Many such have been sinners, and have turned from their sins, and have entred into Christ, and their soul is in Christ, an Angel of God; and therefore how dare you, proud Antichrist, according to your own pleasure, despise one that is the Angel of God? O thou blind Man, dost thou not see this? *Art thou the Shepherd and Minister of Christ, and Steward of God?* Hast thou the *Mysterium Magnum* about thee? Is thy office the office of Christ, as thou boastest? Why then art thou *a Liar*, in applauding the wicked for Money? Have Christ and his Apostles *done so?*

98. Hearken, thou opposer of Christ, look into the Acts of the Apostles; *Where one sold his Possessions, and laid a part of the Price of the Money at the Apostle's feet: And Peter asked him, saying, Have you sold the field for so much? and he said yea; and had a false, doubtful* [*and deceitful*] *Mind: then said Peter, thou hast lied unto the* Holy Ghost; *behold the feet of them that stand at the door, they shall carry you away out of the Congregation of Truth:* what think you now of yourself? seeing this has happened to the

Hearers of Peter, what would have been done to *Peter himſelf*, if he had *thus lied* for greedineſs of Money, and ſo blaſphemed the Holy Ghoſt? But thou art he that doſt *ſo:* thou applaudeſt the unrighteous, that thou mayeſt but *get money*; but thou regardeſt not his ſoul, neither doſt thou regard how thou broacheſt thy lies in the Congregation. How many times do ſome ſtand and bewail the wickedneſs and deceit of thoſe thou praiſeſt, wherewith they unjuſtly oppreſſed and wronged the needy, and alſo bewail thy flattering hypocriſy and lies?

99. Hearken! Is not the Name of Chriſt blaſphemed thereby, and the Congregation of Chriſt ſcandalized? When they ſay, The *Prieſt* tells *lies in the Pulpit* for Money, if it were a ſin, he would not do it: and ſo in like manner, when any lie and deceive people *to get money, goods, and honour*, if they can but cover it with a fine pretence, what matter is it? for [they think] if it was ſo great a ſin, the Prieſt would not do it; they think they will once repent of it, and the *Prieſt has Grace enough* in ſtore for them.

100. Behold, thou falſe and wicked Antichriſt, thus thou lieſt to the Holy Ghoſt (in Chriſt's office) who trieth the Heart; and thou lieſt to the Congregation of Chriſt, and doſt ſcandalize it therewith; it were a great deal better, they had *never heard* thy lies, and then their hearts would not have been ſo filled with lies.

101. How canſt thou ſay, that thou executeſt the office of Chriſt, ſeeing thou art a liar and *mocker of Chriſt?* thou art not born of Chriſt, but of lies; and when thou ſpeakeſt lies, thou ſpeakeſt from thy *Beaſt*, on which thou rideſt, in the *Revelation*; thou ſpeakeſt of thy own, from the Spirit which is in thee, and yet wilt [take upon thee] to feed the ſheep of Chriſt; thou ſhouldſt feed them in a green meadow, in the fat paſture of Jeſus Chriſt, and *tell them the Truth*; but thou feedeſt them upon the Devil's Rocks, and the Mountains of the Abyſs, in his luſtful Graſs.

102. If you be the *Miniſter* of Chriſt, then ſerve him in Spirit and Truth; reprove ſins without any reſpect of Perſons; ſpare not; lift up your voice like a Trumpet; reprove *all* wickedneſs of *all* perſons, both ſuperior and inferior; teach the way of Chriſt rightly; praiſe [or ſooth] none, for his money and honour's ſake: for Chriſt praiſed none of the potentates for gain ſake; neither did he reprove any of them out of Envy of their Greatneſs and Honour; for he *commendeth order* and ſaith, *Give to Cæſar the things which are Cæſar's, and to God the things that are God's:* but he reproveth the Hypocrites, the Phariſees, *in that they made long prayers, and ſtood in the* [o] *ſtreets, making a devout ſhow*, and would be ſeen of people, and ſought only after Praiſe; and ſuch a one is the Antichriſt alſo: and therefore the Spirit in the *Revelation* of Chriſt ſaith, *Go out from her my People, that you be not made partakers of her ſins*; for he that allows of ſin, is one ſpirit with the ſin; he that for favour [p] confirms the lie of a Liar, he is guilty of that lie, and of the wickedneſs of it.

[o] Or Gates.

[p] Or conſents to it.

103. God the Father has regenerated us in Chriſt, out of the Truth, therefore we ſhould *not* be the ſervants of lies; for when we enter into Lies, we go out from Chriſt, and are with the Devil, *who is the Father of Lies*; and ſo is the Antichriſt alſo, and all that depend on him, and ſerve him; it were better to be far abſent, and to have Chriſt [q] formed in the Heart, than to hear Lies in the *Antichriſtian office* [of the miniſtry.]

[q] The life of Chriſt imprinted in us.

104. I know, thou Evil Beaſt wilt cry out upon me for an envious Perſon, as if I did grudge what good people give thee; no, that is not my ground [or meaning;] for Chriſt ſaith, *Whoſoever miniſtreth the Goſpel, ſhould live of the Goſpel; you muſt not muffle the mouth of the Ox that treadeth out the Corn, it muſt feed:* they cleave *not all* to the Antichriſt; we have only ſet forth the wicked Antichriſt, who rideth in the hearts of Men; we deſpiſe none for their good *Conſcience:* Only the Antichriſt ſhall ſtand Naked for a Witneſs to *All people:* He rideth over the face of the Earth in *all* Countries and

Nations. [Note, whereſoever Pride, Covetouſneſs, Envy, and Wrath, are predominant in falſhood, deceit, ſelf-ſeeking, and an hypocritical ſhow of holineſs, there is the Greateſt *Antichriſt* of all.]

105. People now ſuppoſe they have rooted him out, and are now in ſtrife and contention about him; every one will *ſlay him*: O thou blind ſimplicity, thou *ſlayeſt him not*; do but go out from him, and enter into the Temple of Chriſt, and let *Antichriſt's houſes* ſtand, and then he will *fall of himſelf*, and at length be aſhamed of his own abominations and whoredom: only do not [r] worſhip him; do not bow the knee before him; but [r] worſhip God.

[r] Or pray to.

106. Do but open your Eyes, the whole world is full of God, the whole matter [of Converſion] is about the outward Life, in the Inward God dwelleth in himſelf; and the outward Life is alſo God's; but the *Abyſs* is in it, viz. *the Center of Nature*, in which the ſevere, ſtern life is, which is the cauſe of this warning.

107. There are Three Principles, (Three Kingdoms,) two are Eternal, and one has a beginning, and is tranſitory: Each of them is deſirous of Man: for Man is an Image of *All Three*: and the Being of all Beings, is a longing, ſeeking, and deſiring, which exiſteth out of the Eternal Will, and the will is *the Eternity*.

108. In God there is no Dominion, but in the Three Principles, in their Creatures: There is in God no more but one only *Spirit*, which comes to ſuccour his whole Being in the Water and in the Fire, out of which every thing exiſts; he is no deſtroyer, but preſerver of a thing; and if any thing periſhes, the fault lies in the [s] *Dominion of Nature*; but that which is out of the Eternal, cannot periſh, but only changes into another property; for which [cauſe] we give you *warning*: and all the Teaching and ſeeking in this world, is only that you may be warned of the ſevere ſource or property of the Fire; there is indeed *a Life* in it, and no Creature can ſubſiſt, without it has that life: but we that are Men, are not created for that life, and therefore God would have every Creature in that property wherein he created it, that his Eternal Will may *ſtand ſtedfaſt*, and not be broken.

[s] Government.

109. Every thing has *Free-Will*, and therein its inclination to its property; the whole Being of this world, and of the Angelical world, alſo of the Helliſh world, is merely *a wonder* in the preſence of God: He has ſet light and darkneſs before every one, thou mayeſt embrace which thou wilt; thou wilt not thereby move God in his Being; his Spirit goes forth from Him, and *meets* all thoſe that ſeek him, it is God's ſeeking, in which God deſireth the Humanity, for [t] it is his Image, which he has created according to his *whole Being*, wherein he will ſee and know himſelf: yea he dwells in Man, why then are we ſo long a ſeeking? let us but ſeek to *know ourſelves*; and when we find ourſelves, we find *all*; we need run no where to ſeek God, for we can thereby do him no ſervice; if we ourſelves did but ſeek and love one another, then we love God; what we ourſelves do to one another, that we do to God; whoſoever ſeeketh and findeth his brother and ſiſter, hath ſought and found God: In him we are *all one Body* of many members, every one having its own *Office*, Government and work; and that is the wonder of God.

[t] The Humanity.

110. Before the time of this world, we were known in his wiſdom, and he created us into a Being, that there might be a ſport in him. *Children* are our Schoolmaſters, (in all our wit and cunning we are but fools to them;) when they are born, their firſt leſſon is to learn *to play with themſelves*, and when they grow bigger, *they play one with another*: thus hath God from Eternity (in his wiſdom, in our hidden childhood,) *played with us*: but when he created us in knowledge and ſkill, we ſhould then have *played one with another*, but the Devil grudged us that, and made us *fall out* at our ſport; and therefore it is that we are ſtill at variance, in contention, but we have nothing to

contend about but our ſport; when that is at an end, we lie down to our reſt, and go to our own Place; and then come *others* to play, and ſtrive and contend alſo till the Evening, till they go to ſleep into their own Country, out of which they are come: for we were in the Land of Peace, but the Devil perſuaded us to go into his *unpeaceable* Country.

111. Dear children, what do we mean, that we are ſo obedient to the Devil? why do we ſo contend about a Tabernacle *which we have not made?* Nay, this Country is not ours; nor this Government ours; it is our Mother's, and the Devil has defiled it; let us pull it off and go to our Mother, that ſhe may put us on a fair, pure Garment again, and then we need not contend about the defiled Garment: here we contend about a Garment, becauſe one brother has a fairer Garment than another; and yet the *Mother* puts every one's *own* Garment upon them; and why therefore do we contend with our Mother, who has brought us forth? are we not all her children? Let us be obedient children, and then ſhe will purchaſe *a new Garment* for *every one of us*, and then we ſhall rejoice, we ſhall all forget the defiled one.

112. We go into the Garden of Roſes, and there are Lilies and Flowers enough; we will make a *Garland* for our ſiſter, and then ſhe will rejoice with us; we have a Round to dance, and we will all hold hands together; let us be very joyful; there is no more might to hurt us, our Mother taketh care for us: we will go under the fig-tree, how *abundant* is its fruit! How fair are the Pine-Trees in *Lebanon!* Let us be glad and rejoice, that our Mother may have joy of us.

113. We will ſing a ſong of the Driver [or Oppreſſor] who hath ſet us at variance. How is he *captivated!* Where is his *power?* He is not here to be found; neither hath he gotten the defiled Garment, which we contended about, the Mother hath it in her *keeping*. How poor he is! He domineered over us, but now he is bound! O Great Power, how art thou thus brought to ſcorn! thou that didſt fly aloft *above the Cedars*, art now laid under foot, and ſo art void of Power: *Rejoice ye Heavens, and ye Children of God*; for he that was our Driver [Oppreſſor, and Perſecutor,] who plagued us day and night, is captivated: Rejoice ye Angels of God, for Men are delivered, and malice and wickedneſs taken captive.

The Twelfth Chapter.

Of the [true] Chriſtian Life and Converſation. What Man is to do in this Valley of Miſery, that he may work the works of God, and ſo attain the Eternal higheſt Good.

1. THERE is nothing more neceſſary and profitable to Man in the valley of Miſery upon Earth, than for him to learn to know what he is, from whence he is, and whither he tends, what [a] courſe he takes, and whither he goes when he dies: There is *nothing more profitable* than to know theſe things; for the outward converſation remains in this world, but what the heart conceives, that a Man takes with him: The will of the ſpirit of the ſoul is *Eternal*, that which is comprehended in the will of the ſpirit of the ſoul, that the ſoul carries with it when

[a] Or buſineſs he undertakes. What he gets or acquires.

the soul and body part. Therefore it is *necessary* for us to labour for something that is Good, wherein the soul may accomplish *its Eternal* sport, and have its joy therein; for the works of the soul follow after us; and the works of our hands, and of the outer spirit, remain in this world: for the soul is in the Eternity, whatsoever it makes and imagines here, that stands *always before it*; unless it breaks that again, and then it is as a broken work, which it has no more to do withall, for it is gone out from that; for the Eternal cutteth an Eternal Model, and the corruptible and * inceptive cutteth a corruptible Model; for after this time *every thing will stand in its own Model*; for that which the Eternal Will conceives, that gets an incorruptible form, if itself does not break it.

* Or Inchoative.

2. Therefore it is good for Man to *choose* in this life that which is best, in which he may have joy Eternally; for when thou choosest Beauty, Bravery, and Honour or Riches, then thou art thereby made [b] *unbeneficial* to thy brother and sister, who are in Misery in this world; for the *Bravery* of the world despiseth the mean and simple; and *Riches* wring away the sweat from the poor, [or grind the Faces of the Poor;] and *great Power* and Authority press and oppress the low and miserable; *Great honour* despiseth the simple, and will not condescend to the needy; seeing therefore in the other life, the souls of many that have been simple, miserable, and in this world contemned, poor, oppressed, and dejected, will appear; and seeing it is certain, that in their form will not be comprehended much highness, bravery, desire of might and honour; for their souls have, in this valley of misery, only shut up themselves into the meek Love of God, and yielded themselves into *simplicity* and *lowliness*, and have not dared to have communion with might, pomp, and great honour, for such things have had no affinity with them.

[b] Useless,

3. And seeing it is so, that the souls in the other life shall have joy one with another, and enjoy the *gifts* and *virtues* one of another; and seeing then the souls will have their substance, which they have taken herein and conceived, and appear in their Eternal Will as a *Figure*, therefore we ought very highly and heartily to consider it, that we do not in this world conceive, and let into our hearts, *Pride* and *Stoutness*, also *covetousness* and *oppression* of the miserable; for with these we cannot enter into the Congregation of Christ, they receive us not into their *society*, for it is a contrariety to them.

4. For in the Kingdom of heaven there is nothing but Love and Concord: every one inclines his love and favour to the other, and every one rejoices in the gifts, power, and [c] beauty of the other, which they have obtained from the *Majesty of God:* and they all give thanks to God the Father in Christ Jesus, that he hath chosen and received them to be Children: for the mighty power of the strong, [who have been mighty in faith, and in the Wonders of God,] rejoice for the weak, that the Spirit of God is in them, and that they also are in the Wonders in the Eternal Will.

[c] Luster or brightness.

5. Therefore, dear children and brethren in Christ, let us, in this world, include our hearts, minds and wills, in humility into one Love, that we may be one in Christ: If thou art highly advanced to power, *authority*, and honour, then be *humble*, despise not the simple and miserable, but consider that in the other life they shall be in one highness with thee; squeeze not the oppressed; afflict not the afflicted, that they may not take it to [d] heart, and bar up the Gates of Heaven against thee: if thou art fair, *beautiful* and comely of body, *be not proud*, nor do thou despise those that are not like thee, that thy simple brother's and sister's soul may not loath thee, and reject thee out of their mind: Be humble, that thy brother and sister may rejoice in thee, and present thy beauty to the praise of God, who hath created so Beautiful a Chaste and Humble Creature; be [e] modest and friendly in words and works.

[d] Or conceive it in their heart.

[e] Courteous.

6. Thou that art *Rich*, let thy streams *flow* into the houses of the miserable, that their soul may bless thee: Thou that art in *Authority*, bow not the right to please the

Mighty, that the oppressed may bless thee in thy Righteousness; and then thou also art in the Congregation of Christ: If thou art *exalted* to high dignity, give not place to thy mind to fly [aloft,] *humble* thyself in the Congregation of Christ, and then the Congregation will bless thee, and will receive thee into their Love.

7. O how well is it with the Rich and *Potent*, when the mean and simple Congregation of Christ loves and [f] blesses them: O how well is it with a *Teacher* and *Preacher*, who is a *right* Minister of Christ, who gives the meat and drink of Christ to the Lambs that are committed to his trust, and refreshes them therewith, so that they yield their souls into his obedience, and heartily love him, and desire all welfare to him! O how happy and shining is he in Christ! How glorious a Shepherd is he, for his Lambs follow him, and he brings them to the chief Shepherd!

[f] Desires all happiness to them.

8. O how ill a condition is he in whom they curse according to his true deserts! The bright Garment will be taken away from him, and he puts on the *vizard of wickedness*: But he that is cursed for righteousness sake, he presses forth as the *Gold* out of the [g] ore, and puts on Christ's Crown of *Martyrdom*, wherein all the holy souls at the Last Day will highly rejoice, in that he has continued the stedfast Disciple of Christ, who has not looked upon honour, power, money or goods, but has *rightly* fed the sheep of Christ.

[g] Or Stone.

9. Dear Brethren and Sisters in the Congregation of Christ, bear with us: Let us a little rejoice one with another: We bear a hearty love towards you, and speak *from the Spirit of our Mother*, out of the Spirit of the Eternal Wisdom of God, [viz. from the Spirit of humility.]

10. We will speak friendly with you concerning our Mother, and concerning our native Country. We will speak of *Great Wonders*, how things go with us all, and so we will comfort ourselves, for we are in a strange Country: We will persuade one another, and agree, and will go home into our own Country, to our Mother: O how will she rejoice when she sees her children [come to her into the Eternity:] We will tell her of the *Great afflictions* which we underwent in [h] *Jericho*, we will speak of the great danger we were in among many evil Beasts: We will speak of the Driver or Oppressor, who held us so long captive, and we will speak *how* we were *freed* from him: Let us be unanimous, that our Mother be not grieved and offended with us.

[h] That is, in the way from *Jerusalem*, falling among Thieves.

11. *Rejoice ye Heavens with us, and let the Earth be glad, for the Praise of the LORD goeth over all Mountains and Hills: He openeth the Doors for us, that we may go to our Mother: Let us rejoice and be glad, for we were born blind, and now we are come to see: Open the Gates of the LORD ye servants of God, that the Virgins with their Music may go in; for that is the Dance wherein we shall rejoice and be glad with the Virgin, saith the Spirit of the LORD of LORDS.*

12. O beloved Children of Men, even *all* that have proceeded and been generated from *Adam*, in every Island and Country, wheresoever you dwell, by what name soever you are called: Observe, The God of Heaven and Earth, who has created us all, and begotten us out of one Body, who giveth us life and breath, who preserves our body and soul: He calls us *all* into one Love: You have gone astray a long while, for you have followed human *inventions* and *opinions*, and the Devil has deceived you, so that you hate, persecute, and murder one another, and are utter enemies one against another. Open your Eyes, and see: Have we not all one *and the same breath*, and are Generated from one *and the same soul?* We have all of us one God, whom we honour and worship; that very one God has created us *all*: Moreover, we have one and the same Heaven, which is God's, and God dwells therein: We shall all meet together at the Last Day who have trusted in God, why therefore do we so long dispute about God and his Will?

13. If we lift up our Hearts unto him, and yield ourselves to him in obedience, *then we are all in his will:* None can thrust us out of it. We all stand in this life, in a field, and are growing: The Stars and the Elements are the field wherein we grow: God has sown us therein: *Adam* is the first [i] Grain that God himself did sow, and out of that Grain we *all* grow, we are all from one seed, we are are all [k] Brothers and Sisters.

[i] Kernel, or seed.

[k] Of one Body.

14. But the Devil has sown weeds amongst us; he has sown no Man, (for that he cannot do in Eternity,) but he hath blinded us, and has sown *Pride*, *Envy*, *Anger*, *Covetousness*, *and Evil will*, [*or Malice*,] into our Mind, therewith to destroy us, for he grudged us the prerogative to be Children of God in the place he was in: He is fallen away from God, through Anger, Pride, and Envy, and has turned himself away from God, and therefore he will deceive us, that his own kingdom may be great.

15. O dear Children, *trust him not*; for where God sows his good seed, the Devil follows and sows weeds among it. This you see in the Doctrine of *Moses*, and the *Prophets*, also in *Christ*'s doctrine: They all preached the way of God in one and the same love, and directed us unto the living God, and that we should go out from our evil fleshly Lusts, (from lying and falsehood, from uncleanness, from covetousness, from murder, and theft,) and enter into a pure chaste humble life in the fear of God, and wholly put our Trust in him as his children, and acknowledge him for our Father, and then he will give us rain and blessing to our body and soul, and will after this life take us to himself into his kingdom, where we shall all be Eternally freed from our afflictions. This, and no other, is the Doctrine of *Moses*, of the *Prophets*, and of *Christ*, that we should love one another, as one [and the same] Life, and God in Us.

16. But observe what the Antichristian Devil has sown into it: He has sown Pride and self-honour, with state and pomp into it: He hath set himself in the chair of *Moses*, and of the *Prophets*, as also upon the Authority of *Christ*, and has led us astray, so that we have made a [l] *Rent* and division amongst us: He has erected a *Predestination*, and of the Spirit of God, which has often shown itself forth in Man with wonders and mighty works, has gone about to make an envious Malice, as if he loved one People, and hated another, as if he chose one Generation, and not another; whereby He (who is called the Devil's Christ and *Satan*) sitteth only in honour and voluptuousness. He has raised wars among the People, so that People are at variance, and set up Opinions, and have stirred up the Anger of God, for they are gone away from God with their Opinions, and so the Anger of God has ruled over them, and oftentimes destroyed them; for that which has no Good in it, God will never endure it in his Country, but gives it up to the Anger, though indeed itself runs headlong into it, and whetteth the sword, so that one People devours another: *From the beginning of the world to this Time*, all Contentions, Disputations and Wars, as also Envy and Malice, have risen from *Antichrist*, who will be honoured as a God *in the form of an Angel*, and the Devil dwelleth in him.

[l] Or Sect.

17. Which Antichrist is plainly to be discerned by *Cain* and *Abel*, in that *Cain* slew his Brother for Faith [and Religion's] sake, for *Abel* had set his Heart upon God, and had committed himself to God, [m] which God loved, and accepted his sacrifice; and *Cain* had set his heart upon this world, and would be a Lord upon Earth, and his Mouth gave God good words, but his Heart stuck fast in an Earthly conceit [and opinion:] He loved the Spirit of the *Mammon* of this world, and the Devil slipt into it, and so his Sacrifice was not acceptable to God, but the smoke fell down to the Earth, and the Devil accepted his Sacrifice, and so he slew his Brother by the Devil's instigation, and in his false Conceit and Opinion: He desired the glory, honour, and power of this world, and *Abel* desired the Love and Grace of God.

[m] Whom.

18. Thus, dear People, all over the Earth, you see that you are all of one flesh, but that you have divided yourselves one from another, which the Devil in the *Antichrist* has

brought to pass: Your fear of God has many times been great, and you have done great honour and reverence to Men, even from a good meaning out of your Love, as thankful People towards the Government of *the Holy Ghost:* But because you have given such honour to Men as belongs to God, (though God was contented, so long as they continued in the love of God in humility,) therefore they are fallen off from [n] *what they were*, into lust after temporal honour, and have fallen into a Lust to domineer with cunning and deceit, over your Goods and Souls, and are become a snare unto you; for the Antichristian Devil is slipt into them, and the *Spirit of God* is departed from them, and they have no more spoke from the Spirit of God, but from their Pride and Art: Strange Languages must do the work, and must be the bringers forth of the *Mysterium Magnum*.

[n] From being endued with the power of God, and his true Ordinance.

19. But behold, dear brethren, how very Thievishly they have dealt with you, they have set themselves up over the Earth, and have [o] drawn to themselves all Power, might, and honour, and ascribe all authority to themselves, and have blinded you with flattering *Hypocrisy*, and have led you from God into *Opinions*, and there you go astray; they have stirred you up to Contention and Wars, so that you have murdered one another, and wasted your Native Countries: They have bereaved you of body and soul, also of your goods and wits, and made you believe *you did God good service in it*, when you became Enemies to those that are not of your Opinion; and yet you are all thus blind, [even on both sides.]

[o] Usurped.

20. Behold! these are the [p] *Curates* over your souls, your Spirituality, the Clergy: Look upon *Popery*, whence has that sprung? From the Devil at *Rome:* He has caused *Asia*, *Africa*, *Assyria*, *Persia*, and *Greece*, to depart from his deceit; for the Antichristian *Priest-devil* has blinded the whole world, and brought them into vain Traditions and Opinions, and turned them away from that unanimous Love: He has placed more holiness in one Order and Opinion than in another, and has sold the highest Degree of [q] *Orders for Money:* That Order which had much, and rich Livings and Revenues, must give much to the *Chief Devil*, that he might be fat and a Lord upon Earth: The simple Lay-people were persuaded these *Orders* were Holiness, and so worshipped before the Dragon in the Revelation, and sought for Pardon, Absolution, and forgiveness of Sins from thence: O how the Common people were *tied* to them! Whosoever spoke against it, was accounted a *Heretic*, and the People burnt them with Fire: Thus did the simple People do, and were persuaded they did God good service in it.

[p] That have Cure of souls, Beneficed Ministers that have Livings.

[q] Such as the Orders or Ordinations of Deacons, and the several Orders of Priests or Presbyters, and of Bishops, Primates, Archbishops, Cardinals, &c.

21. O thou simple [r] Holiness! Thou art not guilty in so doing, neither shall it be imputed or accounted to you at the Last Day, (for you went on blindly in it;) and though on that day the holy Martyrs shall be set before your eyes, yet you have been Zealous for God in Blindness: The *Blessed Martyrs* (who have seen the Light of God) will not therefore cast you out of *their* [s] Congregation, seeing you knew not [what you did,] but were *blindly* led on to do it.

[r] Devotion.

[s] Communion and fellowship.

22. Yet, behold and observe what a Zealous Will, or Earnest Desire can do, if one enters into the will of God with his whole desire; and although he knows not what he does, and is *Zealous* in a strange Opinion, and yet his heart is directed into God, and *believes* in ignorance very stedfastly that it is pleasing to God, in *such* an Opinion many Great * Wonders and Works have been done in the midst of the Antichristian Kingdom, for there is *not any thing impossible* to a strong faith.

* Or Miracles.

23. Into these Wonders has Antichrist insinuated himself, and has made almost as *many* [t] Opinions as there are *Days* in the Year, among which, in the believers, who have so in blindness believed in their Opinion, even Wonders and *Miracles have been done*, and the Antichrist has ascribed it to the *Opinion*; whereas the Opinion could not make a fly to stir, but the firm and strong *Faith* which went out of the Opinion into God, that has

[t] Tenets, or Sects and Orders of Religion.

awakened [u] the Wonders; for the Spirit of God is in the Faith, and not in the Opinion, and the Faith is from God, for the ſoul inclines itſelf in the Opinion into God, and lays hold on the Spirit of God: *The Opinion is the Fire*, but the ſoul ſtays not in the Fire, but preſſes out from thence into God; it bloſſoms out of the Fire as a fair flower [out of the Earth.]

[u] Or wrought the Miracles.

24. The Opinions have been tolerable enough in God, and God rejected them not, ſo long as the ſoul ſought God through the Opinion; and ſo long alſo the church of Chriſt [x] ſtood in *a Government*; but when the Devil crept into it, and made a ſtately Gliſtering Kingdom of it, when the *Prieſts* ſought only honour, covetouſneſs, and voluptuouſneſs in it, and led men away from God merely into their [y] Works, the Opinions became altogether blind; for they themſelves went out from God into the works of their hands, in forged and invented ways, therefore God *let them go*, ſeeing they would not be directed by his Spirit.

[x] Or had a true Government.
[y] The performance of Ceremonies.

25. And *Aſia*, *Africa*, and *Greece*, are to be accounted happy, in that they are gone out from the Works of Men into the One only God again: Although indeed they have been *blind* concerning the Kingdom of Chriſt, yet their Mind continued in the One only God, and in *concord* one among another, and have not ſo vehemently ſcandalized and reproached one another about the dear Name of Chriſt, as theſe have done who have been led blindfold in the darkneſs of their works; for theſe have *not only hated* thoſe that departed from them, but they themſelves have reproached and ſnarled at one another in their Opinions, as Dogs about a Bone, and have led the Laity [z] aſtray, who go groping in the dark, and know not which Opinion is the beſt.

[z] Or Common People.

26. Thus you hang to Opinions, and are perfidious to God, ſo that when a ſimple Man comes to die, he knows not whither his ſoul ſhall Enter: He hangs to his works and [a] *Opinion*, and forſakes the Will of God, and ſo remains without God: And *where* now do you ſuppoſe the poor ſoul remains, when it is [b] without God's will? Behold we will tell you, for we know certainly, for the *Spirit* of our Mother opens it to us, ſo that we ſee with both Eyes.

[a] Or Profeſſion of Religion.
[b] *Extra Dei voluntatem.*

27. Behold, Chriſt ſaith, *Where your Treaſure is, there is your Heart alſo.* Behold, the ſoul is *involved* in the Opinion, and ſo runs with it to the *Patron* [or author of it] who has ſo taught it, and ſeeketh him, and if it finds him not, then it becomes ſorrowful, and has no reſt, and ſo hovers between Heaven and Hell, and would fain [c] eſcape the Devil; *therefore* it happens that many times the poor ſouls have appeared again in the Congregation, or elſe in houſes, fields, and churches, and have cried to the Congregation for help *with their Prayers*, and have ſubmitted themſelves to the Orders, and ſuppoſed to find Eaſe, from whence *Purgatory* was framed; for that ſoul has the Purgatory indeed, if it cannot attain the will of God; and in ſuch fervent caſting itſelf down in the Opinion, it is ſunk down through the Opinion, and at length come into the *Still Eternity*, but we underſtand here thoſe ſouls, which in their Opinions have Imagined [or ſought] after the Kingdom of God, and *not* the ſouls of *the Deceivers*, who have ſought their profit and pleaſure therein; thoſe are quite gone a whoring with Antichriſt, for they are bound to him with an *Oath*; and though they ſit in hell-fire a whoring with him, yet they flatter him with their hypocriſy, and reproach God *as if* he had dealt unjuſtly with them; for what the ſoul does here in this [life] time, into which it involves itſelf, and takes it into its will, that it takes with it in its will, and after the ending of the Body *cannot* be freed from it: for afterwards it has nothing elſe but *that*, and when it goes into that and kindles it, and ſeeks with diligence, that is but an unfolding of the ſame [d] thing, and the poor ſoul muſt *content itſelf with that*: Only in the time of the Body it can break off that thing which it has wrapped up in its will, and that ſtands afterwards as *a broken wheel*, which is broken and uſeleſs, and no ſoul enters into it any more, neither does it ſeek any more therein.

[c] Or get away from the Devil.
[d] Being, Eſſence, or Subſtance of the work it has wrought here in this life.

28. Thus we ſay unto you, that the Antichriſtian ſouls, after the breaking of the body, *ſeek no more* for the Door of Chriſt, for they know nothing of it; they know only of what they here conceived or took in, and the ſouls ſink down in that Opinion into the *deepeſt Ground*, much deeper than they here conceived; for that which was known in many of them of the ſame Opinion, what any or all of them know in the ſame Opinion, that *one ſoul alone* knows, for it is one Body with all thoſe that are of the ſame Opinion, and they have one Heart in many Members, wherein every one manages their buſineſs, which ſtands ſo till the Judgment of God, which afterwards ſhall make ſeparation, where then all kindreds upon Earth ſhall howl and lament, when they ſhall know that Judge whom they *here ſo deſpiſed*.

29. Hearken you accurſed Antichriſt, what anſwer will you give, in that you have led aſtray the People from faith in God, and from the Juſtification of the Paſſion and dying of Jeſus Chriſt, into thy deceitful hypocriſy in Opinions, only for thy pride, honour, and covetouſneſs ſake? You have perſuaded them ſo, that many of them in their youth and ignorance have ſworn and vowed to you: What have you done? Even the ſame that Chriſt ſaid to the Phariſees, *Woe unto you Phariſees, who compaſs Sea and Land, till you have made a Jew and Proſelyte, and when you have made him ſo, then you make him twofold more the child of Hell then yourſelves*; and this alſo the Antichriſt does.

30. In *Germany* they ſuppoſe they are now gone out from Antichriſt with their *Contentions*, but it is not ſo yet: for they which now curſe Antichriſt, and lay his ſhame open, are even grown out from the Tree of Antichriſt, and are the *Wolves* and *Bears* of Antichriſt, which ſuck from him, and devour him; for the Spirit of this Principle has *commanded* them ſo, they muſt do it; for they are one Trumpet among the ſeven Angels in the *Revelation*; but they all wind one Horn, and ſound ſo, that the Earth ſhaketh with it: But when the Thunder of it ſhall follow, *then* will the *Myſtery of the Kingdom of God be revealed again*, and our Door of Grace in Chriſt be opened again, which Antichriſt had ſealed up, for he ſhall be thrown down into the Abyſs: Obſerve this.

31. The *Opinions* about the Cup and Perſon of Chriſt, which are frequent now in *Germany*, are alſo ſprung from the Antichriſtian Tree, and they are the Children of Antichriſt, which he introduces very finely and ſubtilly: O what a cunning Artiſt is the Devil! If you will not open your Eyes, *it will continue ſo* to the End: It is told to the ſimple, and they are directed to open their Eyes, and not to regard Opinions: There ſtick *mere Hereſies* in Opinions: And though they be zealous in their Opinions, and in the Opinion preſs into God, and ſo attain God and the kingdom of Heaven, yet they have the Tail of Antichriſt hanging on them, for they are zealous againſt others, and reproach and perſecute *them*, who are not of their Opinion.

32. Mark this, ye Princes, Rulers, and Magiſtrates, ſuffer not yourſelves to be ſeduced, drive the Teachers into the Churches, and *command them* to teach the Will of God *in his Love*, give them not Lordly Power, and do not put any Authority into their hands to make Canons and Conſtitutions, elſe they will hang to Covetouſneſs, and Antichriſt ſticketh in all Covetouſneſs; and ſo do what you can, you will have him *on your Neck*.

33. Look to it ye Princes, and regard to hear thoſe Men that are *Born of God*, and *not of Art only*; for where there is great Art, and not an humble heart inclined to God, that ſeeketh not its own honour and Covetouſneſs, there is Antichriſt moſt aſſuredly; for in Art ſtick Pride and ſelf-honour, which would fain rule the World, and deſire to get much Gain to themſelves; truſt not theſe, they are *not Chriſt's Shepherds*: If you will not follow what is revealed to you, then the laſt Antichriſt will be *worſe* than the firſt,

Or Learning.

and it will come to that pass, that the world will be constrained to *cast them headlong* together on a heap into the Abyss, which *Daniel* and the *Revelation* show them plain enough, and as we have known it that it will so befal them, for they are now a Besom and [f] Rod upon the old Antichrist their Grandfather; but there is *one Coming*, who will Gird them also, and set the Truth before their face.

[f] Or scourge.

34. Observe it, you Children of God, this is *a sign* of the *last* Antichrist: In his Kingdom and Opinions, they *deny the Body and Blood of Christ, in which we are born in God:* Lift up your heads, and behold, for your Redemption draweth near: Be not so led astray, and lulled asleep, look not with *strange* Eyes, but open your *own* Eyes, and fly from Antichrist into the Spirit of Christ: There are no more ways but *one* to enter into the Kingdom of Christ, which is set down thus, [as follows.].

A Gate, [showing] which Way we must walk through this world, into the Kingdom of God.

35. You must go out from your Reason out of the fleshly Spirit, and bring your heart, mind, and thoughts, wholly into the Obedience of God, and yield your will into God's will; and do not feign ways of your own Reason, or ask Where is Christ? *Direct your way* into Christ, and know for certain that *Christ is in your Heart:* Submit yourself to him in great *humility*, cast all your purposes and doings into his will and pleasure, and consider that you *always stand before* the clear countenance of God, and that Christ sitteth on the Rainbow at the right hand of God *in you*, and consider that you stand Every moment before the Holy Number Three, and that God the Holy Number Three always examines, and sees the Abyss of your Heart, and take heed that you enter into no deep Thought or searching, but merely into his *Love and* [g] *Mercy*, and resolve never to go out from it any more, but ever to continue therein.

[g] *Barmhertzigkeit.*

36. And then, secondly, consider that you do what is pleasing in the sight of God the Most High, when you seek with your love your Brethren and Sisters in this world, whosoever they are, and by what name soever they are called, and what Opinion soever they are of. Embrace them in your Heart, help to pray for them, and help them to wrestle against the Devil, and as far as is possible *instruct* them with all humility; but if they will not *receive it*, then put on the Garment of Christ, and be a good example unto them, be serviceable and helpful to them, forgive them when they hurt and wrong you: When they curse you, do you bless them; when they do you injury, if you cannot turn it into Good and avoid them, let it pass, and consider you are but a Pilgrim here: Withdraw your Love *from none*, for your God, in whom you live, withdraws himself from none that do but seek him; be readily yielding to your *adversary*, if he once offers to turn his mind: In all your affairs and conversation, love *Righteousness*, and always have a care that you do your work for God: We must in this World, in this troublesome valley of Misery, compass our affairs with labour and pains: We should not go into Holes, Cloisters, Cells and Corners; for Christ saith, *Let your Light shine before Men, that your Father may have praise in your works:* Do all things from a [h] sincere heart, in a pure mind, and consider you do it to Christ, and that the Spirit of Christ does it in you: Be *always ready*, expecting the Bridegroom: Let your Heart have no leave to meditate and search into any other opinion: It is not profitable for you to know much: Let every one learn to do his own work, wherewith he may have *sustenance* for his body, whether he be [i] Magistrate, or [k] Lay Person.

[h] Heartily, from the bottom of your heart.

[i] Superior.

[k] Inferior.

37. Let the Magiſtrate learn righteouſneſs, and to diſtinguiſh the falſe from the pure, for he is the *Officer* of God: What he does and judges, that he judges for God, and God through him. Let the Laity be *humble* * and mannerly before the Ordinance of God: If any wrong be done him with a high hand, and that it cannot be otherwiſe, let him conſider that he ſuffers wrong for the truth's ſake, and that it is a great honour for him in Chriſt, in the preſence of God.

* Or reſpective.

38. In all your matters, converſation, dealing, and actions, always ſet *the judgment of God* before your Eyes, and have a care that you live blameleſs here, for this [life] time is *ſhort*; and we ſtand here in a field a growing: Therefore ſee that you be good fruit for God, at which all the Angels and Hoſts of Heaven may be pleaſed, and rejoice: Bear malice to none, for that invites the Devil to a Lodging: Be ſober and Temperate: Let not the deſire of this world perſuade you, and though it happens ſometimes, do not go on in it: Go every hour out of Death into Life: *Crucify yourſelves in true Repentance* and Converſion from Evil.

39. When you are reproached for your fearing God, and evil ſpoken of, and it is falſe and untrue, then rejoice moſt of all, that you are become *worthy* to ſuffer reproach for the Doctrine and Honour of Chriſt: When you are in Affliction, be not diſmayed, conſider you are in the will of God, he will ſuffer no more to be laid upon you than you ſhall be able to bear.

40. Turn away your Eyes from covetouſneſs, from high-mindedneſs and ſtate, and do not readily look after ſuch things, that you be not captivated, for *the Devil* catches his birds with ſtate and high-mindedneſs, but go not into his net: Be always watchful, never be ſecure; for that fowler goes conſtantly about to ſee where he can catch any one: Where honeſt people are mocked and ſcorned, *go not thither*, make not yourſelves partakers of ſuch wickedneſs, let it not enter into your Ears, that the Devil may not tickle your Heart with that fooliſh Laughter, and ſo you become *infected* with it.

41. Summarily, commit yourſelves to God in Chriſt, and pray to God the Father in the Name and upon the promiſe of Chriſt, for his holy Spirit; deſire it upon the promiſe of Chriſt, and ſo you *will receive it*; for he is faithful who has promiſed it: He will not deny it you: You will receive it *moſt certainly*; only give yourſelf wholly up to him, that is the greateſt and chiefeſt [thing:] Commit all to his will, and when you have it, that will teach you ſufficiently what you are to do: He teacheth you to ſpeak: He gives you a mind and knowledge and underſtanding how to behave to yourſelves: Be not careful after what manner you ſhould do a thing when you are to deal with Men; but commit all your doings to him, he will do that in you well enough which is *well pleaſing* to God; and though you ſhould be in a burning Zeal, and ſhould bring fire from Heaven from the Lord of Lords upon the wicked, yet it is *acceptable* to him, for the wicked have awakened and kindled it.

42. But go on in the Power of God, and then all your doing is well pleaſing to God; for, that any *defends himſelf* againſt his Enemy, *upon neceſſity*, *without any other intent or deſire*, that is not againſt God; for he who has his houſe on fire may quench it; yea, God has given *leave* to Iſrael *to defend themſelves*.

43. But he that *cauſes* and *begins* a war, he is the Devil's Officer; for all wars are driven on by the Anger of God, wherein the Devil dwells: God has not been the Author of wars, for he created us in Love, that we ſhould dwell together in Paradiſe in friendly Love, as loving Children, but the Devil grudged us that, and led us into the ſpirit of this world, which has *awakened all wars* and miſchief in the Anger of God, ſo that we hate and murther ourſelves.

44. Seeing then we are thus begirt with Enemies in this valley of Miſery, ſo that we grow among thorns and thiſtles, therefore we ought to *watch*; for we muſt watch alſo

over the Enemy which we carry in our Boſom, *viz.* our mind and thoughts, for that is the worſt Enemy; alſo the Devil has his [1] Den of Thievery therein, and there is required great labour and toil to caſt out *that Devil:* He ſlips many times into our Mind, and leads us on in ſmooth delightful hypocritical ways, ſo that we ſuppoſe we are in God, and that our ways are *Right:* There we ſhould conſtantly have our Touchſtone with us, which is the *Bleſſed Love* towards God and Man: We ſhould not take pleaſure in ourſelves, but we ſhould be of ſuch a Converſation, that God and Man may take pleaſure in us for our virtue; [ſelf-ſeeking muſt be quenched, and true Reſignation and ſelf-denial muſt grow and flouriſh.]

[1] Or Fort of Prey.

45. And when we thus converſe in the Love and the Righteouſneſs of God, and in the Obedience of Faith, then we put on Chriſt, who ſetteth the fair orient Crown of Pearls upon us, *viz.* the Crown, the *Myſterium Magnum:* He crowns us with his wiſdom, ſo that we know his Wonders, which we were blind in before, as it has happened to this Hand, which before the time of the *Tenth Number*, when it was yet in the *unit*, was as ſimple in the Myſtery as the meaneſt of all; but, as the Gold muſt be tried in the Fire, ſo alſo it happened to this hand: Corruption and Putrefaction was not wanting: Every one would needs tread the ſimple child under foot; where was the firſt time that a Garland was ſet upon it: O what great labour and toil did the *Devil* take that he might fully it! O how buſy was he, which, when I think upon, I very much wonder and thank God who has preſerved me! O how he *beſtirred* himſelf, that he might tear the Garland in pieces! O how *eager* was he with Antichriſt, in putting him on to perſecute this hand, that every one might abominate it! But it happened to the Devil, as about Chriſt, when he ſo ſet on the Phariſaical Antichriſt, that they crucified Chriſt, then thought the Devil, he is *gone now*, I ſhall be quiet enough, and not be troubled with his Doctrine, which deſtroyed my Kingdom; ſo alſo here; but he thereby awaked the *firſt* ſtorm: Chriſt ſtormed his Hell, and took him captive in the Anger, and ſo his Den of Robbery was *firſt* opened by this hand, which he ſhall never be able to ſhut up again, but it ſhall ſtand open till his judgment: This we write for an Example to the Reader, that he may know what he muſt expect in this way, *even nothing elſe but ſcorn and reproach.*

46. But be of good courage, you dear Children of God, do but help to wreſtle faithfully and valourouſly, for we all wreſtle in this life for an *Angelical Crown*, which Lord Lucifer had upon his head. And how can he be but angry, who has loſt his Country and Kingdom, when another comes and takes his Crown, and throws him to the Ground, and holds him Captive?

47. But wreſtle courageouſly, you dear Children of God, it is but for *a little while*, and then we ſhall get the Scepter and Crown: It is better to be a Lord than a captive ſlave and ſervant: The ſufferings of this world, if they cannot be avoided, are not *worthy* to be called ſufferings in reſpect of the great *Glory*, which ſhall be manifeſted on us.

48. We ſtand here between Heaven and Hell, in a field, and there grows either an Angel, or a Devil *out of us:* Now, therefore, if any one has a Love to the Kingdom of Heaven, and would fain be an Angel, he ought to look well to himſelf: It is ſoon done with a Man: *Thou haſt free will*, whitherſoever thou inclineſt, there thou art: *What thou ſoweſt, that thou ſhalt alſo reap:* Let this be told thee [for a warning.]

The Thirteenth Chapter.

Of Christ's most precious * Testaments, *that Fair Garland of Pearls of the Noble Highly Precious Stone* [a] *of* The Great Mystery, and Philosopher's Stone, *which the Antichristian Church dances about, and is ever seeking it, but not in the Right Ground and Place.*

* Baptism and the Lord's Supper.

[a] *Mysterii Magni & Lapidis Philosophorum.*

1. IN *this Stone* there lies hidden, whatsoever God and the Eternity, also Heaven, the Stars, and Elements contain, and are able to do: There never was from Eternity any thing better or more precious than *this*, and it is offered by God, and bestowed upon Man; every one may have it that does but *desire* it; it is in a simple form, and has *the power* of the whole Deity in it.

2. Christ saith, *I have the water of Eternal Life, whosoever thirsteth let him come to me and drink of it for nothing, it shall flow in him into a fountain of Eternal Life, and whosoever drinketh thereof shall never thirst any more:* Christ gives us his flesh for food, and his blood for drink: We should eat his flesh and drink his blood, and then he will continue in us, and we shall continue in him; where he is, there shall we be also, both here and there [in the other Life;] * for he will be with us always unto the end of the world: He will not let us his children want; as a father cares for his children, so He careth for us; and though a father perhaps should forsake his children, yet *he will never forsake us:* for he has imprinted us in his hands struck through with nails, and received us into the [b] wound of his side, out of which did run water and blood; we should believe and trust him, as his precious Word has told us, *he is the mouth of truth, and cannot lie.*

* Note.

[b] Or Hole.

3. Hear, thou dear *Christianity*, open thy Mind, and let not Reason, which is without God, lead thee astray: Consider *this well:* We will show you the right ground and scope, without conceits and opinions: We will set it before you *wholly* pure, without spot or blemish, and only show you *what Christ is:* We will bring no conceit of human Invention to please any Man's Opinion; neither will we take it from that which the World sets forth, as in their Glosses, but we will speak that which is revealed to us *out of the Mouth of Christ*, and what *his Testaments are in* [c] *reality.*

[c] Or in Substance indeed.

4. For this is the *Jewel*, the Noble Stone, which the Church of Babel dances about, and about which she raises wars and persecutions: How many very scandalous and scurrilous Books and Pamphlets have been written about it?

5. This is the *true Jewel* of the Congregation of Christ; when the Church of *Rome* lost it, then it became a *Babel*, and the Spirit of God departed from her, and the most potent Countries towards the East, South, and West, turned away from her: For the *Revelation* told them, saying, *If thou continuest not in my Love, I will come to thee, and take away thy Candlestick from thee*; which came to pass thus:

6. *Europe* kept the Name of the Jewel, and *Asia* the Colour of it; but the virtue of it remained sealed to them both, for they were both departed from it: They grew fat, proud, and stately, and would be *Lord over the Jewel:* They only fought [d] good days, great honour and glory by it; they built them upon it a brave Glistering Earthly King-

[d] Frolic days.

dom, as is to be seen by the *Romish Babel*, which they do as Hypocrites, that they may be honoured by the Congregation, and had in great esteem. That which *Paul* and the Apostles left [behind them,] viz. *That the Congregation should abide in reverence and in Love, and that the Elders which behaved themselves well, should be accounted worthy of double honour*, (which was right in the Congregation, to do it to them that behaved themselves well,) this they usurp to themselves, into their own Power in [a way of] Compulsion: Men must perform it to them, though they be no way worthy of it; and because they could not handsomely use any other sword, therefore they made to themselves a *false sword*, viz. the * *Curse* [of *Excommunication*,] and that should make Men *reverence* their holiness, that they might not seem to be bloody *Executioners* themselves, just as the Pharisees did, who delivered Christ up to *Pilate*; so these also, they are so devout in show and appearance, [they will shed no blood with their own hands,] but their *heart* is a Devil: They *stir up* the Magistrates upon their Devilish * Curse of Excommunication, who must be their Executioners to execute what their Devilish Heart has *concluded* upon.

* Censure.

7. O dear Princes, open your Eyes; your Office, if you do that which is right, is indeed *grounded* in Nature; but their fictions and conceits are *not*; therefore be not *Executioners* under them: See with your own Eyes, you shall, and must, at the last Day, give an account of *your Office*; be not led about without Eyes, blindfold; you should see with your own Eyes: You are the true Heads of the Congregation: The Lambs of Christ are committed to *your* trust; the Priests are but Elders in the Congregation, if they walk rightly before them, and give good Example to the Congregation by their good Doctrine, Life, and Conversation, and then honour and *respect* should be given to them as *Elders* of the Congregation of Christ; *not* that they are *Lords* over the Congregation, but *servants* of the Congregation: They should have the Spirit of Christ, and bless the Congregation, and the Congregation should give themselves up with them into one Love, into one Will, and so *pray* and *sing*, and *speak together* of God's Love and Wonders, that so there may be one Spirit, one Heart, in one Will, and so the weak may be *helped* by the Prayer and Faith of the strong.

8. The Congregation should incline their Ear to the speech of the Elders, *who are strong and powerful in the Spirit*, and should receive the Word of the Spirit with earnest desire: The Elders should teach with *meekness*, and deal with the Congregation as with their *own Children*, they should instruct them in their teaching and reproving with modest admonition: They should not bring bitter Hearts into the Congregation, in sending forth reproaches against the weak children, that the feeble be not quite [e] discouraged.

[e] Afraid and disheartened, or daunted.

9. But he that despises the *Congregation* of Christ, and departs from the *Christian-way*, they should privately warn and admonish such a one: If he will not regard, then they have the Curse [or Excommunication] of the Spirit to bind him in Hell in the Anger of God, that Satan may [f] vex his Heart, till he turns and repents: For the *Congregation* hath *in Christ* Great Power, they have the Key to open and shut; but, as is mentioned before, the *Priest alone* has *not* the Power: No, he has it *not alone*, for he is but the servant of the Congregation: The meanest of them all, if he is [g] faithful, has as *much authority* in the Curse or Excommunication as the greatest; for we are *all Members* of the Body of Christ: If the meanest of all shut any out of the Congregation in the Curse of Excommunication, if the party is *guilty*, then he is in [or under] the Curse or Excommunication; but if the party has *wrong done him*, then *he* is in the Curse or Excommunication *who has done him the wrong*, who has *belied him*: Therefore look to it, you Elders, consider what you do, and do not make the Congregation of Christ, which Christ has dearly purchased with his blood, to [h] scandalize one another, else you yourselves are in [or under] the Curse of *Excommunication*, and are *without* the Congregation of Christ.

[f] Disquiet his heart with Anguish.

[g] A Believer.

[h] Reproach, or offend.

[i] Try and examine.
[k] Bear with him, and help him up.

[i] Search and consider before-hand ere you judge, *what Spirit's child he is* whom you judge: Try his Spirit before-hand, for many are zealous out of *Ignorance*, whom you should [k] instruct and receive: You know not what God's Spirit gives to every one; for he hath many and sundry Gifts: *Judge all in the way of Love*; be not rigid, be not furious, stern and obstinate: Instruct the simple in meekness, that he may place his delight in the *Congregation*; for such were Christ's Apostles, *your Predecessors*: They taught in such a manner, and instructed the Congregation by good Example, Doctrine, and Life.

[*Concerning the* Lord's Supper.]

10. When they met together, and made known the Wonders of the LORD, and sat together with a fervent Spirit; then after Exhortation one of another, they distributed the Lord's Last Supper, as he had commanded them: They took Bread and brake it, and eat of it, and thereby, and therewith, have Commemorated the Lord's Death; in like manner also they took the Cup, and drank of it, and Commemorated the shedding of his blood; saying one to another, *Take, and eat the Lord's Body, which was given for us on the Cross.*

11. So also they did with the Cup, they took it in their hand, and drank of it; for the uppermost of the Congregation began and said to the other, *Take the Cup and drink the Blood of Christ our Lord, which he hath shed for us on the Cross for the Remission of sins*, and commemorate his Death, and the shedding of his Blood, until he comes again to Judgment, and brings us into himself.

12. This, dear Children, was the *true Apostolical* practice, and *the Last Supper of Christ* was even so; for, when Christ had instructed and taught his Disciples, he began (after Supper, when they had Eaten the [l] *Paschal Lamb*,) the *right Eating* of the Paschal Lamb, and gave them *that* Paschal Lamb to eat, of which the first instituted by *Moses* was but an *Image* and a [m] *Shadow*; for he gave them his heavenly body to eat, and his heavenly blood to drink, which he had introduced into *Mary's Womb* in the Eternal beginningless Heavenly Virgin of God, in the Pure Chaste Immaterial [Virginity,] without spot or blemish, and had *assumed* it *from* his Earthly Mother.

[l] Or Easter Lamb, or Passover.
[m] Or Type.

13. You ought [n] highly to understand this: He gave not his Disciples the Earthly substance, which did but hang to Christ's Body, *in which he suffered Death*, which was despised, buffeted, spit upon, scourged, and slain, for then he had given them the *mortal flesh*; but he gave them his holy Body, his holy flesh, which hung also on the Cross *in the mortal substance*, and his holy blood which was shed together with the mortal, as an *immortal* flesh and blood which the Disciples received into their Body, which was put on to the soul as *a new body* out of Christ's body, whereby the Disciples were capable of [receiving] Christ, and became Members of his Body.

[n] Deeply, or accurately.

14. You must not understand it thus, that Christ's Disciples took a piece of the outward Body of Christ, *viz.* of his Earthly Body, and put it in their mouths, and chewed it with their outward Earthly Teeth, and so swallowed it down into their Bellies: *No*, this is apparent, in that *he sat with them at the Table*, and did not divide his outward Body.

[*] Note.

15. * But Note, As the Deity had conceived in its will the Image which God created in his Virgin of his Wonders and Wisdom, and brought *the flesh and blood together with the Eternal Tincture*, in which the soul lives, (*viz.* the Eternal Fire which reaches into the Deity after the substance of the Majesty, and allays, fills, and strengthens itself therewith,) out of *Mary* in the Virgin into the Holy Ternary, into which the Word gave itself, (as a life in the Tincture of the Eternity,) and became the spirit, life, and virtue of

that flesh, which sprouteth out of the Tincture of that fire of the soul; for the Spirit was in the Word, and the Word was the Power or Virtue, and out of the virtue shone the Light of the Majesty, and the Kingdom, with the power *of this world*, hung to [o] it also as its proper own, which was generated out of the Virgin of its Wonders and Wisdom out of *the Eternal Center of Nature*, wherein also *Mary* stood, with the outward virtue and life, with the outward flesh and blood: So also in such a manner as this, has Christ the true Son of God, [and] our Brother, given to his Disciples, his body to eat, and his blood to drink.

[o] The Spirit.

16. And as God, in his heavenly Virgin, (out of which the heavenly Substantiality is discovered, and attaineth substance in the Tincture of the Fire) *is a substance*; which substance, God (with the Word and Heart, with the receiving in of the Tincture out of *Mary*'s blood, in which the soul dwelt) did with the word *Fiat*, as with the Eternal astringent Matrix, comprehend, and let them together become flesh and blood after a human way and manner; (understand, as the Eternal Substantiality, with the wisdom, *viz. the Eternal Virginity*, has given itself into the perished Tincture and Matrix of *Mary*, wherein was *the Promised Word*, which gave itself also in the Eternal Substantiality into the perished Tincture, [or life,] and so became *a New Man*, being strange and unknown to the Earthly Man,) so this New Body of Christ, (understand *the inward* [p] *Christ*, which the outward Man which was mortal covered,) gave itself under Bread and Wine, as an Outward [thing,] into the Tincture of the Souls of the Apostles, *and became Man in the Apostles in the Tincture of the soul*; and that is the New Body which Christ hath brought us from Heaven; [of which he said, *None goeth to Heaven, but he that is come from Heaven*;] so that when we wholly yield up ourselves to him in Obedience, and with our old will go out from ourselves into his Will, and so come into Christ's *Congregation*, and desire his flesh and blood, with all his benefits, *then he giveth us this body and blood to eat and to drink*, which the inward Man born of God receives: for the Body of Christ is [q] every where present in Substance: it containeth the Second Principle: [that is, the *Angelical world*, according to which God is called Merciful, and the Eternal good.]

[p] *Christus.*

[q] *Omnipræsens & Omni subsistens Corpus.*

17. For, to say that Christ feedeth the Soul with Spirit *without* Body, is not true; the Holy Ghost makes not a Principle, but the Eternal Substantiality in which the Holy Ghost dwells, and goes out from thence in a form of many thousand innumerable Essences, even that which is so gone forth, is the *Virgin of Chastity*, *viz.* the Eternal Wisdom, in which all the Wonders of this world were beheld from Eternity.

18. Understand us right, according to its high and precious worth; *That Substantiality* wherein the Virgin of God consisteth, *Adam* had on him: for the Spirit of this world was given him, and breathed into him therein; but the Essences were Paradisical, and sprung up through the [one pure] Element, which the Substantiality contains, and that Substantiality, the Spirit of this world in *Adam*, took into itself, into its Power, [as the Water takes the Light (in a flaming red hot Iron) into it, and quenches it.]

19. First the Heavenly Substantiality had the Power [or predominancy,] but afterwards, when *Adam* went back with his lust into the Earthly [Substantiality,] then the Earthly [Substantiality] got the Power and Predominancy, and that is the cause that our perished heavenly Substantiality is become Earthly: and *therefore* must God with the heavenly substantiality *in us become Man*, and in the Heavenly Virgin and in the Earthly, God is become Man, and has put on upon our souls the heavenly Substantiality again, *viz.* his heavenly body: yet our Earthly must pass away, but the Heavenly remains standing for ever.

20. And yet, nevertheless, we are captivated poor sinners with *the old Adam*, into which

the Devil has an entrance, and we go many times out from the fair Image, understand, *the soul* turns its will often into the Outward Man; and therefore God has appointed *this* [r] *Testament*, so that when we turn again to him, he then gives our soul the New Garment again, *viz.* the New Body, and renews and feeds it.

[r] The Lord's Supper.

21. He that *once* getteth the Body of Christ, it departs not from him, unless he spoils it as *Adam* did; it is only covered with the *old Adam*, and morever passeth into the Mystery; and it is very possible for the soul to go out from it, therefore *the soul* should not be secure or careless, but *watchful.*

22. Therefore know, that Christ gave his Disciples his True All-present Eternal Divine Body to eat, and his Blood to drink, out of which the Holy Ghost proceedeth; and the Inward Mouth which received it was the *desirous willing* of their souls; for the soul of Man hungers and thirsts continually since the heavy fall, after such flesh and blood, and puts the same on as the Garment of God; for the soul in itself is a *Spirit*, and has need of a *Body*, and there it attains a body, a new Eternal incorruptible body into the old Adamical Body.

23. Thus, you are to know, *the bread* which Christ gave to his Disciples, was that which the outward Mouth took, and gave to the belly; but *the word*, whereof Christ said, *Eat, this is my Body*, that same word was the Eternal body of Christ, and had heavenly flesh and blood in it, and that the soul received, as a New body; and thus there was at once, in the hand of Christ, *two* Kingdoms, *viz.* a Heavenly and an Earthly.

24. But, you must know, that the Heavenly cannot be comprehended or carried forth by the Earthly; for the heavenly Man, *viz.* the heavenly Body of Christ, *which was in the outward Christ*, that all at once, and in Eternity, also filled the Angelical world, *viz.* the second Principle of God; so that without that same bodily substance God is *not known* at all, for the power of the Deity has manifested itself *therein*, and yet the outward Image remains standing; * so that in Heaven Men see the Human Nature palpably and apprehensively standing *in that form it was in here upon Earth:* Thou seest nothing else in it but the Majesty of the Clarity of the Brightness, which filleth the Angelical world; and wheresoever now the Majesty is, there is the Substantiality of Christ; for the Heart and Word of God has *united it* in the Substantiality: As we consider that the Word is *every where*, so is the Substantiality (the body of the Word) [every where,] though indeed without Image; for the Creature has only the [formation or] Image.

* Note.

25. Behold, I give you a similitude: Consider, all things are created out of the Water, and in the Water was all Power and virtue; for you find that *all things* have Water, though it be a very Stone, or Flesh, or whatsoever it is; but the Sulphur is therein with the power of Nature, which *forms* the Substantiality.

26. Now, behold, in the whole Deep, there is nothing but Water, Air, and Fire, out of which there is *the Substance*, viz. the Body or the Earth [come to be.]

27. Now, you see very well, that *the Sun* (being but one) causeth that, and is also the virtue and majesty in this Elementary Substance: It all belongs to the Sun, and all desires the Sun, and the Sun with its virtue affords the *Dominion* [or Government of every thing in the Universe.]

28. See, and consider this in a similitude: God is *the Eternal Sun* in the second Principle: Understand the Heart, Splendor, Virtue, and Majesty; and the *Elements*, Fire, Water, and Earth, are (spoken by way of similitude) [as it were] God the Father: Now the Sun standeth there as a Body, as indeed it is, which resembles *the Creature Christ*; and the whole substance of the four Elements resembles the *Substantiality* of the Creature, wherein the splendor of the Sun shineth: *The Sun* resembles the Word and the Majesty;

and *the four Elements* reſemble the virtue of the Body, and the Father, out of which the Son ſhineth.

29. Therefore know, that in Heaven, *every where all over*, is the Father's virtue or power, and in the virtue the Word; and the Word has the ſubſtantiality, which belongs all to the Perſon of Chriſt; for Chriſt ſtandeth in the Father [as] *an Image*, as the Sun in the Elements.

30. If God ſhould once open himſelf, *the whole world would be mere Sun*; for the Deep receives the ſplendor of the Sun; or elſe if there was no ſuch thing in the Deep as the Sun is, the Deep *could not* receive the Light; but thus it deſires its like: And thus it is alſo in Heaven: The Son is every where in the Father, and is become Man: The Total Holy Number Three without end and ſubſtance, has *manifeſted* itſelf *in an Image* in ſubſtance, and that is *Chriſt*, and we are his Members: We are God's, if we continue *in him*; he is our Fountain, our Light, and we are his Stars: He gives us his Body and Virtue, and his ſplendor for [our] Light.

31. Thus he feedeth us here upon Earth *in the Supper*, and when we *deſire it*, with the virtue of his Body, and with the ſpirit which proceeds from that virtue, (for that is the ſpirit and life of the virtue or power,) then we receive the Total Holy [f] *Number Three:* The ſubſtantiality has *Sulphur*, underſtand the Body of Chriſt, that is the Father, and the *Sulphur* has the virtue or power; and in the virtue is the Light of life as another Perſon, and out of the virtue in the Light goes forth the ſmell and ſpirit of the virtue, and is not comprizable or detainable by the virtue, and yet it goes forth from the virtue, and is *the Holy Ghoſt*.

[f] Or Trinity.

32. Underſtand us right thus: We receive *not* in the Supper *another Creature*, with a new ſoul; No, but we receive on to our Soul, the Body of Chriſt, which filleth Heaven, and is already [before-hand] *the Eternal Creature:* The ſoul Eateth Chriſt's fleſh, and drinketh his blood, which filleth Heaven; and out of that which the ſoul receives and eats, there grows a body to the ſoul, and in that body it is in the hand of God, and can at the End of the world *go with that Body through the Fire of the Anger of God, without feeling* [of it;] and as the fire cannot lay hold on Chriſt in the Number Three, ſo not of us neither; for the fire receives the meekneſs [or allay] from *God's* meekneſs *and ours*, and becomes in us changed into a riſing up of the deſire of Love, ſo that our fire and burning in us is a mere Love-deſire; for it comes to be a *brightneſs* of the Majeſty, and thus we are in God, and the Children of God, *Hallelujah, Hallelujah, Hallelujah.*

[*Concerning the* Baptiſm.]

33. And after ſuch a manner is it with the *Baptiſm of Children*, the ſoul conſiſting in *two* things, *viz.* in *Fire* and *Water*; for the blood has *two forms*, viz. ſulphur and water: Sulphur gives *Tincture* and life, for it gives light, which is the burning out from the ſulphur, and that is life. The *Phur* is fire, and the *Sul* is Light, and out of the Light goes the *Meekneſs*, which draws the *Phur* to it again, and quenches its fierceneſs therewith, and that attracting makes the meekneſs *ſubſtantial*, which is *water*; and Mercury makes therein the Great Life, *viz.* a life in the water, and the Heavenly Luna breeds it, that it turns to a liquor and to blood, wherein is the *Center of Nature with ſeven forms*.

34. Now obſerve, When the Seed to the child is ſown, then the Tincture of the Fire, *viz.* the Man's Tincture, is ſown into the Tincture of Venus, out of which proceeds a *Twofold Life*, viz. a fire-life of the ſoul, and in Venus a water-life of the Spirit, [or a

Water-Spirit Life,] which ſpring up together, and *become a Man.* And thus now both Tinctures in *Adam* are corrupted.

35. The Tincture of the ſoul was captivated by the Eternal Anger of God, wherein [t] the Devil ſat, and the Tincture of the Spirit was captivated by the *Spiritus Majoris Mundi*, the Spirit of the Great World, the Spirit of this world, and they had *both remained captivated* by the Devil, if the *Verbum Domini*, the Word of the Lord, which at length became fleſh, had not interpoſed in the midſt [as a Mediator.]

[t] *Macrocoſmi.*

36. *Therefore* has God, through Chriſt, inſtituted *Two Teſtaments*, one [Teſtament] (for little Children) in the Holy Ghoſt, who performs the Office, who *chiefly* manages the office in the *Baptiſm*, and makes in the water of the ſoul a water of life in his virtue; and one [other Teſtament] (for poor ſinners that are more in years, to underſtand it) in the Word of Life, as *in Fleſh and Blood*, where the Word, *viz.* the Heart of God chiefly manages the Office, and feeds with his body, and gives his blood for drink; which Teſtament *with Fleſh and Blood* belongs to the Tincture of the fire-life to the ſoul; and the Teſtament of *water* belongs to the Spirit-life, *viz.* to the other Tincture, and yet is but *one Man:* But before the Birth of Chriſt, the Devil uſed great Treachery, and wrought much miſchief with Man, in that he ſpiritually poſſeſſed them, [as may be read concerning the Idol Oracles,] and here [in the Baptiſm] his trade and handicraft was laid aſide; for Chriſt erected for the Children *a Laver of Regeneration* in the Holy Ghoſt, (for a Child hath not faith as yet, alſo there are very few that learn [or are taught] what Faith is,) that there might be *one Teſtament* that might preſerve *poor* ignorant Man.

37. Not that the Holy Ghoſt *alone* baptiſes, indeed he *chiefly* manages the Office, and takes the virtue of the Number Three wherewith he Baptizes; and ſo when the *Baptizer* ſaith, *I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghoſt*; then the Holy Ghoſt takes hold in the Number Three, and *Baptizes* in the Water of the Soul, in the Water of Life, which is in the blood of the Tincture, which contains the Spirit-life, *viz.* the *ſecond* Center of Nature; and ſo the ſpirit of the ſoul receives the virtue [u] and Office of the Holy Ghoſt, and here lies the *Myſterium Magnum*, [the Great Myſtery.]

[u] Of the Office.

38. Dear Brethren *in Babel*, do not ſo dance about on the outſide of the Myſtery, enter in, or elſe you are *not* the Miniſters of Chriſt; if you cannot apprehend this, yet continue in the Faith on the Word: But when you ſay Chriſt's Teſtaments *are only ſigns and not ſubſtance*, then you are *the Antichriſt*, and deny the Deity, and are not capable of the Office: You *cannot* baptize the Child, but *the Congregation of God*, (which hath the Faith,) Baptizes it: A [x] keeper of ſheep, or a keeper of ſwine, that ſimply believes that baptiſm is a Great hidden Myſtery, wherein the Holy Number Three Baptizes, and that himſelf is but the Servant, Miniſter, or *Inſtrument*, which performs only the outward work, he in his ſimplicity baptizes *much better than you do.*

[x] A Shepherd, or Swineherd.

39. You great *School Rabbies* and *Maſters*, that ſit aloft, let this be told you: There is one a-coming who will baptize you with the fire of Wrath, becauſe you deny his power and virtue: You have a hard bit [to chew] of Chriſt's Teſtaments: If you will not go forth from your *Councils* into the Temple of Jeſus Chriſt, you muſt be quite caſt away.

40. In times of old you were very many of you; for you propagated yourſelves, and not the office of Chriſt: But you are now become *very thin* in *Germany*; where you were a *thouſand*, you are now ſcarce a *hundred* of you: If you will not leave off your human Wit and your own Inventions, God will ſo caſt you away, that where you are now a *hundred*, there ſhall not remain *ten* of you, nor a *leſs number.* Awake from your ſleep, leſt you thus go down into perdition into the Abyſs.

41. You ſay we laugh you to ſcorn: It may be you think ſo, for there is one that laugheth you to ſcorn whom we know, who ſhows it to us: He will ſuddenly awake, *be not ſo ſecure and careleſs*: Conſider of it; for none taketh any thing to himſelf, unleſs it be given him of God; neither will this be ſpoken in vain.

42. [y] O beloved and worthy Chriſtendom, obſerve it well: Do not ſay, if our Teachers lead us not aright, *let them look to it*: O no, it concerns your very ſelf, it will coſt the loſs of your body and ſoul. Dear *Chriſtendom* is departed *from all* the Apoſtolical Ordinances, Virtue, and Power, into *human Inventions* and *Inſtitutions*; and inſtead of Chriſt's Kingdom, there is a Pompous, Stately, Hypocritical one ſet up, by Baptiſm and the [Lord's] Supper. [y] Note.

43. Men ſet up *Ceremonies*: O! if they had kept the true Faith, and had ſhown people the Divine Way into the New Regeneration: If they had ſhown them the clear Countenance of God, then *people had departed from their ſins* into a [z] Divine Life. [z] Godly or Pious.

44. But thy wit and ſubtlety, O thou *Whore*, has blinded all: If my Eyes had not been opened by God, how ſhould I have known thee? I ſhould indeed have ſtill *worſhipped* thee: The world ſhall ſeek thee, and at length *find thee*; and then *Europe* ſhall be a Crown, and *Aſia* the [a] Man, and *Africa* the Country, and a *ſimple Shepherd* ſhall lead us to Paſture: If thou didſt underſtand this, thou wouldſt enter into thyſelf; but thou wilt be blind till thou art *recompenſed*: As thou haſt poured forth affliction, ſo thou ſhalt drink up miſery and torment, for thou haſt made it ſo very great as it is, and art a *wild Tree*, and ſhalt be broken off: There is no remedy, thy own wrath caſteth thee to the ground; for thou art weighed in a Balance, and art found *too light*, ſaith *the Spirit of the Great Wonders*. [a] Or huſband.

The Magia *out of the Wonders.*

45. A thing which grows out of a beginning, has beginning and end, and grows no higher than that thing has in its *Number* out of which it grows; but that which in the [b] *One Number* is incorruptible, for it is but one and no more, there is nothing in it that can break it; for, not any thing that is *one*, is at enmity with itſelf; but when there are *two* things in *one*, there is plain contrariety and ſtrife; for that which is *one* ſtrives not againſt itſelf, but draws into itſelf, and out of itſelf, and remains *one*, and though it ſeeks more in itſelf, yet it finds no more, and that can never be at *odds* with itſelf; for it is one thing, whitherſoever it goes, it goes in one will; for where there are two wills, there is diviſion or ſeparation; for one will often goes inward, and the other goes outward; and then, if that thing has a Body, then that Kingdom or *Government* in that Body is at odds: And ſo if one enters into the other with Enmity, there that is a contrary will which goes in againſt the other, and then therein dwells the *Third Number*; and the third Number is a Mixed Eſſence out of the firſt two, and is againſt them both, and will be its *own*, and yet has *alſo two wills* in itſelf from the firſt two, one whereof tends to the right hand, and the other to the left. [b] Or Unit Number.

46. Thus the thing riſes up from two into *many*, and every one has it own will, and if it be in one [only] Body, then it is at odds with itſelf, for it has many wills, and needs a Judge *to part them*, and keep the wills in awe; but if the wills be ſtrong, and will not be kept under in awe by the Judge, but go out aloft, then of one [c] Government there becomes two, for that which is flown out judges or rules *itſelf* according to its own will, and hates the firſt, becauſe that is not in its will, and ſo there is *a ſtrife*, one deſiring to [d] keep down the other, and ſo it elevates itſelf alone in one ſubſtance, and if it cannot [d] keep down the other, (though it makes never ſo much oppoſition,) then each of them *increaſes* [c] Or Kingdom. [d] Quaſh.

in itſelf to its *higheſt* [e] *Number*, and is always in ſtrife againſt the other: And if it comes to paſs, that it be grown to its higheſt Number, that it can go no further, then it enters into itſelf, and views itſelf to ſee why it can grow no further, and ſo it ſees the *End* of the Number, and ſets its will in the End of the Number, and deſires to break the *band or limit* aſunder, and in that will, (which it puts into the End of the Number, wherewith it will break it,) *the Prophet is born*, and he is its own Prophet, and [f] propheſies of the Errors in the Will, that they cannot go further, and of the breaking of them, for he is born in the higheſt Number of the Crown, *at the End of the Limit*, and ſpeaks of the [g] *Turba* in its Kingdom, how it ſhall have an End, and what the cauſe is that it cannot go beyond its own Number, and then he propheſies of *a New* [Kingdom or *Government*,] which ſhall be again generated out of the Breaking; for he [the Prophet] is the Mouth of that Kingdom, [or Government,] and points at the *contrary Will*, how it is grown from one will, and how with its own deſire, it is gone out of itſelf into many wills, and diſcovers the Pride of the Kingdom, [or Government,] and the Covetouſneſs and Envy of it, and in that the Kingdom had but *one* Root out of which it was grown, therefore he ſhows the Evil Twigs or Branches which are grown out of the Root, which are the diſtraction and diſturbance, or Turba of the Kingdom, which deſtroy *the old Tree*, and take away its virtue and ſap, ſo that it muſt wither away.

[e] Degree, or Pitch of its ſtrength or limit.

[f] Foretels. Divines, &c.

[g] Or Diſturbance.

47. And then he ſhows alſo the *falſhood* of the Twigs and Branches, which have taken away the virtue of the Tree, and thrown it to the Ground. They ſay they are a new Tree, and a good Kingdom, [or Government,] and vaunt it as if they were ſtrange Gueſts, with great wit and ſeeming Devotions, and yet they are grown out of the old Tree, and are its Children, and ſo devour *their own Father:* And therefore ſaith the Prophet, they are no children, but Wolves, they are come to murder and devour, and to ſet up *themſelves* inſtead of the Old Tree; which Pride of theirs thus alſo driveth on till the limit, and then it will again be devoured by their Children.

48. This is their own Prophet which is grown upon their Crown; for he declares the Evils of the *Root* out of which the firſt Tree was grown: He ſhows the Poiſon wherewith the root was poiſoned, ſo that out of *one* will many wills are grown, out of which the ſtrife and malice is ſprung.

49. And ſo then, if the *Turba* in a thing be grown up with it, which of one maketh many, where the Multiplicity is at Enmity to itſelf, then the Turba alſo breaks the Multiplicity; for the firſt will to a thing, deſires only that one thing which is its Body and delight: But the Multiplicity in a Thing makes *Enmity:* for the one will always riſe up above the other; and yet the other will not endure it, and thence comes envy and falſehood, out of which grow Anger and Strife, ſo that one deſires to break off, and throw down the other; and although the firſt will be Judge, yet the *Turba* is alſo ſprung up in all the Twigs and Branches, which deſtroys Obedience, and ſo each will go its own way, and will not be judged or ruled, but takes upon itſelf, and contemns *the Father*, and all the [other] Children, which yet are its brothers and ſiſters, and ſaith itſelf alone is the Tree and the virtue of it, whereas it is but a broken ſelf-willed proud Murderer, which *oppoſes* itſelf againſt the firſt will, *viz.* the Root.

50. And now when the Father ſees his evil diſobedient child, he ſeeks a *Remedy*, to heal that which is broken, and pours Oil into the wounds: but he finds that the Oil is poiſon to them, for they have turned away their will from the firſt will, as from the Root, out of which the Oil flows, *and the Turba has generated another Oil in them:* ſo that there is no Remedy to heal this [h] Kingdom: it muſt be devoured in and by itſelf as an evil [h] kingdom: and yet it grows in its higheſt Number, as to *the Number Thouſand*, till the *End:* for the Crown has the Number Thouſand, and then there is no Remedy more; for then it will be wholly one with itſelf again, and go into the

[h] Government or Dominion.

firſt will again, and give itſelf into obedience, and become one thing again; and then it begins *to Number again*, yet it is good at firſt, ſo long as it remains in [i] paucity: but that which has a great deal of room is not eaſily quaſhed; but that which is ſqueezed into a narrow room, and ſhut up cloſe, will always ſtrive to get out above its limit, and eaſily ſurmiſes that its neighbour's dwelling does alſo belong to it, and will always *break* the Reins and Bounds. And although, thus out of one thing there grows another, yet being not agreeable to the firſt will, out of which it is grown *Originally*, therefore it is not its true ſon, but is a wild [k] Twig, which is oppoſite to the Mother, and loves not the Mother: for it grows up in its malice, and therefore the Mother takes it not again into her firſt will, that it may ſubſiſt Eternally, but lets it run on to its *Limit* [or *End.*]

[i] Or a ſmall or little thing.

[k] Or Branch.

51. But when the Mother ſees that all her children thus break off from her, forſake her, and become ſtrange to her, ſhe falls into ſorrow and lamentation, ſhe hopes for *amendment*, and yet it comes not, and then ſhe herſelf ſeeks the *Turba* [or deſtruction:] for ſhe turns her will again into herſelf, and ſeeks the *Genetrix:* and there ſhe finds a *new Child* in the [l] Lily Twig and gives the Apoſtate children to the Turba, ſo that they themſelves devour and murther one another; alſo ſhe pours forth their own Turba and Poiſon upon them, that they may be divided and taken out of the way; that ſhe may *bring up* her young ſon that may continue in her houſe, wherein ſhe may have joy.

[l] The Purity.

52. Thus it is ſpoken to thee, thou Great and Broad Tree [of the Generation of *Adam*,] who in the beginning waſt *a little Branch*, thou waſt created in *one* will only, all thy Twigs ſhould have that will of thine, but the Devil grudged thee that, and ſtrewed poiſon into thy will out of which the Turba grew: and ſo thou haſt ſpoiled all thy Children and Twigs *therewith*, ſo that the Turba is grown up alſo into *every little Twig:* Thou didſt enter into Pride, and wenteſt forth from the firſt will, which God gave thee, into the Great Wonders *of the great Turba*, [or Uproars, and Commotions, Contention and Deſtruction in the four Elementary Worlds,] wherewith all thy Children were enamoured, and left [m] thee.

[m] Thy firſt will.

53. Therefore ſaith *the* [n] *Mother of the Genetrix*, I am in Anguiſh, I had planted me a little Tree, and deſired to eat of its good fruit; but it has borne much *wild* fruit, which I have no mind to Eat of; I will conceive, and bring forth a young ſon *in my old age*, which may continue in my houſe, and do my will, that I may have joy at laſt; ſince all my children leave me, I will take comfort in my young ſon, and he ſhall remain in my houſe while I live, and Satan ſhall not tempt him. I will put a child's Garment upon him, and he ſhall dwell with me in a total childiſh ſimplicity: behold! I will generate him out of the firſt Root, and will *break the Turba:* for [o] its number in the Crown is accompliſhed.

[n] The eternal Nature.

[o] The higheſt pitch of the Apoſtate children.

54. What ſeek you ſo much, you *wild* Branches? you ſay, you are above the Mother, [above the Spirit of God;] you have Art, Knowledge, and Learning; what *delight hath the Mother* in your Wit and Art? ſhe deſires no Art and Wit; for ſhe is altogether ſimple, and counts but [the Number] *one*; if you would pleaſe the Mother, you muſt go from the Multiplicity into *One* again, not through Art and Wit, but you muſt go forth out of your proud *Turba*, out of ſelf, into ſimple humility; you muſt leave the bravery and hypocriſy of your own wit that proceeds from the *Turba*, and become as children, elſe you are not acceptable to your *firſt* Mother, but the Turba taketh you up; and then conſider where you ſhall remain, *when God ſhall judge the ſecrets of Mankind, when all ſhall paſs through the fire* of his wrath, ſaith the Spirit of the Great Wonders.

55. Mother *Eve* ſaid, when ſhe brought forth the firſt Child; Behold! *I have the*

Man, the Lord; he shall Effect the breaking of the Serpent's head, and possess the Kingdom, but it was *Cain* the murtherer.

56. And thus also you now say, we have found the Lord: now we will possess the kingdom; for we have found the true Doctrine, we will teach thus and thus, and then we are God's Children; but hearken! You have indeed *found the true Doctrine*; but you are *Cain*, you look after the Kingdom, and not the power and virtue of *Abel*'s sacrifice: you desire only to continue in fleshly pleasure, and retain *only the shell* of God's Word, which has no virtue or power: You retain the *History*, (and contend about it, and so destroy your Country and People,) but you deny the power of it: you say, we are *near* to the Kingdom of God, and are yet *far* from it, which your *End* will testify.

57. What does your *knowledge* avail? The Devil knows as much as you, but he does it not, no more do you: and therefore the Kingdom of God remains *hidden from you both:* your knowledge is the snare that catcheth you: if you were *simple*, you would not be so proud: what does the simple know concerning the false, subtle, cunning deceit, if he learns it not from the wit of the [p] Turba? Do you say, that you have God's Will and teach it? Are you not *Cain* that murthers *Abel* every day? Consider yourself well, you are *he* indeed: *Abel* lies at your Feet, and beseeches you, but you are that Evil Beast, that treadeth *Abel* under foot, you ride over the bended knee, and account the poor and simple, to be but dirt and dung, and yet devour his sweat and labour, and fill yourself with deceit without measure: How dare you then say, *Here is the Church of Christ?* O you are *Babel*, that city of whoredom and falshood.

[p] Contentious jangling Disputations.

58. Thou knowest the Will of God, and yet dost only thine own will, and sayest moreover, *We are gone out from Babel:* we have the True *Teaching* [or Doctrine] amongst us: indeed if you had the spirit of righteousness, and truth, and would content yourself with a little, then the Mother would always give you enough, *you should want nothing:* but your Pride and Haughtiness do not trust God, therefore you trust only in Covetousness, and are greedy to devour the fat of the Earth; you take it by force and not of right; the right you produce, claim, and plead, has only been *invented* by your covetous heart, you live only in deceit: you persuade and deceive yourself *to your own loss:* if you had wit and understanding, you would have respect to your End, and what will follow hereafter: but you blindfold yourself with Pride, and say, Behold! here are *Golden Times*; many have desired to see what we see, and to hear what we hear, and have not seen or heard it: Hearken! indeed that shall be a witness against you, and will make *your Judgment* the heavier; you have not hitherto been the better for it, but the worse, therefore know that what is declared to you [by the Reformation,] is by your own Prophet, who has called you back again from your Pride into your Mother *Humility:* but you are become worse and worse; you have broken the sword of the Spirit, that you may do what you *list:* but he has left you, and given you up to the *Turba*, which shall devour you, as was done of old to *Israel:* there is no Council or *Remedy* to help: Your Covenants are all Nothing, while you rely upon the Arm of flesh, and so God also is departed from you, and leaves you to devour yourself.

59. Or wherefore do you take *the Covenant of God* into your mouth, seeing you hate to be *reformed*, and thirst after Covetousness? Do you suppose God to be a false hypocrite, and liar as you are? leave off your *Clamouring*, you are not acceptable to God, except you turn, and go out from your falshood.

60. It is with you now according to the Turba's driving, which takes its recreation, in accomplishing the Anger of God, and to devour what is grown in its Kingdom, and you are blind concerning it, *and see it not:* why are you so covetous? go but out from

it, do you not ſee, how the [q] Noble Tincture has raiſed up itſelf? it is *near* its bloſſoming, and *then you will have* Silver *and* Gold *enough*.

[q] The Bloſſom of Life.

61. But what ſhall we ſay? you have committed whoredom till you have fallen aſleep: you go down alive into the Abyſs, *rather* than you will forſake the whore; and therefore it ſhall be unto you, as your own Prophet *Teſtifies*, who has long called you by his Trumpet; you wait for [deliverance by] *the fiery ſword*, which will alſo cut you in pieces.

62. Or do you ſuppoſe us to be mad, in that we ſpeak thus? Indeed we are born out of you; we ſee and underſtand *the Complaint* of our Mother, which reproves her children; for ſhe declares the wrath in the *Turba*, which is grown up into the fierce wrath of God.

63. We ſpeak what is given to us, which we know in the Zeal of the Lord: what have we to do with [r] Babel? we ſpeak to ourſelf, and to the fellow-members of our body, and thoſe that dwell in the Courts of God, with thoſe who *at preſent mourn* with us, whoſe Mourning ſhall be turned into joy.

[r] Confuſion, ſtrife, and jangling.

The Fourteenth Chapter.

Of the Broad Way in this World, which leadeth us into the Abyſs; and of the Narrow Way [that leadeth] into the Kingdom of God.

1. DEAR Children of God, let us heartily and ſeriouſly *conſider*, from whence we are, and whither we are to go, and what we do and purpoſe, that we may *not loſe* the *eternal and higheſt Good*; wherefore do we ſo very much labour after temporary pleaſure and voluptuouſneſs, after Honour, Money, and Goods? are we not in this world ſtrange Gueſts, and Pilgrims, which ſhould *continually expect* when this life ſhall end? we are *not created* for the pleaſure and luſt of this life, but for Paradiſical Joy, and to lead a ſimple child-like life; we ſhould not know of any pomp, ſtate, or haughtineſs, but live together *as children* in a loving ſport of Joy: we are gone out from our true, pure, paradiſical *Mother*, wherein we ſhould live in her as dear and *loving* children.

2. We are ſhut up in the Mother, [the Temporary Nature,] which generates the Evil Beaſt; and we have *received beſtial Properties*; we do no otherwiſe than as Evil Beaſts, we have given up ourſelves to a ſtrange Mother, which educates us and leads us captive in her bands: and we muſt at length leave the outward Man to the Earthly Mother, we cannot get away from her, for ſhe has captivated us in fleſh and blood; ſhe breeds us, and brings us up *in herſelf*, and keeps us for her children: But yet we have a very precious *Jewel* hidden therein, with which we are God's children: with that let us *endeavour* after the higheſt Good, that we may attain it.

3. Dear Children, our ſtrife about the higheſt Good conſiſts not in the ſword, in killing and ſlaying, that we ſhould make wars and fight for the cauſe of God and his kingdom, *and ſo perſecute and murder one another:* neither does it conſiſt in much knowing, but merely in a ſimple, child-like obedience, that we ſhould go out from the will of our fleſh, which is *Beſtial*, wherein the Devil dwells, and enter into the will of

[f] Note.

God: it lies in no man's opinion or knowledge, [f] for the ſpirit of God gives knowledge *to every one* out of the Wonders, out of which he is born.

4. You ſee how we are put under ſubjection to the ſpirit of this world: for when a child is ſown [t] in its mother's [u] womb, *that Spirit* is there ready, and *forms it* according to the *wheel* of the outward Nature, *that* gives condition, will, and diſpoſition to it; *that* ſhows it the wonders of its ſecret Myſtery, and opens to *it* the way of the will [x] thereof, *that* leads it into the entrance into its Mother, and out of its Mother through this world: *that* gives its body to the Earth, and its ſoul to Hell.

[t] Or into.
[u] Or Body.
[x] Of the ſpirit of the outward world.

5. Therefore, ſince we know this, we ought to lift up the Spirit of our ſoul, and *make war only* againſt that evil Earthly Spirit, and oppoſe it with our ſoul and body, and *not againſt our brethen and ſiſters*; we cannot overcome the Devil with diſputing and knowing much; neither can we maintain God's Word *with wars and the ſword*, but with the ſimple obedient [y] life of God, that we be contented with that little which we have, and depart from the Evil luſt after Pride, into an humble, child-like life, wherein every one ſhould with all diligence perform his work, for the *benefit* and profit of his brethren and ſiſters, endeavouring thereby to ſerve God his Creator, and to pleaſure his brother; *not ſeeking his own honour*, but with a deſire to do ſo well, that his brother and ſiſter may ſincerely love him, and wiſh all happineſs and welfare to him.

[y] A Godly or Divine Life.

6. If you will ſerve God, give offence to none, that your good and benefit be not hindered; Let not *Satan* have power over your heart to ſift [or prevail with] you; *Put away all evil thoughts, inſtigations, and influxes* [of the mind:] for Satan inſinuates himſelf in the influxes from the ſpirit of this world, and poſſeſſes your mind; be continually *watchful*, and ſtrive againſt him; caſt thoſe falſe and evil influxes upon his head, and ſend him away with them; and conſider that you walk upon a very narrow path between Heaven and Hell in very great danger; be at *no time* ſecure or careleſs, for you know not when the Spirit of this world will take away from you its own, *for your limit was ſet in your Mother's* [z] *womb, which you cannot paſs*, neither do you know the day and hour, wherein the Spirit of this world will *leave you*, and then your poor ſoul will ſtand quite naked, hungry, and [a] empty, and then if it has not Chriſt's Body on it, it will be captivated by the Devil.

[z] Or Body.
[a] Or naked.

7. Dear Children, it is a very ſtrait, narrow way that leadeth into God's kingdom; he that will walk therein in this life, muſt [*ſubmit* and] prepare himſelf for affliction; for *every thing* is againſt him; the Devil is altogether againſt him; his own fleſh and blood ſet themſelves earneſtly againſt him; for the Spirit of this world, in fleſh and blood, ſeeks only the Matters and Dominion of this world: the Devil continually ſets on his children and ſervants againſt him: he that [walks towards Heaven] muſt be *trampled upon* and *deſpiſed:* he is not in this world acknowledged to be a child of God.

8. Dear Children, look well to yourſelves in this world: at preſent men lead you on in hypocritical ways: they *Boaſt* much of *Faith*, and lead people on in an *Hiſtorical Faith*, which is but mere [b] Notion, they teach you the [b] Notion, and he that does not ſtick to that *is accounted an Heretic:* O how *dead* is the preſent Faith! It ſtays at the Knowledge or the Notion; they ſuppoſe that when People know how to ſpeak much of God, of Chriſt's merits, ſufferings and death for mankind, and comfort themſelves therewith, that it is *the way* to eternal life.

[b] Or Knowledge.

9. O no, all that avails nothing, that thou knoweſt and tickleſt thyſelf with it: *True Faith* in Chriſt is quite another thing; it lies not barely in the Hiſtory, and in the Letter: [the bare] Letter is not the Word, it is but a leader and director to the Word: *the word is Living, and hath the Spirit*; * the right Faith is the right will, which enters into the Living Word.

[*] Note.

10. If

10. If you comfort yourſelf *never ſo long* with the ſufferings of Chriſt, and yet your will and purpoſe remain in deceit and wickedneſs, then the ſpirit which proceeds out of your will, is a *thief* and a *murderer*; you teach one thing, and do another: God deſires no flattering Hypocriſy, but an Earneſt [*ſincere purpoſe* and] will, which enter into him by obedience, and this is right [c] *Believing in the Holy Ghoſt*; and therein is the Word and Death of Chriſt fruitful indeed.

[c] Or Faith.

11. Chriſt ſaith, *You muſt turn and be as little children, who are not yet conſcious of any falſhood, deceit, or wickedneſs, and in Chriſt, through Chriſt's death, be born of his fleſh and blood, if you will ſee the Kingdom of Heaven; for he that eateth not the fleſh of the Son of Man, and drinketh not his blood, has no part in him.*

12. Dear Brethren, it conſiſts not in the [d] Hoſt only which you deliver to the people, and in the Cup or [e] Chalice: No, but when the ſoul *converteth*, and brings the body under ſubjection, and gives itſelf up wholly in obedience unto God, and into his will, and deſires to go in at Chriſt's Entrance to the Father; then it goes out from the Life of this world, and *goes with Chriſt* into the Father, who gives it Chriſt's fleſh and blood; for it eateth of the Word of the Lord *at God's Table*, and gets Chriſt's fleſh *for its body*, and Chriſt's blood for its refreſhment and habitation; for the ſoul dwells in the Heart, and burns out of the Heart-blood as a kindled light; and has its principal Dominion in the Head, in the Brains, and there it has [f] *five* open Gates, in which it governs with the ſpirit of its life.

[d] Hoſt which the Prieſt delivers for Holy Bread.

[e] The Chalice, or Cup, wherein they carry the Hoſt.

[f] The five Senſes.

13. And therefore if the *Tincture* in the Soul in the Heart-blood be *entered into Chriſt's will*, then that Will governs the ſpirit of the ſoul in the Head; and though it has many obſtacles and hindrances from *the Earthly beſtial Spirit*, as alſo from the *Devil*, who *infects* the Earthly ſpirit, (ſo often as the ſoul is ſecure or careleſs,) and brings it into fleſhly luſt; yet nevertheleſs, when the ſoul does *but reject* the Earthly beſtial thoughts and influences, or inſtigations, then it remains in Chriſt ſtill; for the body of Chriſt, which the ſoul hath, is too hard a bit for the Devil to overcome; and yet a harder bit it is for the ſoul to turn away from the ſpirit of this world, and enter into the Obedience of God.

14. Dear Brethren, it is not a handful of Hiſtorical Faith that will do it, for men to ſet the Merits of Chriſt aloft: It muſt be ſincere and earneſt: You muſt earneſtly enter through Death, and Hell of the Devils *into the Merits of Chriſt:* You muſt *overcome* the ſpirit of this world: Your will muſt preſs itſelf with all its reaſon and thoughts into the will of God, and then you will ſee how little the Hiſtorical knowledge can do.

15. If you *will not* drive the Devil out of your Heart, then he will not let you enter into God's will: If you will *keep* the iniquity of falſhood in your heart, and ſo fight with the merits and ſatisfaction of Chriſt againſt him, then you will be *hindered*; for the Devil oppoſes it ſtrongly: He ſtrives againſt the ſoul as long as he can: He lets not the ſoul go *before* it heaps all Earthlineſs upon his neck, and *departs from it*; when the ſoul does ſo, then it departs out of his *Country*, and then he is overcome: But O how does he continually lay that [as a Net] before it, and goes always about like a Fowler; and if he can poſſibly, he will caſt the Earthly Garment on to it again.

16. O how hard a Combat muſt the poor ſoul hold out againſt the Devil; but therein the ſufferings, merit, ſatisfaction, and death of Chriſt, *are available*, when the Devil has inſnared the poor ſoul again, and will not let it go, but goes down with it into the Abyſs into *deſpair:* There the ſoul muſt take with it the ſufferings and death of Chriſt, and walk with the Devil *through Hell into the Death of Chriſt*, and out of Chriſt's death ſpring up with Chriſt into God again; and *then it is the Lily* which the Devil does not like to ſmell upon.

17. But for you to depend wholly on *the Hiſtory*, and ſo to apply the merit, ſuffering, and death of Chriſt, and will ſtill keep the Devil lodging in your ſoul, that is *a reproach*

to Christ: What does it avail you to pray, *that God would forgive you for Christ's sake*, when you forgive not all others? Your heart sticketh full of revenge and robbery.

18. You go to Church, into the Congregation of Christ, and you bring a false hypocrite, liar, a covetous, angry, adulterous, proud person and foul *in with you*, and the same you bring *out with you* again, what benefit have you thereby? You go into the *Congregation* to *the Supper* of Christ, and desire Christ's flesh and blood, and yet keep the black Devil in you for a Guest: What mean you? You receive nothing but the *severe Anger of God*: How will you feed upon Christ's flesh and blood, if your soul be not inclined with all earnestness and sincerity into God? Do you *suppose* that Christ's body and blood dwell so in the Earthly Element, that you can chew it with your Teeth? *No*, friend, it is a more pure and subtle thing; the soul must apprehend it, the mouth of the soul must receive it: But how shall it receive Christ, if the *Devil* be still *lodging* in the soul? The soul must be in the will of God, if it will feed upon God: Indeed it can *continually* eat of Christ's flesh, if it lives in the flesh of Christ, for *every* Spirit [g] eats of its own body.

[g] Or is fed by its own substance, which is its flesh and body.

19. This Testament is ordained to that End, that in the Congregation we should there *eat the Flesh of Christ, and drink his Blood*; that we should thereby commemorate his Death, and teach the same to our children, and tell them *what Christ has done for us*, that we might be preserved in one mind and will, and that we should be one body in Christ, and walk together in *one Love*; and therefore we should eat of one and the same Bread, and drink of one and the same Cup, and acknowledge that Christ has begotten us again *to one Body* in himself, and that he has, through his death, brought us again through Hell and the fire of God's wrath, into his Father in himself, that we might wholly put our wills into his will, and love one another, and make one another rejoice in him, and sing, speak of, and declare his marvellous Deeds and *Benefits*, and thereby *renounce* the old Devil who has held us captive, and tread him under foot in our Mind.

20. This is the right *Catholic* way of true Faith: He that teaches and lives otherwise, is *not appointed* for a Shepherd by Christ, but is a Shepherd sprung up of himself from his own Art and Reason, which, in the Kingdom of Christ, according to the Outward Man, should be continually dead, that *Christ in us* may live: None is a *true* Shepherd over Christ's sheep, unless he has the Spirit of Christ; if he has not that, then he has not the true [h] *Apostolical* power and authority of *Excommunication*: He must in Christ's Spirit have the *Key* to Heaven and to Hell, else he is but a *vizard* and Image without Life: How can such a one who is captivated by the Devil, judge in the Congregation of Christ? Can the Word and Commandment of such a one be the Word of God, whereas he speaks but from *a false Spirit?*

[h] The true *Jus Divinum.*

21. O you false Bishops [come] from the Universities, how has the Devil of Pride blinded you, that *you set Shepherds* over the Lambs of Christ, according to your own favour and respect! St. *Paul* teaches you, do but read it, what an heavy Account you are to give: Nothing avails with you but Art; and in the Kingdom of Christ Art is but dross and dung: *God leadeth a pure heart by his own Spirit*; if one inclines towards him, and submits unto his will, to such a one he teaches *heavenly Art*.

22. The Congregation of Christ should be in one will, and the Shepherds thereof should have the Spirit and [i] will of the Congregation: It is not so slight a matter to put on the Garment of Christ, as many suppose, who seek only covetousness and honour therein, and they find nothing but the Anger of God therein.

[i] Or Consent.

23. Or, what shall we say? The Priest-Devil has blindfolded the Kingdom of Christ, so that the Congregation of Christ is *stark blind*, where Men suppose they *are Gods*, and that *they teach from the Holy Ghost*, whereas their own honour and covetousness are merely

ſought after in deceit and falſhood: Men ſee how great miſchief *they* have cauſed in the world: How many Countries have they cauſed to be laid waſte, and murdered many hundred thouſand perſons with their *falſe Opinions*, and have only ſerved the Devil in the Garment of Chriſt? If the Congregation did but diſcern it, they would preſently conſider it; but all this comes to paſs, in that they afford *not* honour to *the Spirit of Chriſt*: Men will chooſe Shepherds themſelves, whereas the Devil is in all mere human Elections, when it concerns the honour and doctrine of God.

24. The [k] Biſhops that are grown up of themſelves, and choſen for favour *without* the Spirit of God, are as profitable to the world as a fifth wheel to a waggon: Indeed they do but little, except it be to make the Congregation go aſtray, ſlander, jangle, and diſpute, as their *ſcandalous Pamphlets teſtify*, in many of which there is as much of the fear of God, and love to their Neighbour, as the Devil in Hell has: Bloody *provocations* are the Devil's *Drums* and *Trumpets*, by which he reproaches the ſimple Congregation of Chriſt.

[k] Or Paſtors.

25. O dear Children, *open* your eyes wide, go out from the *Prieſt's Contentions*, and enter into Combat againſt the Devil, *againſt* your voluptuous fleſh and blood: A Chriſtian is not a wrathful Soldier or Warrior, who deſires the Kingdom of this world: For Chriſt ſaith, *My kingdom is not of this world, elſe my ſervants would contend for it.* St. *Paul* ſaith, *Seek that which is above, where Chriſt is; we are called by Chriſt out of this world*, that ſo we might ſerve God with the ſoul, and be in Chriſt, but with the body in this world, that we may have maintenance and ſuſtenance for it: Therefore the *Earthly life* ought to labour and maintain its body, but *the ſoul* ſhould be Lord and Governor, and rule the Body; it ſhould not ſuffer the *Starry-Spirit* to practiſe any falſhood, and fill itſelf with lies and deceit, for ſuch things are ſo brought into the ſoul.

26. The poor ſoul is here in this life in very great *danger*, where the Jaws of Hell continually reach to its lips, for it is infected with the Spirit of the Stars and Elements, which fight againſt it day and night: Conſider thyſelf now, thou dear Mind, and think in what veſſel thy ſoul, *viz.* thy beſt Treaſure, lies, and thou wilt ſurely *awake out of the ſleep of the beſtial Life*, and conſider what will follow hereafter, when the Spirit of the Stars and Elements will leave thee, where then, thy beſt Jewel, (which thou thyſelf art,) will remain, in what condition thou wilt be *for ever* without end; for we know that the ſoul dwells in the Heart: Its own ſubſtance is the *Center* of the ſeven Spirits of Nature: The ſix Spirits are the Government of the Life, and the ſeventh is the *Tincture* of the Subſtantiality, for its Subſtantiality is blood and fleſh which makes the Tincture, though the Tincture is not blood and fleſh, but a virgin *without Generating*; yet the ſix Spirits in the Tincture continually generate one another, as is mentioned before concerning the Center of Nature; but the brightneſs of the Noble Pearl of the ſoul, is *eſpecially* known in the Tincture, for therein it attains God's power and Spirit; and there gets its right Name, [*Seel,*] *SOUL*; for, as God is above Nature, which cannot comprehend him, ſo the virgin in the Tincture is a ſpirit above the ſpirits of Nature, which belong to the Center: and yet the virgin, without the ſpirits of Nature, would not *be*; even as the Number Three of God, without the Eternal Nature, would not be known, ſo alſo the ſoul.

27. The ſix Spirits of Nature contain *the Eternal Center*, in which the Darkneſs and Anger of God is comprehended, for the Original of Mobility conſiſts therein; for the fire exiſts therein, though indeed it ſtands but in *four* forms, and in the *fifth* form ſprings up the true Life, and in the *ſixth* the underſtanding; and then firſt, there is in the *ſeventh* another Spirit, which is not the Center in the Anguiſh-ſource, [or property;] for in the ſeventh form there is another ſource [or property:] Indeed the firſt ſix forms rule

therein, and are the life of the ſource, and a cauſe of the life; but they *make together one Spirit*, which lives in the Blood, Water, and Air.

28. And though it be ſo, that we are, through the heavy fall of *Adam*, brought into the outward Dominion, ſo that the ſoul ſwims in the palpable [or viſible water,] yet the Eternal Water, *viz.* the Mother of the Water, is hidden in the outward, in which the ſoul is *an Angel:* We give you to underſtand, that the Soul is a Spirit, as God the Holy Ghoſt is, who goes forth from the Father and the Son, and is the *Mobility* of the Deity, for the Father ſtandeth ſtill, and has moved himſelf but once, *viz.* in the Creation; but the Spirit has the Word of the Father, and performs all things through the Word.

29. And thus, alſo, the ſoul is a ſpirit generated out of the Eternal Center of Nature, out of its own ſpirits of its own Nature, not ſtrange ones, * *which* hath the word, which comprizes itſelf in the *ſix* forms of Nature upon the wheel of the Croſs, and *performs all things* through the Word; for it is the Spirit and Life of the Word, and moves upon the Wings of the Wind as a flaſh or blaze, it forms the Word, and produces it, and the *Six Spirits* are its Counſellors, though there are but *five*, for the *ſixth* is the form of *the Word itſelf*, but the *five* contain *the five ſenſes*.

* *Viz.* the ſoul.

30. Where we woefully find, and have great cauſe to lament it, how our father *Adam* has here introduced the evil, poiſonous, Earthly Dominion, ſo that the poor ſoul is thus wholly captivated by the Spirit of this world, which flows forth, and works powerfully in the ſoul, ſo that often and hourly there breaks forth out of *the Word of the ſoul*, the Evil of the Abyſs, in which the Devil mingles himſelf, and *poſſeſſes* our hearts outwardly, and then alſo moſt inwardly, *viz.* in the *firſt four forms of Nature*, and turns us away from the Will of God, into all abominations and wickedneſs *which are in him:* And as he now obſerves how Man is qualified, *viz.* what ſpirit is *predominant* according to the Dominion of his Body, [whether it be pride, covetouſneſs, envy, wrath, unchaſtity, wantonneſs, voluptuouſneſs, and ſuch like,] accordingly he * aſſaults him *continually*, and effects ſuch great wickedneſs with the Soul, as no Tongue can expreſs; for in the outward Dominion there are *alſo ſeven Forms*, viz. *the ſeven Planets*, which rule the outward Man, and reach into the bottom of the ſoul, if without ceaſing it does not reſiſt, and reject the *Evil* malignant [l] influences: In the ſame the Devil has a powerful acceſs to the ſoul, but yet he has *not* that Dominion, nor any complete power therein, unleſs the *Turba Magna* in the Anger of God be kindled, [as in Judgments, Peſtilence, Thunder, and the like Plagues and Puniſhments,] and there he is the Executioner; but he has the *inward Dominion* of the four Forms to the Fire-life, theſe he can poſſeſs, as often as the ſoul plunges itſelf thereinto: If he gets it there, O how faſt he holds it, and will quite down with it, for *that is his Kingdom*, [viz. the Abyſs of the four Forms.]

* Or Tempts.

[l] Influxes or Inſtigations.

31. And obſerve it, according to its precious depth: The Four Forms contain in them the *Original* of Nature; where firſt, (in the deſiring, willing,) the Darkneſs with the attracting enters into a deſire; and ſo the *deſiring* becomes ſtrong, [m] harſh, hard, and cold; and the deſiring makes an attraction and ſtirring in the ſtrong harſhneſs, which are *two Forms*, and the *third Form* is the great Anguiſh, in that the Deſiring would be free, which ſtirs the anxious wheel of Nature, and in the End [ſtirs up] the flaſh of fire, which is the *fourth Form*, as is at large mentioned before.

[m] Sharp, aſtringent.

32. And ſo that harſh attraction makes in the deſiring of the will, in the outward Nature of this world, a great Covetouſneſs, ſo that the Mind would attract all to itſelf, and poſſeſs it *alone*; and though it cannot devour it, yet will poſſeſs it, and would not willingly afford any thing to any other; and this is *one Root* of the Abyſs of Hell, whererein the Devil vehemently aſſaults the ſoul, that it might not go out, and come to the Light of God.

33. The *ſecond Root* is the bitterneſs of Nature, which in the harſhneſs is an enmiticious ſting, and will not endure to be ſubdued: The more it is reſiſted, the greater is its ſting: This is the *ſecond form*, which makes in the outward Nature, an enmiticious, ſtinging, envious bitter Mind, whereinto alſo the Devil winds himſelf, and kindles the Word of the ſoul, with a deſpiteful, ſtinging, envious [n] ſubject, ſo that the will continually burns in envy, and never ſpeaks any Good, but mere vanity and wantonneſs, which is ſerviceable to the Devil; *whence* proceed liars, ſlanderers, backbiters, falſe hearts: God have mercy upon us in our great miſery, into which we are plunged!

[n] Matter, or ſubſtance.

34. The *third Root* is the Anxious Wheel of the Mind, whence the [o] Senſes ariſe and are generated, which contains in it eſpecially the miſerable houſe of [p] *ſadneſs*, and yet is the Houſe of the ſpringing up of Life; this is *chiefly* the dwelling place of the Devil, within which he ſeats himſelf: It is his ſeat, and he continually raiſes up that houſe of ſadneſs, ſo that the ſoul grows timorous and *doubts* of the Grace of God, and of the Light of Eternal Life: He continually caſteth in the *two* firſt forms, *viz.* covetouſneſs and envy, and with that poiſon winds the wheel of the Mind about, and makes a hurlyburly in the Eſſences of the *thoughts:* He continually mixes Covetouſneſs and Envy together, that he may retain his ſeat; and ſo when the poor ſoul would go out aloft and be gone, then he bars it up into the Chamber of Anguiſh, and ſtraitens it, that it might and ſhould deſpair; for the *Chamber of Anguiſh* is always in Darkneſs, and there he caſts it down, that it may not get aloft on the wheel, leſt it ſhould [q] *diſcover the fire*, and ſo he would be known.

[o] Or Thoughts.
[p] Or Mourning and Lamentation.
[q] Or cauſe the fire to appear.

35. The *fourth Root* is the fire-flaſh; and when the Devil *cannot* detain the ſoul ſtill in the houſe of ſadneſs, but that it reaches after the flaſh of the Light of the Liberty of God, then *he ſlips into the flaſh*, and brings the thoughts in the word of the ſoul out aloft above the Croſs in *high-mindedneſs*, [as Men that through Learning ſtrive after the Light of God, and having attained it, little think how the Devil ſlips into it, and brings them into high-mindedneſs, to be proud of themſelves, eſteeming themſelves as *Clergymen* to be better than the *Laity*,] ſo that the ſoul thus flies out aloft, and elevates itſelf above the Meekneſs, as the Devil himſelf did.

36. For (as we have mentioned before) Nature gets, in the kindling of the Fire, *two Kingdoms*, [or two Principles, as may be ſeen in a Candle, out of which (in the kindling) ariſes the Conſuming fire, and the pleaſant refreſhing Light,] *viz.* one in the fierceneſs of the fire, which flies out aloft above the Center, with the four wrathful ſevere forms; and the other in the Light of the Meekneſs, which remains ſtanding immoveably, and has alſo *all the power of the Center*, in which power the Spirit of the Deity and of the Majeſty is known; wherein ſtandeth the [Rain] bow with the Croſs of the Number Three; for the Majeſty is here the *Brightneſs* of the Deity; and here the Eternal Liberty [r] without [or beyond] Nature, (which has but one only will) gets the ſtrength, power, majeſty, and glory; for the Eternity is thus [f] *Revealed*, which otherwiſe would be as it were *a ſtill nothing*, in the Creature's eſteem and account.

[r] *Extra Naturam.*
[f] Or manifeſted.

37. Above this ſtill ſoft humility, the Devil leads the ſoul of Man in its will out aloft in the fire-flaſh; for herein, according to the ſpirit of this world, conſiſts the *Dominion of the Sun*, which gives might and ſtrength to the Outward Man, and alſo the light and power of the outward ſenſes, ſo that Reaſon comes to ſee; and the outward ſpirit gets great *outward ſkill* and wiſdom, according to the Dominion of this world.

38. Alſo herein all ſubtilties of the Eſſences and Senſes diſcloſe themſelves, which the Devil very well *obſerves:* If any in the [t] upper Dominion, according to the ſpirit of this world, be a child of the Sun, then he, in *the Center of Nature* without ceaſing, ſlips into the fire-flaſh of the ſoul, where the fire and heat exiſt, and always brings in with him the *other three poiſonous forms* in the Original: He brings the ſoul out aloft over

[t] P[illegible]

Croſs above the Meekneſs of the Majeſty, in the wrathful fire-flaſh, *ſo that it grows* proud, laſcivious, and fierce; he makes it to contemn meekneſs and humility, and ſo it flies forth in its *own wit*, in the fierceneſs of the flaſh, above God and the Kingdom of Heaven, [and ſcorns all that belongs to God and to Eternal Life.]

39. And all this, (dear Brethren in *Babel*,) proceeds from hence; that you are void of the *Divine* wit and underſtanding, ſo that you fly above the wheel of Nature in your *own* wit, you ſhould ſtay in the Croſs in humility, and your ſoul ſhould be inverted and inclined into the meek Majeſty of God; but now you fly upon the wheel of the fire in your pride, aloft over the Deity; and this the Devil does to you in ſubtle craftineſs, that he may thus lead you, that thereby the Kingdom of God might not be known; you ſeek the Kingdom of God *in Art*; but Art has the *ſix Forms* of the wheel of Nature; the Deity has *another Center* in the Croſs; for the Divine Spirit ſeparates itſelf from the fire, and yet is not quite aſunder from it; but it makes *another* Principle, which conſiſts in Meekneſs, in mere Love and Joy, the forms of Nature are therein a mere Power of Love; for it is an [u] accompliſhment of the Eternal Will, out of which Nature exiſts, and the wrathful kingdom is an accompliſhment of the Eternal hunger and thirſt, which cannot be otherwiſe in Eternity, for the [x] Eſſence of all Eſſences is thus.

[u] Or fulfilling.

[x] Being of Beings, Subſtance of Subſtances.

40. For it is ſufficiently known to us (ſeeing God is merely Good) that he created *nothing* Evil; for that which was not from Eternity, was not in the Creation.

41. God created *no Hell*, *nor any Devils*, but Angels: Only *Lucifer* has turned himſelf away from the Meekneſs, and is flown out above the Croſs of the Number Three, and has himſelf awakened the fire of Anger in the flaſh, which had from Eternity remained *hidden in ſecret*, which is now his Hell and Habitation, he can now be no otherwiſe than Covetous, Envious, Anxious and Wrathful; there is no other [y] property or ſource in him; for his own Mother, out of which he was brought forth and created, *holdeth him now*, ſo that he is a Devil with all his Legions.

[y] Quality, or living faculty.

42. Therefore, dear Children, ſince we know that we are thus environed with Hell and the Devils, in the Anger of God, it is very neceſſary for us to fly *into Humility*; and *therefore* Chriſt teaches us ſo very earneſtly to ſtudy Meekneſs, Love, and Mercy, that we ſhould Love one another, and ſhould *not* ſo eagerly endeavour after the Spirit of this world; for the Devil ſlips into it, and ſeduces us: We ſhould *watchfully* take heed of Pride, for the Devil flies into it; and of Anger, for that is the Devil's ſword, wherewith he commits all Murders.

43. O how lamentable a thing it is, that the poor ſoul is *thus blinded*, that it knows not the heavy ſhackles and bands wherein it lies captive! The fire of Hell riſes up to its very lips, the *whole world* is full of ſnares which the Devil has laid to catch the poor ſoul: If the Eyes of the outward Man ſhould be opened, he would be terribly *affrighted: All* whatſoever Man does but touch or look upon, there is a Net and Snare of the Devil in it; and if the *Verbum Domini*, the Word of the Lord, which is [z] become Man, was not in the Middle, ſo that the hidden Eternal ſubſtantiality of the Word is a Body, *there would none be ſaved*; the Devil would catch and devour *all* ſouls.

[z] Incarnate.

44. Therefore, dear Children, Chriſt has well told us, *That the Kingdom of God in us, is ſmall as a Grain of Muſtard-ſeed*; but he that endeavours ſeriouſly, and ſtrives after it, *to him it grows great as a Tree*, and the Devil muſt needs let it alone; and though he often breaks off a Twig, yet the ſtock ſtands ſtill.

45. Chriſt warned the Rich young Man *to beware of Covetouſneſs*, and told him, *that a Camel would eaſier go through the Eye of a Needle, than a rich Man enter into the Kingdom of heaven*; and *the Cauſe* of all this is, that the ſoul enters into luſt, and into the Dominion of this world: for if the ſoul wholly gives up itſelf into the luſt, pleaſure, and Dominion of this world, then the Devil *does not* [*] *ſift it* ſo ſtrongly, but car-

[*] Or Tempt.

ries it in his [a] Triumphant Chariot, from one abomination and wickedneſs to another: *His Chariot is Venus*, viz, the Love of the fleſh, wherein the ſoul continually endeavours after Temporary Power, Authority, and Honour, after Riches, Beauty, and the Deſires of the Fleſh, after Beſtial inordinate Copulation; though indeed the ſoul does not ſo eagerly deſire it, unleſs it be *totally infected:* but it is only from hence, that the ſoul in *Adam* has luſted after it, and is captivated therewith; and the Devil continually makes it ſtirring, he continually tickles the ſoul therewith, that it might *confidently and freely eat of the forbidden fruit.*

[a] Or Bride-Chariot.

46. We find that the Human Life is *Threefold*, with Three Spirits together *in one*, as if it were but one Spirit, and it is indeed but one Life; but it has Three Dominions, each of which has its own mother, which affords or generates it; the *Center* of Nature, with its forms [or properties] is the Eternal life; for it is the fire-life; and the ſpirit which is generated and goes forth out of the Center of Nature, which dwells in the *Tincture*, is the eternal [b] life of the ſoul; and the Air-ſpirit, with the qualities or properties of the *Dominion of the Stars*, is the beginning, ending, and Tranſitory Life, which is the *Beſtial* Life, [the Animal Life which we have in common with Beaſts.]

[b] Soul Life.

47. Now the ſoul is generated only out of the *firſt two*, and the *Third* is breathed into it; not that it ſhould enter into it, and give up itſelf thereto, as *Adam* has done, but that the ſoul ſhould mightily rule over it, and therein open the great Wonders of God, which from Eternity were beheld in the Wiſdom of God; for the *Third* Dominion is generated and created out of the *firſt*; and the *ſecond* Dominion ſhould continue in its own place (in the Noble Tincture) in Paradiſe, and ſhould open the great Wonders in the Third: And therefore Man was made *Lord* over all things; he had *the Tincture* [or life] of the Earth in his own hand [or power,] and *Gold and Silver* were as eaſy for him to find, as any other viſible thing: The Tincture of the Earth was his Ornament and Sport, altogether child-like, without Covetouſneſs; he needed no other cloathing; and as the Gold was pure without droſs, ſo was his child-like Mind alſo.

48. But the Devil awakened unto him the *Sulphur* [or Groſs Matter] therein, and has ſet the *Beſtial* ſpirit in the ſuperior dominion in him; that which Man ſhould have ruled over, rules over him, and that is his *Fall.*

49. Thus now the Devil has gotten power, inaſmuch as the Outward Dominion is generated out of the Inward, [*viz.* the Center of Nature,] and that he dwells in the moſt innermoſt, and ſo he ſlides out of the innermoſt into the outermoſt, and kindles the outermoſt in the *Mind*; from whence ariſe falſe luſts and inclinations, and evil Concupiſcence, ſo that *two Dominions* [viz. the inward and the outward] ſtrive againſt the ſoul; and ſo the poor ſoul is in the *midſt* between the Dominion of this world, and the Dominion of the Helliſh ſource [or quality,] and there it ſtands before the Gate of heaven in a very great Deep *in great Danger*; its Root is the Anger of God and Hell-Fire; and its ſuperior or predominant ſpirit is the Dominion of this world; and there it ſtands in the Tincture of the Fire, in the *midſt*; and whitherſoever it inclines, there it enters; if it goes into the luſt and pleaſure of this world, then it ſtands therein, and is captivated by the Devil; but if it enters into itſelf inwards into God, then the Devil will *buffet it*, for then it is in his country.

50. But when it gets the fleſh of Chriſt for a new Body, then it is *not* in his country: that is a Tree before him, which is poiſon and death to him; at which he is vexed, and loath to touch it: But he ſtirs up his Servants and Miniſters *againſt the outward Body*, that muſt bear [c] reproach and ſcorn, that thereby he may cover and hide this Tree, that it may not be known; elſe it *might bring forth more branches*, whereupon at laſt, Hell would be too narrow for him; therefore he will prevent it as long as he can.

[c] Shame and Diſgrace.

51. And ſo now when the poor ſoul breaks away from him, and with its dear Bridegroom *Chriſt* turns to the Love of God, ſo that through earneſt *Repentance* and turning into God, it enters into the Will of God; yet then the Devil has *ſeven* [d] *cords* ſtill, with each of which he holds it faſt, before he will let it go; and then it muſt get itſelf through all the ſeven, and leave his cords wholly to himſelf. [Theſe *ſeven Bands* are *the ſeven ſpirits of Nature* hereafter mentioned.]

[d] Traps and Snares.

52. And *Eighthly*, it muſt go through *the Fire*, and there is the earneſt ſevere *Proba*, or hard trial; and when it is come through, it gets the heavenly *Tincture* in the *Ninth Number*: and in the *Tenth Number*, upon the Croſs, it gets the Body of Chriſt, and ſo is an Angel in Heaven, and a Stranger and Pilgrim upon Earth in this *Tabernacle*.

53. The *ſeven ſnares* wherewith it is entangled, are *the ſeven ſpirits* of the outward nature of the Dominion of this world: theſe it muſt wind through, and preſs quite through them, and caſt them all behind it; and in the *Eighth Number* ſtandeth *Moſes* with his Law; and there is firſt read to the ſoul, what a * fine Fowl it was; and there comes the Devil with [e] his *Regiſter* or Catalogue, and reads what it is, and ſhows his right to it: and there it is directed to bow down and lay hold on *the Wounds* and *Paſſion of Chriſt*: and here it is neceſſary that the poor ſoul take hold on the Merits and Death of Chriſt, and wrap itſelf faſt therein, for out of theſe *ſwaddling Bands* the Devil cannot pull the ſoul, nay he dares not touch them: and here the Devil muſt leave the ſoul, for Chriſt ſtandeth in the fire of the Father's Anger, and is the *accompliſhment* of obedience; and there the ſoul is brought into the *Ninth Form*, into *the Tincture* of the Eternal Life: and there it is ſurounded with the Majeſty of God; and the fair bleſſed Virgin (the Wiſdom of God) meets it with her Garland of pearls, and crowns the ſoul as a heavenly Conqueror.

* Or wretched Creature.

[e] Or Account.

54. What Joy is here to the Angels of God, and what Joy the ſoul attains there, we have *no pen* to deſcribe it, nor in this world any *tongue* to expreſs it; only we wiſh to the Reader, and all men, that they might themſelves have *experience* of it, for which cauſe we ſet about this Writing with much toil and deep labour.

55. For we write what we ourſelves have known, and have *ſeen with ſpiritual eyes*; we ſpeak it not to our own boaſting, but that the Reader may know, that if he will *follow us*, what he is to expect from it; ſeeing he perceives how the World makes a Gazing ſtock of the children of God: But we ſhall after *this ſhort Life* have full recompence: and moreover this Garland is more delicious than this whole world: and though it be often covered and hidden from us, yet it dies not.

56. For as the rough winter hides the budding and flouriſhing of the Earth, ſo that reaſon ſays *all is Dead*; but when the ſpring comes, then it begins to bud and bloſſom again; ſo alſo it is with the noble and fair Garland of Chriſt; when that ſprings again, then it produces *Lilies without Number*; and every Spring, when the Mind is renewed in Chriſt, it multiplies *Tenfold*.

Of the Company and Aſſiſtance of the Holy Angels.

57. As we that are Men in this world, if we be the children of God, *aſſiſt* and help one another in neceſſity and diſtreſs, and readily deliver one another from miſery and trouble; thus alſo it is in heaven, concerning the children of God, while the ſoul belongs to the *fellowſhip* of Angels; they affect the company of honeſt, virtuous, and chaſte Men, *that fear God*, and ſtand by them in neceſſity: for the Scripture ſaith, *They are all Miniſtring ſpirits, ſent forth for the ſervice of thoſe that are to inherit the Kingdom of God*; they often avert the fiery darts of wickedneſs: what miſchief would the Devil

often do, if he were not oppoſed and hindred by the Throne-Princes of *the Legions?* how often would he terrify and caſt men down headlong to the ground?

58. But the Angels are our ſervants and keepers, if we be *Chriſtians*, and not Beaſts; though indeed the Devil ſets upon Chriſtians moſt of all; how often would many be drowned and killed by a fall, who yet receive wonderful deliverance from *Angels:* they are ready about people, who ſing and ſpeak of God; they have great delight among little Infants, ſo that they many times manifeſt themſelves to an Infant, and play with it, if it be the child of God.

59. How many Examples are there in the Scripture, of the Angels leading and conducting the Children of God; eſpecially the Example of *Tobiah:* though our School-*Rabbies* will rather have it caſt out of the Bible [than believe it:] but conſider of the Three Angels with *Abraham*, and the two Angels with *Lot:* alſo how they have plainly foretold and declared the Conception of highly worthy men, [as of *Iſaac*, *Jacob*, *Samuel*, *Samſon*, &c.] eſpecially of *John* [the Baptiſt,] and of *CHRIST:* conſider what was done at his *Birth* [to the Shepherds in the field,] and to the [f] *Wiſemen of the Eaſt:* and at length to *Joſeph* [how he was directed] to go with *Mary* and the *Babe* into *Egypt:* whereby we may ſufficiently perceive their great carefulneſs about us; for they are God's *Miniſters*; he ſends them to conduct us, [through this valley of miſery, through this world of Thiſtles and Thorns,] and to defend us from the Devil: O *how great joy* they have for *one* poor ſoul, when it is delivered from the ſnares of the Devil, yea more than for *Ninety-Nine* righteous, as *Chriſt* ſaith.

[f] Or Magi.

60. Therefore we ſhould not ſo ſuddenly [g] deſpair in adverſity, when we are in [h] neceſſity, when we often ſuppoſe, that the whole world is againſt us, yet the *Choir* or *Hoſt of Angels, and the Spirit of God, are with us*; it is often with us, as with the *Canaanitiſh Woman*, ſo that we cannot find the Countenance of God; but we muſt wait for the proof, and trial muſt paſs over the ſoul; the more Gold is Purified, the finer it is; ſo alſo the ſoul, the more it is brought into Trial, if it *holds out*, the fairer and brighter it is: and God's aim is to have fair and lovely children, and ſuch as are of underſtanding, and learn to diſcover [the deceits of] the old Devil.

[g] Be dejected and diſcouraged.
[h] Straits and Afflictions.

61. But you muſt know, that the Angels are *very pure*, *chaſte*, *modeſt Spirits*, alſo *humble and friendly*, and are like to Infants, who know of no deceit or iniquity, but what is [i] innate in them.

[i] Or generated.

62. Now whoſoever will enjoy the company and aſſiſtance of Angels, muſt *not* be a *Luſtful Bull* or Heifer, or a *laſcivious wanton Venus*, or have a falſe wicked mind, which day and night ſtudies nothing but cunning tricks and deceit, how to get money and wealth: neither muſt always dabble and ſwim in the world's back-biting, ſcoffing jeſts and conceits, and tickle and feed the ſoul with them, in which the world uſes to provoke one another, and to [k] take exceptions one at another: No, *No Angel will ſtay* with ſuch Men, but the black Devil, who poſſeſſes the Hearts of theſe Men, ſo that they *take pleaſure* in wickedneſs.

[k] Or find fault and ſtir up malice.

63. Whoſoever will have the Aſſiſtance of Angels, need not call upon them, or pray to them; for they *accept not* of that honour, they give all honour to God; but [he] ought only to turn away from uncleanneſs of heart, and enter through *true Repentance* into God's will, and continually *put away* evil thoughts and [l] influences; he muſt continually incline his Will to God [and Goodneſs,] and *pray to God for the guidance of his holy Spirit.*

[l] Influxes and Inſtigations.

64. And though the Devil holds faſt, and will not let go, and lays open his uncleanneſs before him; there is no better courſe to be taken, than to leave all his uncleanneſs and filthineſs upon the Devil's neck, and wind himſelf out from it, in ſpite of all [Carnal] reaſon, and caſt himſelf in humility into God's will, and commit himſelf to it, and leave all doubting to the Devil, *(for that is his lodging,)* and he muſt conſider

that is a great Sin to *continue in doubting*; he ſhould conſider, that *doubting* is the Devil's Band wherewith he holds the ſoul faſt: When any Man's uncleanneſs meets him and repreſents itſelf before him, ſo that the ſoul *can receive no* ſtrength, that is *not* God's hardening [of the heart,] but the Devil wraps himſelf about the ſoul, and will not let the ſoul come to the light, that it may receive ſtrength and virtue; and there the words and promiſes of Chriſt, with his blood-ſhedding, ſuffering and death, are a *ſovereign* Medicine; when the ſoul wraps itſelf up in them, and leaves all its uncleanneſs upon the Devil's neck, that *is poiſon* to the Devil, which makes him faint and feeble; and ſo the ſoul then preſſes forth into the Light of God, and *receives* ſtrength and virtue; and there it moſt earneſtly enters into humility, and *then* it treads upon the Devil's Head, and deſtroys his Hell; and *then* the Angels aſſociate with that Man, and have great Joy that the Devil is overcome, who intended to be God and Creator in the ſoul.

[m] Soldier, Champion, or Reſiſter.

65. But a ſoul in Chriſt muſt be a continual [m] Warrior, and although the Devil cannot get poſſeſſion of the ſoul, yet he ſtill holds it before *the unclean forbidden Tree*, that it ſhould *taſte of unchaſtity, iniquity, lies and deceit, of Anger and Envy:* and if he can bring it to paſs, that the ſoul *lets in* the evil luſt and deſire into itſelf, O how does he hide and cover it! how does he ſtrew ſugar upon it! and if he ſhould once draw it into *Venus*'s Heaven, he will ſpare no pains to get his [n] fortreſs again. For the Devil is *never better at eaſe, than in Man*, for there he can be Lord of this world, and perform his work, and accompliſh his will; which he cannot [o] do in the ſpirit of this world, without Man; for his Kingdom is not in the outward Dominion of this world, but in the inward, *in the Root in the Abyſs.*

[n] His Fort of Prey in the ſoul again.

[o] *In Spiritu Mundi, Extra Hominem.*

66. He can do nothing in this world, in the External [part,] unleſs the *Turba Magna* in the wrath of God be kindled, and there he is buſy, eſpecially when the Elements are kindled [or inflamed] with Tempeſtuous ſtorms [of thunder and lightning;] and then if the Anger of God burns therein, there he is a buſy *Executioner*; if he could ruin the whole world, he would do it; but he has no further room, than the fierce wrath in the *Turba* affords him; *The* [p] *Turba is his Maſter*, he is but a Juggler and Deſtroyer, ſo far as the Anger in the *Turba* is kindled.

[p] Plague, Vengeance, and Deſtruction.

67. Know alſo, that the Devil often ſtrives and fights with the Angels; and when the ſoul is *careleſs* and ſecure, he ſets upon it ſtrongly: but he is held off, that he cannot do what he will; but ſo ſoon as the ſoul *Imagines*, and is captivated by the *Luſt*, [like *Adam* and *Eve*,] then the Devil overcomes; but then again ſo ſoon as the ſoul *caſteth away* that evil Luſt, [and enters into Repentance,] then he is driven away by the Angels.

68. And there is a continual ſtrife about the *ſoul of Man*; God deſires to have it; the Devil alſo would have it; and the Cauſe of this is, that the *two Kingdoms part* in the Croſs: the one is the Love of God, the Kingdom *in Ternario Sancto*, viz. the Angelical one: and the other is the fierce wrath out of the Center of Nature, which is the Anger and [q] Severity of God.

[q] Or Sharpneſs.

69. And *therefore* it is, that God manifeſts his will to us, and ſets before Man Light and Darkneſs; he may endeavour after which he will: And that we might know, that God would have the ſoul into his holy Kingdom, he affords us *Teaching* and *Inſtruction*, and ſhows us the way to Life, [or Light;] he ſtirs up by his Spirit *highly worthy Teachers, who are the Light of the world*, that Men might beware of his Anger and fierce Wrath, and not [r] awaken it in themſelves.

[r] Or ſtir it up.

70 For the Anger muſt indeed be in every Life, [as the Gall in living Creatures;] but where the love and meekneſs prevail over it, *it is not manifeſted* in Eternity, but is only a Cauſe of the Life; for in the Love, the Anger makes great exulting Joy

and Paradiſe. The Anger [or *Mars*] in the Kingdom of God is the Great Wonderous Joy, where *nothing of the Anger* is perceived. As Weeping and Laughing come from one place, and the Weeping is turned into Joy; after ſuch a manner is it with the Love and Anger of God.

71. *Therefore it is*, that Chriſt ſo earneſtly teaches us Love, Humility, and Mercifulneſs; and the cauſe why God is become Man, is for our *Salvation and happineſs ſake*, that we ſhould not turn back from his Love: God has ſpent his Heart, that we might be his children, and remain ſo Eternally; when there was no Remedy neither in Heaven, nor in this world, then he moved himſelf *for Man's ſake*, that he might be delivered from the Devil, and from his Anger, [into which he was fallen in *Adam*.]

72. Therefore, dearly beloved Children, *do not* ſo *reject* and caſt from you the Love and Grace of God, elſe you will lament it in Eternity; for after this Time [of the Temporary Life] there is no more Remedy or help. Pray learn Divine Wiſdom, *and learn to know what God is*; and do not imagine or ſet any Image of any Thing before you, thinking God to be an Image any way but in Chriſt: *We live and are in God, we are of his* [Eſſence or] *ſubſtance* [or Being:] We have Heaven and Hell in ourſelves. What we *make* of ourſelves, that we *are*: If we make of ourſelves an Angel in the Light and Love of God in Chriſt, we are ſo; but if we make of ourſelves a fierce, angry, falſe and wicked, haughty, flying Devil, which flies aloft above all Love and Meekneſs, in mere Covetouſneſs, greedy hunger and thirſt, then alſo we are ſo; for after this Life, *it is otherwiſe with us there* than here; what the ſoul here embraces, that it has there; and ſo, though the outward breaks in Death, yet the will retains that embraced thing in its ſource [or property,] and that is its * ſuſtenance; but how that will ſubſiſt before the Paradiſical ſource and dominion of God, and before his Angels, *you yourſelf may conſider*: We would have it faithfully ſet before you †, as it is given to us [for that purpoſe.]

* Food or re creation.

† For a warning.

The Fifteenth Chapter.

Of the mixed World, and its wickedneſs, as it now ſtands, and as it Exerciſes its Dominion at preſent. A Glaſs wherein Every one may ſee himſelf; and may try what Spirit's Child he is; out of the Seal *of the* Wonders.

1. CHRIST ſaith, *Matth.* 23. *O Jeruſalem, Jeruſalem! How often would I have gathered thy Children together as a* [1] *Hen gathereth her Chickens under her wings, and you would not: O Jeruſalem, thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee*, &c. Alſo, *we have piped unto you, and you have not danced*, &c. *What ſhould I do more to this ſtiff-necked People, who will not ſuffer my ſpirit to reprove them?* Alſo, *their Mouth is full of curſing and bitterneſs; the Poiſon of* [1] *Adders is under their Lips; they ſpeak mere deceit, and their hearts are never at unity. O how fain would I eat of the beſt Grapes; but I am as a Vine-dreſſer that Gleaneth: I had planted*

[1] Clock-hen.

[1] Or Aſps.

ne a Vineyard, but it bringeth forth nothing but ſour Grapes: I am become ſtrange to my Mother's Children: They which eat at my Table, tread me underfoot.

2. Thus the Mother *then* complained of the wicked children of Men; but what ſhall ſhe now do in theſe preſent times? She ſtandeth yet in great ſorrow and lamentation, and has turned away her countenance from thoſe wicked Children, and will not have any of them that are in [u] that Garment: *She crieth, and no one heareth:* She ſtandeth in great mourning and lamentation over the wickedneſs of thoſe falſe unruly and perverſe Children: Every one runs after the covetous Whore, *who is full of Blaſphemies, and Abominations*; both the [x] Shepherd and the Sheep do ſo: It is a moſt Lamentable Time, and if it ſhould not be ſhortened, no man ſhould be ſaved.

[u] Of filthy Luſt and Wickedneſs.

[x] Paſtor and People.

3. It is *a Time* which all the Prophets have propheſied of, and thou ſuppoſeſt it to be a Golden Time; but conſider thyſelf, thou *blind Man*, Whither art thou gone? Doſt thou *ſuppoſe* that this wickedneſs and falſhood which thou practiſeſt is *the Ordinance* of God? Wait but a while, and you will ſoon ſee. It is the Time of *the laſt Seal*, wherein the Anger of God hath poured forth its Vials, ſo that the Wonders of Hell come to Light, [that they may be known.] Let this be told you, we have known it *in Ternario Sancto*; [or underſtood it in the Angelical world, in the Heavenly Subſtantiality.]

4. For the Mother has rejected [y] it, and will have none of thoſe Abominations any more: She is big with child, and *brings forth a ſon in her old age*, which ſhortens the Days of wickedneſs. Let this be told you; whoſoever perſeveres and goes on in wickedneſs, ſhall have great ſhame thereof.

[y] This wicked time or generation.

5. Is not the *little boy* (which runs up and down in his childiſh ſport) *very full of the poiſon, venom, and wickedneſs of the Devil?* And do not all vices and abominations ſtick in him? He is a [z] ſcorner, and blaſphemer of God, a ſwearer, curſer, liar and deceiver, very fit and *apt* to ſerve the Devil in all manner of ſhameful filthineſs: Scurrility and obſceneneſs are his beſt Latin and Eloquence, he knows how to mock, diſgrace, and lay all manner of *aſperſions* upon the ſimple: All manner of thievery, cheating *tricks* and cozenage, are fine Arts with him: Deceit, over-reaching, and circumvention, are his Glorious Boaſting: They mock and deride poor people without any cauſe: He that fears God, is *by them* accounted a fool, and ſet as an Owl to be wondered at. This, *Parents* and Ancient People ſee, and take delight and pleaſure in it, that their children are ſo dextrous and *witty* in their *wantonneſs* and *waggery:* They are tickled at the heart with it when they unhappily jeſt at honeſt People; that which old Old folks dare not do for ſhame, that they teach the Children, that *thereby* the luſt of their hearts may be brought to paſs: *All this the Devil teaches them*, and ſo rides in their hearts as Lord over body and ſoul.

[z] Mocker or Scoffer.

6. If any can but cozen and cheat his neighbour, deſpiſe, ſlander, and find fault with him, and bereave him of his honour and goods, theſe are *the ſatisfying of their Luſts:* All immodeſt wanton words and manners are held the beſt Art and *Courtſhip:* He that can laugh and jeer his neighbour out of countenance, is *Maſter upon the Place:* All theſe are the Devil's Pranks and Tricks; and thus he leads the poor ſoul in his ſtring, and Man underſtands it *not*.

7. Youth, both of the Male and Female Sex, learn firſt the Devil's Trade, before they take any thing elſe in hand: Diſdainful malicious wantonneſs, is the *firſt work* they learn; and the Parents encourage their children in it, and hold it for a neceſſary worldly faſhionable accompliſhment.

8. *When* they are *grown up* a little, then the deſire of beſtial unchaſtity is the *ſecond work* they learn, which they call a trick of youth, and allure one another to it: Thus youths give room to the Devil, at the firſt bloſſoming, to enter into the Heart, ſo that

the Devil makes his *neſt* therein, and ſo catches one with the abominations of another, the male with the female, and the female with the male.

9. If any one *ſends his ſon to the Univerſity* to learn ſomewhat that is Good, that he may be ſerviceable to God, and uſeful [a] in the world; then he learns wantonneſs, bravery, pride, ſubtlety, how to deceive the ſimple of their own, and bereave them of their ſweat, and contrive a cloak for it, ſaying, it is [b] his right by Law; *but that cloak is the Devil's*, and the falſe deceitful heart is *his Miniſter*. If he can ſpeak a little Latin, or foreign Language, then no ſimple Man is good enough for his company: His high-mindedneſs flies aloft, the ſtinking Carcaſe [which is but meat for Worms] muſt be trimmed with Ribands and Baubles; to go a-whoring, and deflouring Maids, is *Courtſhip:* There are people that can behave themſelves ſo finely, till they awake the gnawing worm of Conſcience in the heart of many a Mother's daughter.

[a] To his Country.

[b] *Sua Jura.* Rights, Titles, Intereſts.

10. And ſuch are advanced in *the Churches* and *Univerſities*, and ſet up for [c] *Shepherds of Chriſt*, and yet they have the Devil lodging in their heart; and ſo alſo they are promoted to worldly Government [or the *Civil Magiſtracy*,] and then they govern as their Gueſt in their heart will have it: Thus the *Superior or Magiſtrate* works the greateſt abominations, and the Inferior learns of him: He *inventeth* [d] tricks how he may, with the appearance of Law, Juſtice, and Equity, get the Goods or Eſtate of the Inferior to himſelf: He makes Conſtitutions, Orders, and Statutes, and *ſays they are for the public Good:* He conſtrains the poor and miſerable to do hard ſervice, that he may ſatisfy his Pride and State: He cruſheth the ſimple with harſh, cruel Language, he takes away his ſweat, and torments his body: He makes him *his very ſlave*, and though he has no more but one ſoul of his own, [no more than others,] and is but a Stranger and Pilgrim in this world, [yet he thinks] the needy muſt ſpend his ſweat *wholly* in his ſervice; there is no pity nor releaſe to be had from him: *His Dog* has a better life than the poor needy ſoul under his roof, and this he accounts his Right and [e] Prerogative; whereas it is not at all grounded in Nature, *but only in the Abyſs*, where one form or property plagues, vexes, and torments the other, where the Life is its own Enemy; [and there it is grounded.]

[c] Paſtors, or Miniſters.

[d] Tricks and ſlights of law.

[e] Or Privilege.

11. This *the Inferior learns* from the Superior, and ſo gets his living alſo with ſubtlety and deceit, covetouſneſs and knavery; for, if he does not uſe theſe things, he can hardly fill his belly in righteouſneſs; and therefore *Reaſon perſuades him* that neceſſity forces him, that he muſt enhance his labour and commodities, and muſt wreſt from his neighbour his ſweat again, without love and righteouſneſs, that he may but fill his belly: He learns from his Superior to gluttonize and pamper his body, and *live a beſtial Life*. What the Superior ſpends in a *Courtly ſtately Faſhion*, that the Inferior ſpends in a beaſtly, ſwiniſh faſhion, and manner of life: Thus one wickedneſs effects another, *and the Devil remains Prince on Earth over body and ſoul.*

12. How wilt thou be able to ſubſiſt, when God in his Zeal or Jealouſy ſhall judge the ſecrets of Mankind, *when the cauſe of every thing will appear*, why that or the other Thing came to be Evil? And there every ſoul will cry out of thoſe that lead it aſtray, and curſe them: Every thing will have *its cauſe* appear before it, and the ſoul will feel it in its conſcience: Where then will you Superior remain, when your Inferior ſhall cry out and ſay, *Woe be to you*, in that you have forced him to ſuch wicked courſes, and that you have bereaved him of his ſweat, and conſumed his goods and labours in *Idleneſs and Wantonneſs?* How will you give an account of your Office into which you are put, wherein you ſhould ſtop unrighteouſneſs, and hold the wicked in *awe* by Reproof and Puniſhment? And you have not regarded his wicked courſes, that you might prevent and hinder them, but have only looked after your covetouſneſs, how you might *bereave* him of his ſweat: You have not ſought his ſoul's Good, but his ſweat and labour: He might

elſe do what he would: And beſides, you have given an evil Example to him, ſo that he has looked upon your courſes, and made them his *Pattern.* Curſing, blaſpheming, threatning, daring * ſurlineſs, have been your faſhion, and that he has learned of you, and has ſo conſtantly reproached the Name of God, which you have *not* regarded; you have only looked after his money, and *not* after his ſoul.

* Or provocations to wrath and malice.

13. And now, when the ſevere Judgment of God ſhall appear, and that every work ſhall be manifeſted in the fiery Eſſences, where then *all ſhall be tried in the fire*, what think you? Shall not all ſuch works remain in the Eternal fire? And there will the poor ſoul cry out upon your ungodly curſed deeds, words and works: And one will curſe and wiſh all Evil to the other, for being the cauſe of ſuch Evil to him, and the ſource and property of falſhood and wickedneſs will riſe up in the ſoul, *and gnaw it*, that, for ſo ſhort and empty a vanity, *voluptuouſneſs* and falſe luſt, it has fooled away ſuch great Eternal Glory.

14. All manner of reproaches, all ſlanders, all ſcoffings, all covetouſneſs, pride, and deceit ſhall riſe up in the ſoul, and one ſource [or property] ſhall continually kindle and gnaw the other, which has *given cauſe* to the ſtirring up of the other, and the ſoul will think, if theſe abominations were *not* in thee, *thou mighteſt attain* Grace; and when it ſhall behold and conſider itſelf, it will find how one abomination has generated another, and will ſee that itſelf is a *mere ſtinking abomination* in the preſence of God; and there it will caſt itſelf down in the ſource of anguiſh into the Center of Nature, and curſe God that he has made it *a Soul*; and the deeper it deſires to plunge itſelf, the deeper it falls, and yet muſt continue in the place of its abominations: It cannot go from thence, for the helliſh *Matrix* holds it, and it muſt thus feed itſelf with anguiſh, curſing, abominations, and bitterneſs, and even *with that* which its heart has done here [in this life,] wherein at length it deſpairs, and that is its Eternal food.

15. All earthly food and luſt paſs away at the End of Days, and return again into the *Ether*; but the *will* remains ſtanding Eternally, and the Deſire in the will.

16. Therefore, you *Parents*, and *Children*, you *Superiors* and *Inferiors*, obſerve, you have filled the Mother of Nature full with abominations, the fierce Anger of God is at hand, the Laſt Judgment is at the Door, God will purge the Earth with fire, and give every one his wages: The Harveſt comes, this *Garment* will remain no longer, every [f] thing will be gathered into its Barn: He that will not take counſel, let him take his courſe, he will find by *woeful Experience*, what the *Seventh Seal* [g] at the *Center* brings with it.

[f] Or property.
[g] Or at its End.

17. When Reaſon looks all about and conſiders, *it ſaith*, I ſee not yet that it is otherwiſe than it was in former Times: Moreover, the world was always good and bad, *as Hiſtories relate:* Alſo a man muſt take ſuch Courſes, elſe he will be accounted a Fool and an Owl in the world, *and muſt ſtarve and periſh for hunger.*

18. If I do not give my children leave to learn the manners and faſhions of the world, then they would be *deſpiſed* and ſcorned of every body: And if I myſelf did not carry it out with ſtate, loftineſs, and ſtoutneſs, I ſhould not be *regarded:* And if I muſt have credit, I muſt uſe ſome cunning to get it; for with truth, love, and righteouſneſs, I ſhall not attain it: I muſt therefore do as other People do, and then I may be able to live *amongſt them:* Muſt I needs be made the fool of all the world? Though indeed I commit Sin, yet God is Gracious and Merciful; and hath not Chriſt ſlain Sin and Death on the Croſs, and taken away the Power of the Devil? I ſhall *one Day* repent well enough, and be ſaved.

19. This is the Rule of the world which the *Superior* and *Inferior* go by; alſo [h] the *Shepherd* and the *Sheep:* Chriſt's ſufferings muſt be a cover for their wickedneſs: Every one will be a Chriſtian under the Cover of Chriſt, when the poor ſoul ſits a-whoring with

[h] Paſtor.

the Devil: If one does but *ſay* with the mouth he is a Chriſtian, and yet covers his wickedneſs with the purple Mantle of Chriſt, *all is well:* Thus we are brave Lip-Chriſtians under the Mantle of Chriſt; but in the heart we have the Antichriſtian Whore ſitting as a Gueſt.

20. O you *falſe Shepherds* of Chriſt, who go into the ſheepfold at your thieviſh back-door, why do you cover your wickedneſs with Chriſt's ſufferings and death? Do you think Chriſt was wicked? Seek the Center of Nature, and ſhow people the Abyſs that is in their heart: Show them the ſnares of the Devil, wherewith we lie bound, that they may *not eſteem* curſed worldly things; but that they may learn to ſtrive againſt fleſh and blood, againſt the Devil, and againſt the hypocritical life and converſation, that they may go forth from the devil's high-mindedneſs into righteouſneſs, *into Love and Humility.*

21. The ſuffering of Chriſt is profitable to none, unleſs they *turn* from their falſe evil purpoſes, and repent, and enter into the Covenant of God; and to theſe it is very Effectual. Hypocrites uſe this for a *ſhow*, and that they may be *called* Chriſtians; but thereby they take the Name of God in vain, and muſt give a ſtrict account thereof.

22. O you *Antichriſtian Shepherds* of the [i] New Order, who uſe the ſuffering of Chriſt with falſe Hypocriſy *to pleaſe Men*, for their favour, and for your Idol the Belly's ſake, to cover over the hypocrite and falſe [k] *deceiver*, who is but a ſhow-Chriſtian: How will you be able to anſwer it, when Chriſt will require his ſheep at your hands, and you have wittingly and willingly, under his purple Mantle, covered Wolves, in whom the Devil dwells? Why do you not *crack* the Nut-ſhell, wherein the Kernel and Heart lies, and tell the *Superior* as well as the *Inferior* of his abominations? Are you Chriſt's Shepherds? Why do you not then as Chriſt did, who ſet the Truth before the eyes of *every one?* He reproved and healed, not for Man's favour and reſpect, but according to the will of his Father; and ſo ought Chriſt's Shepherds to do alſo.

[i] Made in the New way of Ordination.
[k] Or Impoſtor.

23. O dear Reaſon, thou walkeſt wiſely in the Paths of this world, in what concerns *the outward Body:* But where lies the poor ſoul? The ſoul is not at home in this body, that is not its Eternal [l] Native Country, what will it avail thee to enjoy Pleaſure *for a little while*, with Eternal ſhame and torment? Or, why doſt thou ſuffer thy children to have their wills to follow faſhions and finery, for a *little while in this world*, and takeſt delight therein when they ſcorn the miſerable and the needy, and ſhalt loſe them hereafter Eternally? Thou thinkeſt thou loveſt them, and doſt well for them: When the world commends their cunning and bravery, falſhood and wickedneſs, that commendation delights thee, but the Devil accepts and receives it as belonging to him, and *thou art the Murderer* of thy children: Thou art their greateſt Enemy; for children look upon their Parents, and when their untoward tricks pleaſe their Parents, then they follow them the more, and grow the more [m] audacious in them. At the Laſt Judgment-day, they will cry out of their Parents, that they have *not* rebuked their *wantonneſs* and ungodly life, and brought them up *in modeſty and in the fear of God.*

[l] Inheritance, or Patrimony.
[m] Bold, ſturdy, and ſtout in them.

24. If you love your life, and your Children, then loſe them as to the wickedneſs of this world, that they may not be nor converſe therein; and then you ſhall find them, together with your life, in Heaven again; as Chriſt teaches us, ſaying, *He that loveth [n] his life ſhall loſe it; but he that loſeth his life, goods and honour, for my ſake, ſhall find it in the Kingdom of Heaven:* Alſo, *when the world deſpiſeth, perſecuteth, and hateth you for my ſake: Then rejoice, for your recompence is great in the Kingdom of Heaven.* Alſo, *What will it profit a Man to have all temporal honour and pleaſure, and loſe his own ſoul?* Whereas this life continues but for a Moment, in compariſon of the Eternity.

[n] τὴν ψυχὴν αὐτοῦ. *Animam ſuam*, his ſoul.

25. Dear children in Christ, let every one have a care in what soil he grows: You must not expect any better time of life to repent in, *but to-day*, while the voice of God soundeth, let every one enter into himself, and search himself, let none regard the *broad way* of this world, for it leads into the Abyss to all Devils, but the way to the Kingdom of Heaven is very *narrow and strait:* He that will set into it, must not defer nor linger out the time till the Devil bars up the door: He must not regard the course of the world, he must go directly into himself, and * seek himself: The time will come that he will think, that he is *alone* in this way, but God has always his seven Thousand with *Elijah*, whom he knows not of.

* Or search.

26. For a sincere Christian does not *wholly* know himself, he sees nothing but his [o] *vices*, in which the Devil strives against him, they are continually before him; but in this world he knows not his [p] *Sanctity*; for Christ hideth such people under his Cross, so that the Devil does not see them. Therefore *be watchful and sober, and resist the subtle Devil*, that you may live Eternally.

[o] And untowardness.
[p] Or Holiness.

The Sixteenth Chapter.

Of Praying and Fasting, and due Preparation to the Kingdom of God. What Praying is, and brings to Effect: What the Power of it is, and what the final use and benefit of it is.

1. FOR the Instruction and Comfort of the sincere simple Christianity, and for a constant awakening of ourselves, that we might be found worthy *to hear* the voice of the Noble Bridegroom, who calleth his Bride, and will bring her home!

A very lovely Gate.

2. A hungry Spirit that is weary and faint, is desirous of the Still Meekness and Rest, that it may go forth from the [q] source of the Driver, and may satiate itself with meekness and stillness, and so with that which is the desire of its Life, whereby it may *sustain its body*.

[q] Force, or power.

3. Thus, my dearly beloved Mind, thou art generated out of the Eternal Still meekness, and wert *(before the time of this world)* in the Wisdom of God, [in the Eternal Virgin;] the Meekness of the Love of God was thy source [or property,] and thou wast a fruitful [r] Rain in thy still Eternal Mother, [the Eternal Nature,] where thou wast *not yet created a Spirit:* Consider thyself, how great unquietness thou art now in: Thou art immeasurably hungry, thou always thirstest after *the food*, and source [or property] of thy Mother: O that the Time of Refreshment were come: This does the poor soul wish and pant after: One day crieth to another, the Morning crieth to the Evening, and the Night longeth after the Day, and there is *no* place nor *rest* (from the [r] Driver) for the poor soul, the Driver takes hold of its very Throat; and though it hides itself, yet it finds no place nor rest free from the source [or property] of its Driver: He drives it further and further, till it finds *the bosom* of its Mother, where it lays down itself, and is

[r] Or shower.
[r] Persecutor, or Tormentor.

as one that is eſcaped in * a great Battle, who dares not lift up his head for fear of the Enemy.

* With his life among the ſlain.

4. My dear Children in Chriſt, and all you that have given up yourſelves *in Chriſt*, to the Kingdom of Heaven, you Elect in Chriſt, thus it is with our ſouls: Our ſouls ſtick in ſuch great unquietneſs; and as it is with *a Soldier* in a fight, who is continually in expectation of Death, where the Enemies preſs upon him on every ſide, and ſtrike at him, and continually deſire *his Death*; or, as it is with one that is *fallen* into a deep Sea, and ſwims there, and ſees no ſhore, and continually *expects* Death, where the Water goes into his Mouth, who ſighs and deſires help from above; or, like one that is falling into a *Deep Pit*, where no help is diſcerned, who alſo expects help from above.

5. So it is alſo with the poor ſoul, it is fallen into a dark *Dungeon*, and ſwims in a dangerous and deep water, where it is encompaſſed with Enemies on every ſide, who all ſtrike at it: Every one would murder it, and it *ſees no help* about it; if it ſearches through its body, through its fleſh and blood, alſo through marrow and bones, it finds they *all* are its Enemies, which lead it unto the *Abyſs*.

6. The *ſpirit of this world* (in fleſh and blood) draws it, and bows it down to the ground, in the Deep of the waters, and continually deſires to drown it; for it would *only* maintain and pamper the Beſtial Life.

7. So alſo *the Devil* draws it mightily down into the Abyſs, and would fain throw it into the Eternal aking ſource [or Torment] of Hell; and if it reſiſts, he ſtrikes at it with the Anguiſh of Hell, that it ſhould deſpair, and throw itſelf into the Abyſs; and there it has no helper with it, nor about it, nor can it diſcover any to appear, *till* it raiſes itſelf upwards into the Love and Mercy of God, where then it muſt leave and *forſake* all whatſoever is in its houſe, and muſt wind quite through from it, as a ſpirit without ſubſtance; that is, it muſt go forth with its will from *all its Thoughts*, and out from all its mind, into the *Mercy* of God, into the firſt Original [t] Mother, where it was *only a ſeed* before the Creation of the World.

[t] The Eternal Nature.

8. And when it comes there, it finds that the *ſame Word*, which Created it, is become Man; into which it caſts itſelf, and eats of that humanity, as of a pure and new body, in which there is *no* ſource [or property] of *Enmity*, but only a meek, pure, deſirous love; and there its will is [u] accepted of God, and the *Holy Ghoſt enters into its will*, and brings to the poor captive ſoul Heavenly Refreſhment and Comfort, ſo that it feeds on the fleſh of the Eternal Word of its Original Mother, and drinks of the Water of Eternal Life, *wherein*, before the world, it was only a ſeed.

[u] Or received.

9. There it *finds* the place of its Reſt, and cools its flames therewith, and reſteth in the boſom of its Mother, for it enters into the Land of the Living, and the Holy Ghoſt leads it out of Priſon, and it eats at God's Table, and ſitteth among the children of [x] Love. O how humble it is that the Holy Ghoſt has delivered it from the Strife of *Battle!* and then God has a true obedient and humble child of it. And *thus* it is with the ſouls, which preſs forth out of this Sea of Miſery, into God, or which with the Deliverance from the Earthly Life enter into God, and ſo are *releaſed* from the Driver, [the Devil.]

[x] God's Love.

10. Since therefore it is *certainly* thus, and that we have found out *the way*, we will ſpeak what we know, and teſtify the Truth: For Chriſt ſaid; *My Father* [y] *will give the Holy Ghoſt to them that aſk him for it: No ſon aſketh the Father for an Egg, and he offers him a Scorpion inſtead of it: or for Bread, and he gives him a Stone; or for Fiſh, and he gives him a Serpent: Aſk and ye ſhall receive, knock and it ſhall be opened unto you*, ſaith Chriſt.

[y] Deſires to give the Holy Ghoſt.

11. When the heart and mind, and all the ſenſes or thoughts, reſolve *into a will* and purpoſe, that the ſoul will enter into the Mercy of God, and repent of its miſdeeds, and

is resolved to seek after Love and Mercy, then it is said, *Before they call, I have heard them*; as may be seen by *Daniel*, when the Angel said to him, *When thou chastizedst thyself, and didst intend to pray for thine own sins, and the sins of the People, I brought thy Prayer before God, and this command went forth.* Read the History of *Tobiah*, what Praying and Fasting, and due Preparation for the Kingdom of God, are able to effect: briefly, the *whole Scripture* is full of such examples.

12. Consider the *Prayer of Christ*; how his human soul in God the Father called, and awakened the *Verbum Domini* in *him*, when he would do Great Wonders, [or Miracles,] especially about *Lazarus*, whom [z] he raised from the Dead: then he sighed to his Father, and awakened the Center of Nature, and the word in the Center of Nature on the Cross of the Number Three: There the Holy Ghost, and the Word which the Holy Ghost then awakened, *went forth in his soul:* and then the soul of Christ thanked his Father who had heard him, and said in the power of the Word to Dead *Lazarus*; *Lazarus, come forth*; and there they saw the power of the Word in the soul, that the Dead must arise; which power the soul of Christ had opened and awakened with his knocking.

[z] Awakened from Death.

13. You must know that *Lazarus* was awakened from *within*; and we shall all at the Last Day hear the Voice of God [a] from *within* in the Center of the soul: for the Word, with the Number Three, *dwelleth within it*, in the Center on the Cross, and that soundeth forth outwards, and *raises up the Body* of the Essences: For the souls of Men are all, as it were, *one soul*; for they are all propagated out of one only soul; and therefore they will *all* hear the voice of the Human soul in Christ, and arise with their Bodies.

[a] *Ab intus.*

14. So then when we pray to God, God hears our soul in the Center *in ourselves*; that is, the soul presses forth with its repenting will, out of the Center of Anguish, out of the Abyss of Hell, and also out of the Spirit of this world, into the second Principle into God, which is also in the soul; for all the *Three* Principles are in the soul, *viz.* the two Eternal, and the Corruptible, which makes the Death of this world.

15. Understand us accurately, according to its high worth, thus; God the Father moves not himself, [when thou Prayest,] *the Holy Ghost* only moves himself: though that indeed avails us not neither. But the Word which has created our soul is become Man, and that has the Holy Ghost in it, and he goes forth from the Father in the Word, and *meets* the calling Mind and Will, and [b] opens himself from *within* outwards into the soul: For the outward Bestial Body, is *not worthy* of the Holy Ghost, that he should open himself in it, though sometimes it happened so to the Saints, that he went forth of the soul into the outward Principle; and then the Body *Triumphs*, and for very joy knows not what has happened to it: but in the New body of the soul in Christ, when the soul attains the body of Christ, *in that* the Holy Ghost dwells.

[b] Or manifests, or reveals.

16. And so when the Devil comes, and will set upon the soul from beneath, in the first Principle, in the Center of the first four Forms to the source of the Fire, then the will of the soul presses into the flesh of Christ, into the *second* Principle, inwards into itself, and there it is refreshed and released, and the Devil must go down; for that life does not relish with him: yet he is so furious, that he sets upon the soul, so often as he perceives it to be *secure and careless*, or never so little burdens itself with falshood and wickedness: he *always* seeks an opportunity wherein he might find his *Nest* open [for him.]

17. Therefore, dear children, *when ye pray*, think not that God dwells afar off from you, and so neither hears you, nor sees you; that is a false Conceit and Opinion. Indeed those, who *will not* enter into God, those that stick fast in their Malice and Iniquity, and *retain* wickedness in their soul, those indeed *are not heard.* He that cries

to God that he would outwardly accept his words from him, and yet retains the Evil one in his ſoul, *he mocketh God:* God dwells not outwardly; for the outward is the Beſtial Starry Spirit: he dwells inwardly in himſelf; the outward ſubſtance is only a figure and ſimilitude of God: Indeed it is of God, and generated out of the inward Center, and expreſſed [or ſpoken forth] through the *Verbum fiat:* but it is *not the ſubſtance* of the Number Three, which is a Subſtance and Spirit in the Trinity, above Nature, and yet dwells in Nature in itſelf; incomprehenſible to Nature, as the Wind and the Light is not comprehended by the Fire, and yet are the ſpirit, brightneſs, and life of the Fire.

18. Therefore, when you will *pray*, put away the Abominations out of your ſoul, and enter into yourſelf; that is, you muſt loath the Abominations, and frame a will and purpoſe in your ſoul, that you will *not let* ſuch abominations into you any more; alſo you muſt not ſuffer your will to ſtick in any [c] abomination and deſpair; for when you deſpair, you ſink yourſelf down into the Abyſs.

[c] Luſts and unchaſtity.

19. But conſider, that it is the *precious will and pleaſure of God*, that you preſs earneſtly and ſtrongly through, and leave the Abominations to the Devil upon his neck, and come very humbly, praying as a ſinful child to God: he is the Father of the Loſt ſon, you have vainly rioted and ſpent your beauty and righteouſneſs with the Devil, and with the *Antichriſtian Whore*, you are amongſt the ſwine at *Babel*; and having loſt your Goods, you eat grains and huſks with the ſwine; you are naked and torn, and are not worthy to be called his ſon: Conſider and imagine this in yourſelf, for it is true, and ſo come with true Converſion out of the filth and mire of the ſwine to our Ancient Loving Father, and *pray for his Grace and Favour*, that he would but make thee as one of his hired ſervants in his Court: acknowledge to him thy evil deeds, and that thou art not worthy to be called his ſon. Behold, dear ſoul, *obſerve it*, it is the very precious truth.

20. When you thus enter into yourſelf, and ſearch out your abominations, and the huſks of the Devil, and of the world, which you have ſo long devoured, and conſider of God and his Mercy, then *turn not again into the hogſty*; and ſay *not* I am aſhamed to come before my good old Father; I dare not come into his ſight, for great ſhame and abomination; for I was a glorious Son, and now am a naked Swineherd, but conſider, that your Father taketh more care about you who are his loſt Prodigal ſon, than you do about his favour and love, which you have wilfully trifled away.

21. Frame but a loving, humble, ſubmiſſive, obedient, will and purpoſe, *and come*, come away from the Swine, leave the huſks to the world, let the Swine devour them and feed themſelves fat: but enter you into yourſelf, and knock at your evil Heart: break in through the Doors and Gates: and though all ſwine cry, and Devils ſhould howl for their [d] Keeper, *yet come you* to your Father with any humble demeanour and words, you *need not* trouble yourſelf about the *adorning* them with accurate *Eloquence*; for though you have no more words than the Poor *Publican*, it is no matter, it lies not in them, but in an Earneſt *conſtant purpoſe* without ceaſing: and though Hell ſhould break in pieces, and body and ſoul part aſunder, yet *ſtand ſtill*, and go not forth again out of the Doors of the Father.

[d] Or Herdſman.

22. For as ſoon as you will *open* the Door in your ſoul, and will go out of the Mire, *towards* the Ancient Father, that he does but perceive that it is you his ſon, and that you are returned to him, then he ſaith; *This is my ſon which was Loſt*, for whom my heart was troubled, and is entered into the Humanity, into this world, and hath ſought him, and *now I have found him.*

23. And there he ſendeth the Holy Ghoſt to *meet* him, and falleth kindly about his Neck, and receives him with Joy, and for a token of his love, he puts the Seal and

the Ring of the Holy Trinity, in the suffering and death of Christ, *on to the Hand* of the soul: and there he brings the blessed Virgin of his Wisdom, the New Angelical Garment (viz. *the flesh of Christ*) and *puts it on* to the soul; and all the servants of God, (*viz.* the Holy Angels in the House of the Father,) must rejoice and be merry with the lost Son; and there the Ancient Father slays the fatted Calf, and feeds his son at his Table, (of the Heavenly Substantiality,) with *the power* and *with the flesh* of his Obedient Son Christ, and gives him to drink of the Water of Eternal life, in the Blood of Christ, in the first Mother, out of which the soul has been created; and there is Joy in Heaven among the Ninety-Nine Angels, or holy souls, which are with God, that a dear brother *is come into their society*.

24. And although the own [Invented] works of Holiness, (*viz.* the *Elder son*, who has always been busy at home in the Antichristian house,) murmur and grumble at it, (and boasts of his Obedience, Labour and Toil which he had taken in Hypocrisy,) the Father regards not that; the *New son* pleases him better, than he that had continued in the House: He thought that he alone was heir, that the Kingdom of Heaven belonged to him: he had merited it, and has not gone out of the house; to him belong *the Keys* of the Treasure; the other is but a Swineheard: All this does not divert the Father, but he is merry with his servants the Angels and holy souls, and lets him that was Angry (who would not rejoice with his brother) *go down into the wrathful Pit of the Devil*; and he is merry with his children. But seeing the Hypocrite is Angry, and despises the *Supper* of the Father, therefore he does not taste of the Heavenly Joy.

[e] Or Cæsar.

25. Hearken you *Roman Pope*, and you *Roman* [e] *Emperor*, why are you angry with us poor lost sons in Germany, who go into our first true Father? Would he not fain have us? Are you not our brother? wherefore then do you grumble? Are you Pope in the House? then *have a care* that you be the Father's obedient son, and rejoice with the lost son, when he goes out from Antichrist, to the Father: If you *will not* do so, you must Eternally be angry, and shall have no Joy with us [once] Lost, but [now] again living children, to Eternity.

26. O you Antichristian *Wolf*, why are you Angry, when the Father receives a Swineherd for a dear Child, and gives him the Seal-Ring, the *Mysterium Magnum?* do you think you do right in it? though indeed you are born of an *Academy*, [or from an *University*,] and the Swineherds [are born] in the field among the swine as you account them, yet *in them* the greatest Wonders are awakened [or manifested] above your Hypocritical reason: look to it, Rule well in the house of your *Academy*, we heard a Watchman say [f] leave off; *The City Babel is fallen*; see that you be not *taken* in Babel: for it burns in the Fire: the *Turba Magna* will spew it out, there is no other Remedy or Counsel, but for all to go together with the Swineherd, to the Father, and pray to him for Grace; else you will be forced *to try by woeful Experience*, what this Pen has written, and out of what Spirit it flowed, and was revealed.

[f] That the Contentions, Janglings, and Disputations may cease.

27. When Christ drove the Devil out of the *Lunatic* that was possessed, his Disciples said to him, *Master*, *why could we not drive him out?* Then said Christ, *This kind does not go out but by* Fasting *and* Prayer.

28. Dear Children, Brethren and Sisters, be advised, for the kind Love of God the Father in his heart, (which for our sakes is become Man,) has lifted up himself in the [g] Crown of the Spirit of this World, and *calleth us:* It grieves his Mercy that we are fallen home to the Wrath of the *Turba Magna*; he now sendeth you *many* Messengers, and calls you in their voice, and he will send *more* unto you: why do you *despise* them and kill them? *Try them* whether their Spirit be born of God or no; or whether *they seek* their own way of their Belly in Antichrist: Surely it is time to awake

[g] Or Highest Age.

from ſleep: No jeſting matter will follow: you ſhould not dare to jeſt ſo *with the Keys of the Holy Ghoſt*, and make *Concluſions* of Faith, according to your own Opinions, Tenets and Conceits: *Faith* will not be begotten by Concluſions and Canons, but is awakened by true *ſincerity*, by being obedient children of Chriſt.

29. Saint *Paul* did not ſay to his Diſciple, Diſpute of the Myſteries of God; but he ſaid, *Awaken or ſtir up the Gifts that are in thee:* No man's own wit can do it; much leſs the Pride of the High Schools [or Univerſities,] which yet they cloak with hypocriſy, and hide it under the Mantle of the Holy Ghoſt: why do you make Concluſions about *the Body* and *the Perſon* of Chriſt? Have you power and authority to do ſo? Is it not *a Myſtery* to you; and you underſtand nothing in it, unleſs you be new born again in Chriſt; Does he not ſay, *Behold I am with you even to the End of the World?* Is he with you? Why then do you ſet yourſelves upon his Throne, and deny his Preſence? Are you not *Pilate* who ſentences Chriſt; from whom have you the might *and authority*, to make *Concluſions* and *Articles?* Are you *his* Lords? then you are not children: have a care you prove not the Eldeſt ſon in the Houſe, who ſtrives about the Inheritance, and about the Power and *Authority*, and yet continues to be a proud angry Murmurer againſt the Father? Dear children, it avails nothing to go ſuch a way: Chriſt ſaid to his Diſciples, when he drove the Devil out of the Lunatic that was poſſeſſed, which the Diſciples could not do in their own Reaſon, *This kind goeth not out but by Faſting and Prayer.*

30. Dear Brethren, you will not [be able to] drive the Devil out of *us*, if you have not Chriſt with you; your Art and Concluſions of Reaſon will do nothing elſe, but cauſe people to go out from God into their own ſelf-will: *We muſt faſt and pray, that we fall not into Temptation*, and into the Nets and Snares of the Devil in our Reaſon; for the Devil always holds his Net before Reaſon, and he that falls into it, *ſuppoſes* he is caught in *Chriſt's fiſhing Net:* but he is taken in Antichriſt's [h] Net: Reaſon comprehends nothing of the Kingdom of God, but the Huſk; the virtue and power of it remains hidden to Reaſon, unleſs it be born in God, and then Reaſon goes forth as a burning Fire *in the Spirit of God*; but the Spirit lets it not fly aloft, but bows it to the Earth [in *humility*,] for he knows the [i] Warrior that fights againſt Reaſon.

[h] Purſener.

[i] Satan.

31. A watchful Life is requiſite, which is chaſtened and not overflown with the fleſhly *voluptuous* ſpirit of this world, and not a Life always drunken and full: for as ſoon as the ſoul is inflamed with the vigour and *power* of the Earthly Spirit, then God's Spirit paſſes into its own Principle; and the ſoul is *captivated* by the Spirit of this world, and the Devil gains an acceſs to it; and then its former wit and underſtanding (known in God) is changed into outward Reaſon, and then Man ſuppoſes ſtill, that *it is God's Spirit.*

32. O no friend! *the* [k] *Conſtellation*, which ſhould reſt in the Spirit of Chriſt, *luſteth alſo to poſſeſs ſuch a heart and ſoul*, where the Spirit of God has been ſitting; for every Creature longs after the virtue and power of God: but the Conſtellation, though it comes into the Temple of God, drives on its own matters, that lie in its power, it knows *nothing of divine Wiſdom:* it has wiſdom, and [l] conſtitutes the Spirit of this world: indeed it has great Art and Learning: for *the Earthly and Elementary Myſterium Magnum* lies therein: but it has *not the Key* to the Principle of the Liberty of God without and beyond Nature; for it has a Beginning and End, and looks no further; it makes and ſeeks only an *Hypocritical Beſtial* Life.

[k] Or Configuration of the Stars in us.

[l] Makes.

33. Therefore let us not be [m] proud and ſecure, nor *rely* upon Art and Learning, much leſs upon the Letter: for the ſpirit thereof is hidden to us, without the Spirit of God: we *have* the will of God in the *Holy Scripture:* yet without the Spirit of God we have but the Huſk and the dead Word (except God's Spirit firſt awakens the Living

[m] Sicut, ſurly.

Word in us, that we may understand the Letter and the written word;) which is plain enough, in that the Learned in Arts are but Learned in the Letter, and *not* [n] learned in God, otherwise they would not contend and wrangle about Christ's Honour and Doctrine, nor so dispute about the Cup of Christ.

[n] Or taught of God.

34. Though there were *a Thousand* men [n] Learned in God, who are born in the Spirit of Christ, and were together, and had each of them a special gift and knowledge in God, yet they would all be *but one* in the Root of Christ, and would every one desire only the Love of God in Christ: what Disciple or Scholar will exalt himself above his Master? We are *one Body* in Christ, why then should one member contend with the other about the food? When the desirous Mouth feedeth, then all the Members receive strength and virtue; every Member has its *own Office* or Work, in opening the Wonders of God: we do *not* all bring one and the same words, but one Spirit in Christ, every one has that which is his own imparted to him, what he shall open in God, that the Great Mysteries of God may be made manifest, and the Wonders which have been foreseen from Eternity in his wisdom, might be revealed: *to which End* the soul *was created* of God.

35. I know, and the Spirit shows it to me, that thou *Antichristian Sophister* wilt object against me, that even among the Apostles there has been strife and contention about *the words* of Christ: It is true indeed, and it was Satan's Master-piece to sift Christ Diciples, and the Disciples of those Disciples, so soon as they became *secure:* for they were Men as well as we, and one was stronger in Spirit than the Other, according as they did * search themselves, and raise up themselves in God: *for they lived among Evil Men*, and many times must apply themselves to the world, and must give the Weak Milk to drink, at which others many times stumbled in their Reason, and grew hot and *zealous*, and reproved one another for it; as may be seen about *Cornelius*, when *Peter* went in to the Heathens, and the *other Apostles supposed*, that the Kingdom of God belonged only to *Israel*.

* Or Examine.

36. But you are to know, that the Love of God is so [o] humble, that when it has kindled the soul with itself, *itself is subject to the soul*; but no soul will enjoy that, but those that are humbled in the Love of God, and constantly go forth from their desires, that the Spirit of God may live in them, and that they may have an eye unto him: the soul is *permitted* to be zealous, but it does *better* to live in Meekness, in which it enters into the Majesty [of God,] and is a totally beloved child; what does it avail me that I *pour out fire* upon my brother, and so *burn myself* therein? It is more blessed to continue under the Cross in Patience and in Meekness, than to bring fire from Heaven.

[o] Lowly, submissive and pliable.

37. *Christ is come to seek and to save that which was Lost*; not to awaken his Anger against us, but that he might help us out of the Jaws of the Devil; and he has regenerated us in himself to be a living Creature in God, and has brought us quite through the fire of his Father's Anger. He has *broken the Bands*, that we might follow him in Love and Meekness, as children should follow their Parents: Therefore he Teaches us faithfully what we should do, and how we should Pray.

[*Of the Lord's Prayer.*]

38. The *Prayer* which he has Taught us, is an Instruction and Teaching of all whatsoever we should do and leave undone; and what we should ask and expect from God: and is always *rightly* to be understood according to *the Three Principles*, which we will here make a short [p] Introduction to, though it cannot be [q] confined or concluded, for the Spirit in the Prayer comprehends in it *the whole Eternity*, also Nature

[p] Manuduction.
[q] Circumscribed or limited in its Interpretation.

and Every Thing; ſo that No Tongue can ſufficiently Explain it. The more it is Conſidered, the more is found in it. Yet we will venture upon it, and give the Reader an [r] Introduction; not to tie or limit the Spirit: for it *riſes up* in Every one's ſoul, as virtue and power is given from the Wonders of God. And ſo it is alſo with the Goſpel, that is not *tied* to any Expoſition: The more any ſearch into it, the more they find therein: for the Spirit of God itſelf teaches us *to pray aright*, and alſo preſents us to God. For we know not what we ſhould ſay; our *whole buſineſs* of Praying and Converſion conſiſts only in the Will and Purpoſe, that we give ourſelves up into God; God *the Holy Ghoſt* himſelf makes the ſpringing and growing up through himſelf in God, he drives forth the bloſſom of the New Body of the ſoul, out from the Divine Center forth through the ſoul, ſo that the fruit of Eternal Life ſpringeth forth out of the *Soul's body*, with many Branches and fair fruit, and ſtands as a glorious Tree in the Kingdom of God; ſo that when we pray, our ſoul eats of many heavenly fruits, which are all grown out of the Body of the ſoul, as out of a *heavenly* ſoil or ground: and the ſoul eats of them again in Prayer, and they are its food on the Table of God: Thus it eateth *ex verbo Domini*, of the Word of the Lord; concerning which Chriſt ſaith; *Man lives not by Bread only, but by every word which proceedeth out of the Mouth of God.*

[r] Manuduction.

39. [s] *The Lord's Prayer* affords a very high and excellent underſtanding in the Language of Nature: for it expreſſeth *the Eternal Birth*, alſo all *the three Principles*, alſo the Lamentable *Fall* of Man, and ſhows him *the Regeneration* in Chriſt: it ſhows him what he ſhould do, and how he ſhould behave himſelf, that he may come again into the *Divine Union*, and ſhows him how kindly the Spirit of God *meets* him.

[s] *The Pater Noſter.*
Our Father.

40. But becauſe it is hard to be underſtood, we will ſet down a brief Summary, Contents and [t] Explanation; and commit the further Work of the higheſt Tongue *to the Spirit of God in every ſoul*; and it may well be handled at large in a [u] Treatiſe by itſelf, if the Lord gives us leave.

[t] Underſtanding and meaning.

[u] It may be his Treatiſe, called *The holy Weeks*, or the *Prayer Book*, which was not finiſhed.

[Here follows a Summary *Explanation* of the LORD's Prayer, how it is to be underſtood in the *Language of Nature* from *ſyllable* to *ſyllable*, as it is Expreſſed in the words of the [x] *High Dutch Tongue*, which was the Author's Native Language; but becauſe the Language of Nature is not yet clearly underſtood by the Tranſlator, therefore he cannot transfer it to the Engliſh Tongue: but muſt ſet it down in the ſyllables of the High Dutch words, and interline *the Engliſh* under it. Whoſoever deſires to ſee more concerning the Language of Nature, let him read in the fifth Chapter of this Book, verſe the 85th, upon the word *Schuff*, and [y] elſewhere in his other Writings.]

[x] German Language.

[y] In the *Aurora*, in the *Epiſtles*, in the *Myſterium Magnum*, &c.

[*The Entrance.*]

Unſer Vatter im Himmel.
Our Father [which art] in Heaven.

41. When we ſay, *Unſer Vatter im Himmel*, then the ſoul raiſes up itſelf in all the Three Principles, and gives itſelf up into that out of which it is created; which we underſtand, in the Language of Nature, very exactly and accurately. For *Un* is God's Eternal Will to Nature, *ſer* comprehends in it the firſt four forms of Nature; wherein the firſt Principle conſiſts.

42. *Vatter* gives the two diſtinctions of the two Principles; for *va-* is the Matrix upon the Croſs, *-tter* is Mercury in the Center of Nature; and they are the two Mothers in the Eternal Will, out of which all things are come to be; the one ſevers it-

ſelf into Fire, and the other into the Light of Meekneſs, and into Water: for *va-* is the Mother of the Light, which affords Subſtantiality, and *-tter* is the Mother of the fire's Tincture, which affords the great and ſtrong Life: and *Vatter* is both of them.

43. When we ſay *im*, we underſtand the innermoſt, *viz.* the Heart, from which the Spirit goes forth: for the ſyllable *im* goes forth from the Heart, and ſoundeth through the Lips, and the Lips keep the Heart in the innermoſt unawakened.

44. When we ſay *Him*, we underſtand the Creation of the ſoul. The ſyllable *-mel* is the Angelical ſoul itſelf, which the Heart on the Croſs in the Center between the two Mothers has comprehended; and with the word *Him*, framed it into a Creature, *viz.* into *mel:* for *Him* is the Habitation of *mel:* therefore the ſoul is created in Heaven, that is, in the loving Matrix [or Mother.]

The Firſt Petition.

Dein Nahme werde geheiliget.
Thy Name be [z] hallowed.

[z] Or ſanctified.

45. When we ſay *Dein*, we underſtand how the poor ſoul ſwims in the water of this world; and how it caſts itſelf with its will into the Principle of God, it goes with the ſyllable *Dein* into the voice of God.

46. In the ſyllable *Nah-* it inclines inwards, and in the ſyllable *-me* it comprehends the Heavenly Subſtantiality: and this is done in the Will of the ſoul.

47. And when we ſay *wer-*, then the whole Creature goes along in the will: for *wer* has the whole Center, and with the ſyllable *-de*, it lays itſelf down in Obedience in the Meekneſs, and will not kindle the *wer-* in the fire, as Lucifer had done.

48. And when we ſay *ge*, then the ſoul goes into the Heavenly Subſtantiality, as a quiet child without Anger, and then *-hei-* is the powerful entering upon the Croſs, into the Number Three, where the ſoul will preſs into the Majeſty, into the Light of God; with the ſyllable *-li-*, the ſoul's will has comprehended the Holy Ghoſt. [In the ſyllable] *-get*, there the ſoul will go forth with the Holy Ghoſt: for the brightneſs of the Majeſty ſhines in the will, and the Holy Ghoſt goes along in the Glance of the Majeſty upon the Chariot of the ſoul; for the will is the ſoul's [a] Wedding Chariot, with which it rides *in Ternarium Sanctum* into the Holy Ternary, wherein the Holy Ghoſt ſitteth with the brightneſs of the Deity.

[a] Or Triumphant Chariot.

The Second Petition.

Dein Reich komme.
Thy Kingdom come.

49. *Dein*, there the poor ſoul gives itſelf up again into the will of God, as God's child.

50. *Reich*, here the ſoul gives itſelf into the virtue and power of the Angelical world, and deſires to come out of the Deep of the waters into the power of God.

51. *Komme*, in the ſyllable *Kom-*, it goes into the virtue and power, and apprehends it: and with the ſyllable *-me*, it makes the Heaven be open, and goes forth with the apprehended power into the Kingdom, as a ſprout: for the *-me* makes the Lips be open, and lets the ſprout of the Will go forth, and lets it grow ſoftly by degrees.

The Third Petition.

Dein Willen geschehe wie im Himmel also auch auff Erden.
Thy Will be done as in Heaven so also on Earth.

52. *Dein*, here the soul does with its will, as in the first and second Petition: it casts, itself into God's will.

53. *Wil-* is its desire to will the same with the Holy Ghost: *-len*, with this syllable, it takes in the Spirit with the Will into the Center, as into the Heart, and willeth that its will in the Holy Ghost should [b] flow up in the Heart.

[b] Or boil up.

54. *Ge-*, with this syllable it goes into the will: *sche-*, with this syllable it worketh the work of God: for there it does what the Counsel of the Father is, what the Heart of God wills: as the soul of Christ suffered itself to be hanged on the Cross, and as we in misery bow down under the Cross: *-he*, in this syllable it takes patiently what God works; it [c] bows itself as a child.

[c] Yields or submits.

55. *Wie*, there it goes again into the voice of the high Majesty. *Im* is the Heart of God, out of which the Spirit goes forth: In which will it would be. *Him-* is [d] again the Creating of the Creatures; *mel* is the soul, that is, it wills to act in the will of God, like the Angels, who do that which God's will accepts.

[d] See in the first Petition.

56. *Al-*, there it comprehends that will, and drives it on, with the syllable *so*, out of its Center into this world, into the outward Principle. *Auch*, there it affords all whatsoever it has in itself out into the outward, out from itself into this world.

57. *Auff*, with this syllable it apprehends the same again, and desires that its substance should not be dissipated: for it only lets the will of the substance go forth through the closed Lips to the Teeth, and desires that the form of the will should remain as a figured substance Eternally.

58. *Er-*, with this syllable it brings its substance into the Spirit of this world upon the Earth, and there the Will shall work [e] wonders, as in the Kingdom of the Angels in the Power of God: the will must manifest the hidden Secrets of God: *-den*, with this syllable it shows that they must not be done in the fire of the Anger, in which the Devil dwells: for this syllable does not break up the Center: they should be done in meek Love, and yet be taken out of the *Er*. The soul shall mightily rule in all hidden secrets: but it must not let in the Devil.

[e] Or Miracles.

59. Here our want is very much, the Heavy Fall presses us hard. O there is very much herein hidden, which would be too long to describe. For the Will of God should be done, and not the Will of the Flesh, and of the Devil. * And therefore it is that we are so doubtful in Prayer, because the poor soul runs on in the Will of the Flesh, and of the Devil. If it did live in Innocence, we should have this skill perfect, and there would be no doubting in our Prayers, but an acting and accomplishment of them: [This the Apostles of Christ wanted, when they asked, why they could not cast out the dumb Devil?] we do really swim here in misery, which the Spirit of the Wonders shows us.

* *Note.*

The Fourth Petition.

Gieb uns unser taglich Brodt heutte.
Give us our Daily Bread to Day.

60. *Gieb*, there the will sticketh in the Heart, and presses outwards, and the Mouth

catcheth it; that is, the soul would be fed: what the Word gives forth, that the soul takes; for that belongs to it, it will have that.

61. *Uns*, with this syllable the soul desires food for all its [fellow] members, *viz.* for all souls, as if they were but one Tree with many Branches, whereof every branch must have sap and virtue from the stock: and so it desires to have this in common out of the virtue of God, for the life of all souls: for it attracts that with all its desire to it, and in all [others,] as a loving brother; it wills to have it in common, and not alone to itself in Covetousness, as the Devil did.

62. *Un-*, with this syllable the will of the soul goes into the Eternal Wisdom, wherein, before the Creation in the seed, it was discerned in the Eternal Will: *-ser*, with this syllable it takes the Original of Nature in the Will, where one form in the Original generates, fills, and preserves the other: and that is the Band of the soul, whereby it Eternally lives and subsists: and that the will of the soul desires, else it would be dissolved. For a Spirit desires no more, than to retain its Band, and to fill it with virtue, that it may flow forth.

63. And here lies *the Key of the Greatest hidden Secret of the Being of all Beings.* Beloved Doctors, if you were Learned, you would seek here; and if you understand nothing here, nor will to understand, then you are not learned, but are only tellers of stories, which the simple, if he did use himself to it, would perform as well as you: This is the true *Doctorship in the Holy Ghost:* the outward [in the Learning of the School of Reason] is but a foppery, and puffeth up into a high mind.

64. *Tag-*, with this syllable the heavenly Number is understood, as wherein the Spirit on the Cross in the Holy Matrix comprehends the Genetrix in the Multiplication, where the Will of the Spirit recreates, confirms, and strengthens itself: *-lich*, in this syllable the soul's will quickens itself in the light and virtue of the Majesty of God; and strengthens the soul with the heavenly Number, which springs up out of the Majesty infinitely: and herein the soul is acknowledged for an Angel, and lives in the Hand of God.

65. *Brodt*, here the Corporeal substance springs up, and our misery: for *Brodt* [Bread] is generated out of the Center of Nature, although the last letter in the syllable *Brodt* [f] Expresses that it is paradifical Bread: for the Cross ✝ in its Character [T] in the Language of Nature, carries the severe Name of God; [GOTTES;] which if Men will rightly expound, and understand it according to the Language of Nature, may be understood powerfully, and in its highest depth, in the word [*] [g] *Tetragrammaton* [*Jehovah*;] for that word comprehends all the Three Principles; and in the word [h] *Adonai*, God is understood as in one Principle, *viz.* in the Angelical world; which may be expounded in a Treatise by itself. We set down this, that this syllable might be considered of; for *Brodt* [Bread] is the food of the Body; and is to be understood concerning the fierce wrath, that it has mixed itself in it, and signifies the house of Lamentation and Mourning: But since we must have this food, therefore the soul reaches after it for the maintenance of its *Bestial* Body.

66. *Heut-*, this syllable signifies the Eternal Bread of the soul, the New Body, *viz.* the Heavenly Substantiality: for the Will goes forth out of the Bread into the *Heu*, that is, the Eternal Substantiality, *viz.* the Bread of God, Christ's flesh: *-te*, this syllable confirms that it affords and frames the severe Name [*Gottes*] of God; for the soul desires a twofold Bread, one for the Belly, and the other for its holy Heavenly Body.

[f] As it is pronounced, fignifies.

[*] יהוה ΘΕΟΣ. DEUS. GOTT. GOD.

[h] אדני

The Fifth Petition.

Und verlaſſe uns unſer Schuldt, als wir verlaſſen unſer Schuldigern.
And forgive us our [i] Debts, as we forgive our Debtors.

[i] Or Treſpaſſes, as we forgive them that treſpaſs againſt us.

67. *Und*, this ſyllable is that, wherein the will of the ſoul awakens the Love of God; for the will ſticks faſt in the word *und*, as in the meekneſs; it ſatiates the *ver-*, viz. the anger, and ſprings with the *und* [or Meekneſs] up, as a budding, * growing Subſtance, like a bloſſom out of the *ver-*, and yet they remain one in another: for *ver-* is the Center of the Life, it has the fire of the wrath, and the *und* belongs to the ſecond Principle: *-laſſe* or *-laſs* is the cleanſing of that which is generated out of the *ver-*, of which *Iſaiah* ſaith; *Were your ſins red as blood, if you turn, they ſhall be as wool, white as ſnow.* In the ſyllable *-laſſe*, is the Bath or Laver, wherein the *ver-* muſt be waſhed, or elſe it cannot ſubſiſt in the kingdom of God.

* Vegetable.

68. *Uns* is the union again, where the will of the ſoul, *viz.* the Communion or Fraternity, that is, all ſouls, in one will, deſire to be waſhed.

69. *Un*, there the will yields itſelf into the Love of God, and [k] waſhes the Evil Child, *-ſer*; and thereby confeſſes all Evil and Wickedneſs [for all in common,] as if they were but one only ſoul.

[k] Or cleanſes.

70. *Schuld*, this is the true Catalogue or Regiſter, which the Anger has brought into the ſoul, which Catalogue the will deſires to caſt away altogether: But the Mouth catches the ſyllable again as a flaſh, to ſignify, that our works ſhall ſtand Eternally to the wonders of God; and we need only waſh them, that they might not be compriſed in the fierce wrath of God, and inflamed; elſe they belong to the Abyſs, [l] to the dark Principle.

[l] Or into.

71. *Als*, in this ſyllable the will of the ſoul compriſes together, all whatſoeevr is called Soul, and ſpeaks of Many, as if they were but One.

72. *Wir*, in this ſyllable the will complains againſt the Anguiſh of the ſource of diſquietneſs in the ſoul, where one ſoul often [m] hurts another, and therefore the will compriſes together the *Turba* of All ſouls, and ſays [as follows.]

[m] Offends or wrongs.

73. *Ver-*, that is, the will [of the ſoul] deſires that the fierce wrath of all ſouls might be thruſt downward upon a heap, into the Abyſs: *-laſs-*, that is, to [n] let it go, and not know it more in the fierceneſs of the Anger: for the ſyllable *-ſen* retains the form of the wonder: but it muſt be waſhed in the *Laſſen* [or * letting it go] for *Laſſen* is the Laver or Bath [to waſh it in.]

[n] Put it away, or remit it.

[o] Or ſcowring it away.

74. *Un-*, this ſyllable yet again preſſes into the Love of God, and deſires to bring the waſhed ſouls into the Love: *-ſern*, this ſyllable, in the preſence of God, ſhows the Evil child, which is now waſhed in the Love, and there puts it among the Wonders of God, for it ſets forth whatſoever is come to be a wonder in the Tincture of the fire in the ſoul.

75. *Schul-*, this ſyllable ſhows the unprofitable [or vain] works, which one ſoul has wrought towards another out of the [p] Tincture of the Fire, and is a ſetting forth of the Evil, which the ſoul in the will itſelf has waſhed and cleanſed again: *-di-*, this ſyllable puts the union again into the Majeſty, and into the Holy Ghoſt, where there is no contrary will any more: *-gern* is the Evil Child, which now ſtands before God, to God's deeds of wonder; from whence the will took its [q] fall, and deſires that the Holy Ghoſt will take it in as a wonder into the Majeſty.

[p] Or Fierce wrathful Life.

[q] Pravity or Vileneſs and Infirmity.

The Sixth Petition.

Und führe uns nicht im Versuchungh.
And lead us not into Temptation.

76. *Und* is once more an injection into the loving meekness of God, where the will of the soul in the Majesty humbles itself before the Number Three [or Trinity.]

77. *Füh*, there the will goes along with the Holy Ghost: *-re*, there the will would not go through the fierce wrath; for it is afraid of the Prison of the fierce wrath; for the will should always be stedfastly inclined into God, that it may pass through the Fire without molestation, and also through the outward Principle, *viz.* through this world, and yet should not catch at, or offer to lust after any thing: but seeing the soul knows that it stood not out in the first Temptation, when it was brought into the spirit of this world, when the *Verbum Fiat* breathed it into the Image, therefore it flies now to the Holy Ghost, entreating, that he would not enter with its will into the Temptation, Proba, or Trial, for it trusts not in itself that it shall stand stedfastly against the Devil, when he shall sift it: as *Christ* said to *Peter*; *The Devil hath desired to sift thee*; *but I have prayed for thee that thy Faith fail not*: that is, I have enclosed thee in the Word, and have not given the Devil any leave, but I have in my Prayer brought thee into the will of God, that thou shouldst be preserved by the Holy Ghost; else thou shouldst have been sifted by the Devil, through the Anger and through the Spirit of this world.

78. *Uns*, this syllable once again compriſes the Brotherly union, as in one will in the Majesty, and flies into the Spirit.

79. *Nicht*, in this syllable the will rends itself quite out from the root of the Anger, and retains a peculiar Government [r] without the Anger, and then the soul burneth forth from the fire, and is the true Life without the Fire in the Light flaming Tincture in Air, and Virtue or Power.

[r] *Extra Iram.*

80. *Im*, there it stands as a sound and substance of its own, as if it were the Center itself: *ver-*, there it must with the will go through the fierce wrath, and mitigate or satiate it, and must cool it, that it might not inflame its meek Life: *-such-*, with this syllable it presses through the fierce wrath with its love-Tincture, *viz.* through the Center of Nature, and quenches the fierce wrath after a Divine manner, and drives the subtlety of the Devil out of the fire-source out of the Original, where otherwise he would have an access into the soul: *-ungh*, there the soul takes the virtue out of the seven forms of its Nature with it, as a Spirit, and sets itself mightily over the Center, and rules over it as a King over his Kingdom; for now it has overcome [or cooled] the Center with its Love, and will now let in the Tempter no more.

The Seventh Petition.

Sondern erlohse uns vom Vbel.
But deliver us from Evil.

81. *Son*, in this syllable [s] it appears in the Majesty with its virtue, power and brightness over the Center of the heart, and has a principle of its own in the Majesty: *-dern*, there it commands the fierce wrath in the Center, and rules over it, and tames it with its will [as may be seen by *Moses*, when the fierce wrath said; *Let me alone, that I may consume Israel.*]

[s] The Soul.

82. *Er-*, there it brings a bloſſom and ſprout out of the Center, and opens the Wonders of God; for it here goes about with the Center, as it will, for it has overcome: *-lch-*, that is the ſprout, which grows out of the fierce wrath out of Nature, and is now lovely, good, and uſeful in the Kingdom of God: *-ſe*, there it continues to be fruit upon God's Table, free from the Anger.

83. *Uns*, there it once again takes the union of all ſouls with it, and lays it open there, that it was a root in the Kingdom of God before its Creation, and has now brought forth many, that is, it is a Tree, and has put forth many Branches, and preſents them there as in a Tree.

84. *Vom*, that is the Great Wonder that God has made of one two, and yet it remains but one: It ſhows this; for you ſee that the Root in the Earth is another thing than the Stalk which grows out of the Root; ſo you muſt underſtand it alſo concerning the true holy ſoul; that grows as a Stalk out of the Root, out of the Center of Nature, and is another thing than the Center; and yet the Center generates it, and it moves in full Omnipotence over the Center, and rules over it as God rules over Nature, and yet there *the Name of the Number Three* in the Eternal Nature *ariſes:* And as God is free from Nature, and yet Nature is of his Eſſence or Subſtance, and unſeparated from God, *ſo is the ſoul* alſo; it is free from Nature, and is a Lord of Nature, for it is one Spirit with God, and yet bloſſoms or ſprouts out of Nature. Indeed God is *not wholly* to be likened to the ſoul; for God's Eternal will is a cauſe and beginning of Nature, but [the ſoul is to be likened] to the Majeſty of God, whoſe brightneſs ariſes out of the ſharpneſs of the Eternal Nature, and yet ariſes before Nature, like the flaſh of the Eternal Liberty, from whence Nature, in its ſharp generating, receives the Luſter, and elevates it in the fire, to a Triumphant high Light: *for which cauſe ſake*, the Eternal Liberty without Nature longs after Nature, becauſe it deſires to be manifeſted in wonders, and will have Majeſty in Glory and Power.

85. For, if there were no Nature, *there would be no Glory*, *nor Power*, *much leſs Majeſty*; *alſo there would be no Spirit*, but only a Stillneſs without Subſtance [Eſſence or Being:] But thus in Nature there appear Power and Virtue, Might, Glory, Majeſty, Number Three, [Trinity,] and Being, [Eſſence or Subſtance,] and are the Manifeſtation of the Eternal Being. Now, ſince the Soul, as a Spirit, is diſcovered and taken out of this Being, it has therefore *two forms*, one is Nature, and the other is the Divine Bloſſom, or the Sprout out of Nature, which is above Nature, and is a Spirit in itſelf, as God is a Spirit in himſelf, as you may ſee this by the Fire: The Fire is the Nature, and the Flame with the Air [or Vapour] which goes forth out of the Fire, is a Spirit with all the Power of the Fire's Nature, and yet is above the Fire's Nature, for the Fire's Nature cannot [f] comprehend it; and ſo alſo the *Fire's Nature* could not ſubſiſt, if the Spirit of the Air did not blow up the Fire again.

[f] Or rule it.

86. Thus the Fire generates the Spirit with the Luſter, and longs earneſtly again after the Spirit, and attracts it continually into itſelf, and yet retains it not; for it is the life of the Fire, and the Glance or Luſter is out of the ſharpneſs of the Fire, yet there is *no feeling* in the Glance or Luſter, and yet the Glance has the virtue or power, and not the Fire; for, from the virtue of the Luſter there ſprings up and grows a ſprout, and not from the Fire, as you may perceive by the [Sun-ſhine or] Luſter of the Sun.

87. Now, ſeeing the poor ſoul in the heavy fall of *Adam* was captivated by *two fires*, viz. by that fire through which the Spirit of this world has compriſed it in itſelf, under which lies the fire of the Original; therefore it would be again free with its Spirit-Life, in which it is an Angel, and the Image of God, and goes with its will *vom* [from,] that is, as a ſprout out from Nature, and alſo out from the Spirit of this world out of the Wonders of God, forth from them; and ſtands rightly quite *vom*, [from,] that is, its

has now the Virtue of Nature and Mercury, in the virtue and power of the Majeſty, which is another Principle, and yet has alſo the ſevere fiery [Principle,] but *not manifeſted*; for the Holy Principle in the Majeſty changes the fierce wrath into Love.

88. And if the ſevere Principle ſhould be awakened again, it would be fire, and the firſt four forms of Nature would flow forth; and *therefore God is become Man*, that the Love-Spirit [might] have a Body.

89. Therefore it flies, (if it be yet unregenerated, and ſo ſticks only in the Earthly Body) and ſaith, *Erlohſe uns vom Vbel*, [deliver us from Evil:] It deſires to be releaſed from the Anger; for *v-*, and *-bel*, are two wills in one Subſtance: *v-* is the fire-child, and *-bel* has alſo two Principles; for the firſt letter *-b-* has the outward Dominion, and the other two, viz. *-e-* and *-l-* that is, *-el*, has the Angel, the will to be delivered from both, [*viz.* from the child of the fire, and the Spirit of the outward world,] not preſently ſeparated, (for it is the counſel of God that they dwell in one another;) but the Angel's will would be free from the falſhood; it would rule over the *Vbel* or Evil: He deſires to be in the will of God, and the *Vbel* or Evil ſhall ſtand, the one [part] (according to the Spirit of this world) to the Wonders of God, and the other [part] (according to the ſource of the fierce wrath) to the Wonders of the Anger of God.

90. For both the Mothers are ſtirring, and deſire to open their Wonders; yet the will of the ſoul would not go into the Anger; for *it knows the Devil*, that he is haughty, and flying aloft over the Love and Meekneſs of God, at which the ſoul is amazed; ſo alſo it would *not willingly* work in the Spirit of this world, for that hides alſo God's Light from it, and therefore it goes forth with its will from them both, and *would be free* in its will: The Spirit of this world may awaken its Wonders in the fleſh, but it caſteth its will into God's Spirit, he ſhall govern it; and he will not let the *Vbel* [or Evil] enter into its will: It deſires [with its will] to be dead [t] in this world, that it may live in the Holy Ghoſt; ſo alſo it will not awaken the Abyſs, and therefore it hides or ſhelters itſelf under the Croſs, and lets the roaring Devil paſs by; alſo it lets the Spirit of this world, viz. *the fleſhly Life*, paſs by, it does as if it were dead: It ſuffers, yet not in God, but in the *Vbel* [or Evil,] which the ſoul of *Adam* has left it as an inheritance; it holds not that *Vbel* [or Evil] for its own, but for the Wonders of God.

[t] Or to.

91. Therefore it remains patient, as a ſufferer, (and yet alſo not a ſufferer) under the Croſs of Patience, till Chriſt ſhall ſettle it again upon the Croſs, in the *Rain-bow*, [in the Eternal Subſtantiality, or in the Eternal Covenant:] For he ſitteth on the Rainbow, and his body, his ſubſtance, is the fullneſs of Heaven, [or the Heaven is full of his ſubſtance.]

92. The *three Colours in the Rain-bow*, are the Three Principles, *the fourth* [*colour*] is his body *in Ternario Sancto*; [or in the Inward heavenly working power in the Angelical world, in the Eternal Subſtantiality, wherein the Divine Trinity worketh.]

93. O how great are the Wonders! he that comprehends them has great Joy thereon, there can nothing be named that is like thoſe hidden ſecret Myſteries, no Tongue can expreſs them: for what is better than to have God for his Spouſe, *to be in God with one's will*; and after this [life] time, to be wholly in ſubſtance a heavenly body, and a Clarified or Gloriſied ſoul?

94. *O Great Depth*, why art thou ſo hidden to Men? It comes from hence, becauſe they love the Devil, and the haughty proud fierceneſs, more than thee; and therefore they are not able thus with fierceneſs to enter into thee: O mercy of God! bring again the Tree which thou haſt planted: Why ſhould thy wrath boaſt, that it has borne more fruit upon thy Tree, than thy Love? Build again the *ruined City Jeruſalem*, that thy Kingdom may come, and thy Will be done, who will give thee thanks in Hell?

Draw us yet in with thy Spirit, into thy Praiſe [or Temple, where they ſing of thy praiſe.] How long ſhall Hell drop with fatneſs? Behold! it has opened its Jaws, and would devour us all: Come yet, and build the City of thy Court, that we may dwell near thee, that thy Wonders may leap for Joy, when thy Love-ſpirit [u] Judges: Tarry not, O Lord, for thy Tree is become old for ſorrow; [that is, the Number of virtuous people is ſmall:] Bring yet forth the new green Branches, which againſt the Devil's will ſpring up through his Kingdom: Let the day break forth: Wherefore ſhall the night of the Anger keep back the *Lily-Twig?* O Lord, thy Tree grows through the whole world; therefore awaken us, O Lord, that we may eat of its fruit.

[u] Or is Judge.

Of the *Amen.*

So be it.

And [x] Cloſe [*of the Prayer in the Language of Nature.*]

[x] For thine is the kingdom, the power, and the glory for ever and ever.

95. *A-* is the firſt Letter, and preſſes forth out of the Heart, and has no Nature [or fierceneſs in the pronunciation;] but we clearly underſtand herein, the ſeeking, longing, or attracting of the Eternal Will without Nature, wherein Nature is generated, which has been from Eternity. For the Will deſires the Heart, and the Heart deſires the Will, *they are Father and Son*, and the virtue which goes forth from them, *is the Spirit of the Eternal Life*, of which we [y] formerly made mention.

[y] Before in this Book of the *Threefold Life.*

96. Now, as the *A-* is generated out of the Heart, *viz.* out of the Eternal Will, and thruſt forth out of the Will, ſo out of *A-* afterwards comes the *whole Alphabet with four and twenty* [z] *Numbers*; for the *A-* begins to number, and comprizes the whole Number in the [ſyllable] *-men:* Theſe are the Wonders and Works of God, which appear in the ſpirit above Nature, *viz.* in the brightneſs of the Majeſty; which you may underſtand thus: We are with our ſoul in a ſtrange Inn, *viz.* in the ſpirit of this world, which holds it captive, and ſo it *could not come into God*, if God was not become Man, who has brought our ſoul *into the Word*, as into the Living Power of God, in himſelf; but now we are branches on that Tree, and muſt attract the ſap of the Tree into us, if we would ſpring from the Tree; elſe if we only Imagine, [and reach] after the Air and Sun, then our Branch withers: Our Will muſt be put or grafted into the Tree, and *that is* [a] Prayer.

[z] Or Letters.

[a] The Ground of true Prayer.

97. When we Pray, then the will goes into the Tree, and attracts the ſap of the Tree into the hungry, thirſty and dry ſoul, and then there grows out of that ſap a Body, and then ſays the ſoul with great joy, *-men*, that is, it is mine, that is to ſay, yes, it is done, take what thy [b] will deſires: This is Faith, and not [the knowledge or] the Hiſtory which *Babel* makes a ſtir about; for Prayer has *two things* in it; one is the Earneſt Will, which preſſes forth out of the miſerable ſmoky houſe of the Heart, out of the ſoul in great humility, and gives itſelf up into the Heart of God, which became Man, as into the Tree of Life.

[b] The Deſire of the Will is Faith.

98. And that is called [c] *Glau-* [[d] bele-:] and then the Will eateth of the Divine power, and that [is the other, and] is called [c] *-ben* [[d] f:] for the Spirit of the ſoul apprehends it, and holds it with the Tongue to the Teeth; underſtand it according to the Language of Nature; and lets the Holy Ghoſt go forth out of the virtue and power which the will introduces into the ſoul, out of the virtue and power which the ſoul has apprehended; even as it mightily goes forth out of the heart through the apprehended virtue and power through the Teeth; for in the virtue and power of God nothing conſumes: The more the will apprehends, and the ſoul Eats, the more is the virtue and power, and the mightier and more joyful is the Body of God, that is, *the Body of Chriſt*; not that it

[c] *Glauben.*

[d] Belief, or Faith.

is greater at one time than at another: No, for it is always greater than all; only the virtue and power in the Great Wonders of Joy, climb up out of Eternity into Eternity, [or from Eternity to Eternity.]

99. Understand us accurately, according to its precious Depth, thus: When we pray, we do *not only speak* before God; indeed the Will bows itself before God; *but it enters into God*, and there is filled with the power and virtue of God, and brings that into the soul: The soul eateth at the Table of God, and this is that of which Christ said, *Man liveth by Every word of God.*

[e] Introduction.

100. *The Lord's Prayer* is God's Word, and has *seven Petitions*, and an [e] *Entrance*, and *Amen*, or Conclusion, which together are *Nine* in Number, and the *Tenth* is God himself: With the Entrance of the Lord's Prayer, the will of the soul enters into the Father; and with the seven Petitions it receives whatsoever is the Father's, for thereby it becomes an Angel again; for in the seven Petitions it attains the Heavenly and Divine Center of Nature; and in the *Amen* it comprises all together, and dwells therein; for it is the body of the soul, it is the flesh of Christ, the body of God; that is, the Ninth Number *in Ternario Sancto*; herein is the Tincture Heavenly and Divine; and the Tenth Number holds the Cross, into which no creature can go, the will of the soul only goes into it: The will of the soul is as subtle as the Spirit of God, and God's Spirit rideth also in the will of the soul; it is his Chariot which he loves to have.

[f] Incarnate.

101. Understand us thus: *The mere Deity is Spirit*, and as thin as a will; but it is [f] become Man, and the thin Spirit of God dwells in the Humanity, so that our souls may well come to God; and so when the soul thus eateth of the body of God, then it *gets also* the body of God on to it, and is the child of God: God in Christ is the Tree, and our souls, in its holy Body, are the boughs and branches of it.

[g] Or Christendom.

102. Let this be revealed to you, O worthy [g] Christianity, [*from the East to the West*,] from the rising to the setting: The time is near wherein the Bridegroom will fetch home his Bride: Be not blind, but see: *Buy you Oil, O you foolish Virgins:* Go forth from the whoredom of Covetousness, and of Pride, or else you will not taste of this [h] Supper: Whosoever shall not have the body of God on the soul, shall not be Guests, neither can they enter into the Kingdom of God.

[h] Wedding-supper.

[i] Or close.
[k] God.
[l] Or virtue.

103. And so now, when we speak of the [i] Conclusion of the Lord's Prayer, we find that [k] He is the Tenth Number; for it is said, *Dein ist das Reich, und die Krafft, und die Herrligkeit in Ewigkeit:* Thine is the Kingdom, and the [l] Power, and the Glory in Eternity. That is, God himself in his Number Three, [or *Trinity*;] for, understand it right, thus: The Kingdom is *the Father's*, he is it All; and the virtue or power is *the Son's*, who is also All in the Kingdom; and *the Holy Ghost* is the glory, for he possesses All in the Kingdom, and is the Life in the Kingdom.

104. And *this Trinity* is of the Eternal Liberty, and remains Eternally to be the Liberty. *There is one God, one Will, one Spirit, one Lord, which together is called Wonder, Counsel, Power, and is become Man; who is called the Prince of Peace, Saviour, and Conqueror*; and it is done *to the End, that his Dominions may be great, and that Peace may have no End*, saith *Isaiah* the Prophet of God.

The

The Seventeenth Chapter.

Concerning God's Bleſſing in this World. A very good and neceſſary [m] *Revelation for thoſe that are weak in* Faith.

[m] Or diſcovery.

1. DEAR Children, if we be converted from our Reaſon, and [n] give up ourſelves into the will of God, that he may do with us, and make us, what he will, then when we put our truſt in him, we go in to our true Father, *and are his children.*

[n] Or ſubmit.

2. And now, as a father cares for his children, ſo alſo God our Father does for us, as Chriſt hath faithfully taught us, ſaying, *Firſt endeavour after the kingdom of God, and the righteouſneſs thereof, and then all other things ſhall be* [o] *afforded you.* Alſo, *Behold the Fowls of Heaven, they ſow not, neither do they ſpin, neither do they gather into the Barn; yet your heavenly Father feeds them; and are you not more worth than theſe, O ye of little Faith?*

[o] Or added to you.

3. The ſoul knows that this Garment (of Earthly fleſh and blood) is a ſtrange Garment, wherein it is heartily and deeply aſhamed before the Majeſty of God, and * *therefore* it does ſo much doubt of God's Grace, when it prays; it always thinks its ſins are ſo many, that it cannot reach into the Majeſty of God.

* Note.

4. And ſuch pain the Devil puts it to, who always opens his ſmoky Pit, with the Anger, and draws the ſmoke into the will of the ſoul, that it keeps back, and is afraid of God: *The Devil* always *preſents* God as a ſevere Judge.

5. Thus the poor ſoul keeps back, and enters into the Spirit of this world, and ſeeks a livelihood and maintenance: It thinks God lets things go as they will, and that things proſper with thoſe that build upon, and truſt in themſelves. For, when the ſoul thus ſticks in Reaſon without God, it ſuppoſes that it muſt uſe carking and caring to bring it to paſs, *it thinks there is no other way*, it muſt be done thus, the Labour of the Hands (or elſe cunning and ſubtlety) muſt do it; from whence ſo many [p] potent Evils ariſe.

[p] Strong Deluſions.

6. Dear Children, be rightly informed. The outward Earthly life is *fallen home* to the Spirit of this world, the Belly needs Earthly food, and the Body Earthly Clothing, and a [q] houſe to dwell in, after theſe things the outward Spirit muſt endeavour: It ſhould labour and take pains; *for in the ſweat of thy face ſhalt thou* (Earthly Man) *eat thy Bread, till thou returneſt to Earth from whence thou waſt taken*, ſaith God in *Moſes*.

[q] Tent or Tabernacle.

7. For the Body was taken from the Matrix of the Earth, and has Imagined [or put its Mind] into the Earth, and the Earth has captivated that again, ſo that it has eaten Earthly fruit; and ſo it is turned to Earth, from whence it was taken.

8. For God took it from the Earth, that is, [he took] a *Meſch*, a Maſs or Concretion of † Red Earth, [* *Adam* from † *Adamah*,] from the Fire's Center, and from the Water's Center, *viz.* from both the Mothers of Nature, and breathed into it *the breath from without* by the Spirit of the great World, and *the ſoul from within* out of the ſecond Principle into the Heart.

* אָדָם
† אַדְמָה

9. The ſoul does not dwell quite in the outward, only it is captivated with the outward: Its will is entered into the outward, and there is impregnated with the outward Dominion, and ſo the outward Dominion is come into the ſoul.

10. And this was *that* which God did forbid to Man, that he ſhould not luſt after Earthly fruit, power, and virtue; neither was there any neceſſity that drove him to it,

for he was in Paradiſe, and had Paradiſical food without Want and Death; and as God dwells in the Earth, and yet the Earth knows him not, and apprehends him not; ſo alſo Man; he could have dwelt in the *Matrix* of the Earth, and yet have been with the ſoul in God, and the Will of the ſoul had brought divine food to the ſoul: but now being turned away, the ſoul eats of the Center of Nature, and the outward Spirit eats of the Earth: but if the ſoul turns, and goes with its will *into the Love of God*, then it eats of God's word, and the outward Body eats of the Bleſſing of God.

11. For when the ſoul is bleſſed, then God bleſſes the Body alſo, for the ſoul carries an heavenly Body in the old Adamical one: And ſo *his meat and drink is bleſſed, and all that the whole Man does and has:* he obtains a wonderful bleſſing which his reaſon cannot apprehend: he muſt labour and traffick, for therefore he is created into the outward world, that he ſhould manifeſt God's wonders with his Skill and [f] Trading.

[f] Or Handicraft and buſineſs.

12. *All* Trades, Buſineſs, and Conditions, are God's Ordinances; every one works the Wonders of God: and ſo now if the ſoul ſtands in the hand of God *in his Love*, then the body is in God's works of Wonder; and God has no diſpleaſure at its Buſineſs or [t] Doings, whatſoever it does, whereby it gets its food and living.

[t] Or Matters.

13. The outward Life conſiſts in *Three* parts: *one* is the Dominion of the Stars; *the ſecond* is the [one] Element divided into four parts, as into the four forms of Fire, Air, Water, and Earth; *the third* is the Dominion of God; for the Spirit of God moves upon the Water, upon the [u] *Capſula*, upon the Matrix. What Man ſoever puts his truſt in God, and does not wholly ſet his heart upon his Reaſon, has *the Spirit of God* for a Creator; which Spirit of God has the *Verbum Fiat*, and creates continually: it bleſſes him in body and ſoul, in the houſe and in the field, in the work of his hands, his buſineſs and trading; whatſoever he does, the Spirit of God is continually in it, and creates, [or effects it.]

[u] Or ſurface of the water.

14. How ſhould it be otherwiſe? the ſoul has the Body of the Spirit of God; how can the Spirit of God then forſake the outward Body, which muſt open its Wonders?

15. Man does well enough, in every thing that is not falſe or wicked, and if it is not *contrary* to God, and the Love of Mankind: If a man did only caſt ſtones into the Sea (if his brother is pleaſed with it, and that he get his Living by it) then he is as acceptable to God, *as a Preacher in a Pulpit:* for what cares God for [x] the labour? he has not any need of that.

[x] *Opus Operatum.*

16. Man has *free* [y] *will*; he may recreate himſelf upon Earth, in what work he will; let him do whatſoever he will, it all ſtands in the Wonders of God. A *Swineherd* is as acceptable to God (as a *Doctor*;) if he be honeſt, and truſts only in God's will; the ſimple is as profitable to him as the wiſe; for with the wiſe he rules and governs, and with the ſimple he builds and tills the Ground; they are *all* his Labourers in his works of Wonder.

[y] Choice or Liberty.

17. Every one has an *Employment* [or Calling] wherein he ſpends his Time; all are alike to him; only the Spirit of this world hath its [z] pitch, which it diſtributes in its might, *as the Spirit of God* does in Heaven; there are great diſtinctions and degrees there alſo, as the ſpirit or ſoul is endued with divine power and virtue, ſo accordingly is its degree of Exaltation in Heaven, alſo its Beauty and Clarity, or Glory, but *all in one Love.*

[z] Height, Exaltation, or higheſt degree or meaſure.

18. Every Angel and Soul has Joy in another's Power and Beauty: as the flowers of the Earth do not grudge at one another, though one is more beautiful and fuller of virtue than another; but they ſtand kindly one by another, and enjoy one another's virtue: and as *a Phyſician* puts many ſorts of herbs together, and every one of them affords its virtue, and all benefit the ſick; ſo we all pleaſe God, if we give up ourſelves into his will; *we ſtand all in his field.*

19. And as the Thorns and Thiſtles grow out of the Earth, and choak and ſpoil many a good herb or flower; ſo alſo does *the wicked*, who truſts not in God, but builds upon himſelf, and thinks with himſelf; I have my God in my Cheſt: I will covet and leave my children great treaſure behind me, that they alſo may ſit in my place of honour and dignity, that is the beſt way; and thereby he ſpoils many a good heart, and makes it take baſe and wicked courſes, and thinks that to be the only way to get happineſs; and ſo, if they have riches, honour and power, then they have goods indeed; but if any conſider it, it is no better with theſe than others, and beſides the poor ſoul *is loſt thereby.*

20. *For the Dainties of the Rich reliſh not ſo well with them, as a Bit of Bread does to the Hungry:* There is every where, care, ſorrow, vexation, fear, ſickneſs, and at laſt Death: All in this world, is but mere foppery: The [a] *Mighty* ſit in the Dominion of the Spirit of this world; and *they that fear God* ſit in the Dominion of the Divine Power and Wiſdom: The Dominion of this world takes its End with the Dying of the Body; and the Dominion in the Spirit of God continues ſtanding *Eternally.*

[a] Potentates, Rulers and Magiſtrates.

21. It is a very lamentable thing, that Man runs ſo eagerly after that, which would run after Man, if he was righteous and honeſt: he runs after cares and ſorrows, and they run after him; he is as if he was *continually Mad*; he makes diſquiet to himſelf; if he would be contented, he ſhould have reſt and quiet enough. He puts an [b] eating Worm into his heart that plagues and torments him, and cauſes an Evil conſcience that gnaws him, and he is a mere fool with all this: for he leaves his goods to others, and *takes* the gnawing Worm in the Evil Conſcience *with him from this world*; and that which plagues him Eternally, *that he holds for his Treaſure.* There cannot be a greater folly found under the Sun than this, that Man, who is the Nobleſt and moſt Rational Creature in this world, ſhould in Covetouſneſs be the greateſt fool of all, to hunt and preſs ſo eagerly after that which he has no need of; for every one has his *ſufficient* portion given him from the Spirit of this world, if he would but be *contented* with it.

[b] Or Canker.

22. Thus one Man is a Devil to another; and they torment one another; and all the buſineſs is but *about a handful of Earth, or* for *a Stone*, of which the Earth has enough; and muſt not that be a Wonder indeed? Does not the fierce helliſh Spirit accompliſh its Wonders according to its wiſh in Man? As the Book of the *Revelation* witneſſes; where one Seal of Anger has been opened after another, and Men are become *the Servants and Miniſters* of wrath; they have willfully entered upon it with their Blood and [c] Goods, and thought they did God good ſervice in it.

[c] Or Eſtate.

23. O Blind Man! how art thou captivated in the Anger? what doſt thou do, or where art thou? why doſt thou ſuffer the Devil to befool thee? *Heaven and Earth is wholly thine*, God will give it thee all: He has given thee all: thou haſt a Natural Right and Propriety in it; the Sun and the Stars are thine, thou art Lord of all; let now thy fooliſh will go: why doſt thou give thyſelf up into Covetouſneſs and Haughtineſs? Does not the kingdom of God conſiſt in Love and Humility?

24. Or doſt thou ſuppoſe it is *ſo good to dwell in the wrath?* Behold when the light of thy Eyes does ceaſe, then thou goeſt into Darkneſs, and takeſt thy folly, to which thou haſt here addicted thyſelf, along with thee: Is then the Darkneſs better than the Eternal Light? Aſk the Night whether it is better than the Day? or doſt thou ſuppoſe that we are mad that we ſpeak thus? we ſpeak what we ſee, and teſtify what we know, and thou art blind.

25. Thus art thou blinded *by the Babyloniſh Whore*, which the Covetous Devil brought forth, when Men were ſecure and careleſs, when they lothed the Word and Spirit of God, as the *Revelation* of *John* teſtifies, ſaying; *I will come and take away thy Candle-*

ſtick from thee: And *Paul* ſaith; *God ſhall ſuffer powerful Errors to fall among them, that they ſhall believe the Spirit of Lying, which ſpeaketh Lies in Hypocriſy and Deceit*; [So that] *they will ſtick* [a] *cloſe to the Devils. But in the Laſt Time* (ſaith the Prophet *David*) *ſhall the word of the Lord ſpring up like graſs upon the Earth: open the Gates in the World wide, and ſet open the Doors, that the Lord may enter in: Who is the Lord? he is the Champion in the battle; all ſwords and ſpears ſhall be turned into plowſhares and ſickles* (ſaith the Prophet of God,) *and it ſhall be done: whoſoever ſhall call on the Name of the Lord ſhall be ſaved.*

[a] Cleave or hang to Devils.

26. Therefore it is Good to truſt in God; and though the Earthly Body ſhould *always* lie in Dung, it is but for a little while, and no one knows what hour his Time in this world is out, and then follows the judgment according to his life: Therefore *deſiſt* from Covetouſneſs, it is the Eternal Root of all Evil, and of all Folly. A Covetous Man is the Greateſt Fool on Earth, for he devours himſelf, and cauſes diſquietneſs to himſelf, and ſo brings Evil upon himſelf by it: *He knows not what Man it will be, who ſhall poſſeſs his Covetouſneſs*; and many times it is ſhamefully conſumed in Whoring: That wherewith one has deſtroyed his ſoul, with the ſame another is frolic, in another foolery: For it muſt all come to its Effect. *But he that truſts in God has continually enough:* whatſoever he has, he is contented with it, and ſo he is much richer than the fooliſh covetous [perſon,] who oppreſſes the miſerable for Money, which cannot prolong his life from Death, nor preſerve him from Hell.

27. The *Honeſt and Virtuous* gathers treaſure in Heaven, he gets a New Body, wherein there is neither hunger nor thirſt, nor froſt nor heat, and he has reſt in his Conſcience, and will Eternally rejoice in his Treaſure: And the Covetous fool gathers an Earthly Treaſure, which he muſt leave to others, and an Evil Conſcience, and a Treaſure in the Abyſs, which will gnaw and eat him Eternally.

28. God's Bleſſing never leaves any that ſincerely truſt in God, and lets that go which will not ſtay: *God has Wonderful ways*, wherewith he feeds and nouriſhes his children; as *Daniel* in the Lions Den; and *Elijah* under the Juniper Tree; and the *Widow of Sarepta* in the Famine. He that truſts in God, *has built ſure* in Heaven and on Earth.

The Eighteenth Chapter.

Of Death, and of Dying. How Man is when he Dies; and how it is with him in Death. A Great Gate of Wonders.

1. I Know that *Reaſon* will ſay: thou haſt never [b] tried it, and thou art yet in this world in the outward Life, *how then* canſt thou know this? Indeed, dear Reaſon, according to my outward Man, I muſt ſay ſo too, and I ſay the Truth as to the outward Man.

[b] Or undergone it.

2. But ſeeing we can Live both in God and in this world together; and ſeeing the ſoul, if it will know God, muſt with Chriſt preſs into God through a narrow ſtrait Gate, through Death and Hell; therefore we have power to write *of the way*, and will ſet it down for a Memorial, ſince we are yet in this world: For God is wonderful, who [c] judges in a thing,

[c] Or determines.

and yet the Judgment is not executed in the thing at that inſtant: and ſo, though we are in the Earthly Life, we ſhall yet ſpeak *of the Life in Death*, which we well know [and underſtand.]

3. For there is no knowledge incomprehenſible to the *Matrix* of Nature, if the Spirit rides upon its wings, *it goes through* the three Principles, and if it rides upon its Triumphant Chariot, may it not then *ride through Death and Hell?* who can hinder it? And may not a ſoul *thus* behold the wonders of God, eſpecially when this is the Time wherein all wonders ſhall be revealed, [or made manifeſt?]

4. We ſpeak not of ourſelves *alone:* The [g] Star is appeared which has broke the Seal: why doſt thou long ſtand gazing? Obſerve it, the Time is come, there is no preventing of it more.

[g] The Star of the ſixth Seal.

5. All that has a beginning, has an end, that which is included in Time goes with Time again into the *Ether:* if we had lived in this world without neceſſity, and without Death, in a pure Body without ſpot or blemiſh, yet the outward Kingdom at the end ſhould have *departed* from us, and ſo we ſhould have remained in the Heavenly Subſtantiality, after the manner of *Enoch* and *Elijah*, as alſo *Moſes*; yet *Moſes* entered through death, into the Paradiſical Life: But *Enoch* and *Elijah* were taken up without Dying; and there the outward Dominion with the ſpirit of this world was *taken from them* without Dying; which will alſo be done at the Laſt Trumpet; upon which will follow an Eternal Life, and an Eternal Death.

6. The *true Man* in the heavenly Image has no Time; his Time is like a round Crown, or a whole Rain-bow, which has no beginning nor an end: for the Image, which is the ſimilitude of God, has neither Beginning nor Number: it has ſtood from Eternity in the Wiſdom of God as a Virgin without [h] bringing forth, or *without willing*; for God's willing was the willing in her; ſhe has [i] appeared in the Holy Ghoſt with all the Wonders which we have brought to Eſſence and Light in this world.

[h] Or Generating.
[i] Or ſhone forth.

7. But ſhe was without Body, without Subſtance, without Eſſences; the Eſſences were out of the Eternal Center in her made ſtirring with their Creation, as in *Three Mothers*, according to the three Principles: That God would be manifeſted in all the Three Principles, was *the Creation*; and that the Dominion of the Image did not continue in its [k] Order and Appointment, was *the Death*, in that the Middle gave itſelf into the outward, and the outward into the Middle, which is not the [l] Ordinance of the Eternity: and therefore there happened a Breaking: for the outward in the Middle has a Beginning, and a Number, and therefore it goes to the End, and *muſt break* itſelf *off* from the Middle again, and this the Longing-Deſire has done, it has ſet the Middle (wherein there is an Eternal Life) outward, and let in the outward into the Middle.

[k] Or Ordinance.
[l] Order or Law.

8. Thus the Life conſiſts in *three Parts*; as firſt, the Inward, which is God's Eternal hidden Myſtery in the fire, from whence the Life exiſts: And ſecondly, the Middle, which has ſtood from Eternity as an Image or Similitude of God in the Wonders of God, without ſubſtance, in which God's deſire was to ſee himſelf in an image; and juſt as a Man ſeeth himſelf in a Glaſs, ſo was this alſo: And ſo thirdly, this Image in the Creation has *again* got a Glaſs to ſee itſelf in, which was the *Spiritus Majoris Mundi*, the Spirit of the great World, *viz.* the outward Principle, which is alſo a figure of the Eternal [Principle.]

9. And on this [*outward*] *figure* the Image has ſo gazed, that it has imagined and received in the outward Image, which muſt now break off again: but ſeeing it is bound with its Bond to the Eternal Center of Nature, *therefore* it happens to be *very painful to break off*, as to that bond; for there one Life is broken off.

10. And when the Air ceaſes, then the fire muſt be ſmothered, and go into its *Ether, and that is Death:* for the Outward Principle and the Inward break off one from another; for the Outward has a beginning, and the Inward not; and *therefore* the Outward muſt break off.

11. The outward conſiſts only in the *Sun*'s Tincture, and its Dominion are *the Planets* and *Stars*, who always drive on their Dominion to the Limit, [or Period of their courſe,] for Every Planet has its Limit in that Place it ſtood in at the Creation, and that is its Period, and its *ſeculum*, or courſe: and when it comes to that place or point, then *all whatſoever it was wholly Lord over*, breaks: for it begins a new courſe or *ſeculum*.

12. But you muſt underſtand it aright [thus,] Every one [of the Planets] has not the Tincture of Life: *Saturn*, *Mars*, and *Jupiter* have the Great Life; *Saturn* ſeparates whatſoever he gets in his Limit, he does it not [actually,] but he leaves the Life, and then it has no Leader, but breaks of itſelf, and ſo it is with the *other* [Planets.] But its limit or period muſt reach to the [m] Crown of the *Stars*, in that *ſign* and point in which the Planet has its Limit and Period.

[m] Or Zodiack of the twelve ſigns.

13. And therefore many a young Child, even in its Mother's womb, is old enough for Death, for its [n] Lord is at his Period, and leaves its child; and the cauſe why we cannot [eaſily] ſearch out our End is, that we do not *properly* and *exactly* know the Limit of our [o] Leader: for we muſt know its Number or Period, and the Number or Period of the ſign, if we will hit the Point of our Limit or End.

[n] The Lord of its Aſcendant.

[o] Note, the Calculation of Nativities.

14. Behold now in what *Danger* we are, according to the outward Life, neither are we at home in this Life, and yet we are quickened and awakened, through the outward Life, and ſo a ſoul comes to be generated: though indeed the outward life cannot generate a ſoul; * *for the ſeed is ſown with* [*or in*] *all the three Principles*, and there are Three Mothers, *each* of which *hatches* its Chicken.

* Note.

15. This Might was given to Man: though indeed the Image of God did not ſtand thus: For *Adam* before his *Eve* [was made,] was a chaſte Virgin, not Man nor Woman: he had both the Tinctures, that in the Fire, and that in the Spirit of Meekneſs, and could of himſelf have brought forth after a heavenly manner, without dividing or rending of himſelf, if he had *ſtood out* the Trial; and then one Man had been generated from another, after that manner, as *Adam* in his Virgin-like manner was Man, and the Image of God.

16. For that which is out of the Eternal has alſo an Eternal manner of generating, its ſubſtance muſt go wholly out of the Eternal, *elſe* it ſubſiſts not in Eternity. But having no Tongue, to [p] bring to Light how one is in *Death*, when he is Dead, though indeed we underſtand it, therefore we muſt ſhow it in ſimilitudes.

[p] Or to Expreſs.

17. *A Dead Man* has no breath, neither hath he any fire in his body: the Body has no feeling, for it breaks [or corrupts] altogether: its Eſſences go into the Earth: its Elementary Spirit, *viz.* the Air, goes into the Air, and vaniſhes in a vapour: the water and blood is received by the Water and Earth, and then there remains nothing of the outward Man: *he is quite gone*, for he has Beginning and End, all his Eſſences are gone.

18. Underſtand us after this manner: As the Image ſtood in a form from Eternity, and yet it had no certain form, but was a Wonder, like one that *Dreams* of a Sight or Image; and ſo it has been foreſeen in the wiſdom of God, with all wonders.

19. Alſo obſerve this; when God the Father once moved himſelf to the Creation, then he awakened (in the Image) *Eſſences*, which ſtood hidden in the Center of Nature; and theſe Eſſences are out of *the Eternal Liberty*, they ſhould work their wonders in or according to the will of God; they ſhould form no other will, for that which they ſhould

do and open, ſhould ſtand Eternally, for it was out of the Eternal, and ſhould *work* in the fragile or corruptible, and bring its *ſimilitudes* into the Wonders.

20. For the fragile or corruptible has in the inward an Eternal Mother; and ſeeing now that the Eternal Image has let the corruptible into its Will, *therefore* has the Root of the Corruptible (which is alſo Eternal) wrought in the Image, and put its Wonders therein, * which continue now ſtanding Eternally as a *figure*, ſeeing they are generated out of the Eternal: and ſo *they ſtand in the Will, in the Deſire of the ſoul*, when it is departed from the Body. * Note.

21. And though it happens, that the Will (in the time of this Life, *viz.* in the time of the Body) goes forth out of falſhood and wickedneſs, yet the Will [Purpoſe and [q] Intentions] *remains as a figure*, which follows the will as a ſhadow, for it is generated out of the Eternal, the ſoul, in its Eternal Eſſences, has made that; for the *ſoul* works *by its will in the Center*, and the *Starry Spirit* works *in the Body*, in the fleſh and blood, and *hangs on to the ſoul*, and makes the ſoul to long and luſt, that it alſo may do as the Starry Spirit does. [q] The repreſentation of the Thought.

22. * And ſo now what the ſoul does, it does in its Principle, *in the Eternal*, and *all that* follows the ſoul in the deceaſing of the Body; only in the time of the Body, it has Ability to draw its will *out from it:* and when the will is renewed, then alſo *the* [r] *ſubſtance*, which the will has made in the Center, is renewed; and though it had been Evil, yet it becomes Good, and ſo ſtands in the Center, to the manifeſtation of God's works of wonder. * Note. [r] Or ſubject matter.

23. Thus alſo we give you to conſider, how the condition *of the wicked ſoul* is, which thus in Covetouſneſs, Haughtineſs, in Tyranny, and mere Falſhood and Wickedneſs, departs from the Body, when all that *ſticks ſtill* in the will of the ſoul unconverted from it, in thoſe very works the ſoul muſt *Eternally* [s] ſwim, for that is its ſubſtance which it has here made [to itſelf,] neither does it deſire any other: And though it offers to hate it, and ſeeks in the Center for abſtinence [to avoid it,] yet it awakens but the fire-Root thereby, which kindles and increaſes this ſubſtance; for the Meekneſs [*viz.* the Water of Eternal Life] *is not in its will*, whereby it might quench the fire, and *turn* itſelf from the Evil into the will of God: and though it ſeeks for that, yet there is no finding of it. [s] Or ſwelter.

24. Then comes ſorrow and lamentation upon it, and kindles the *Evil ſubſtance* many hundred times more, ſo that the ſoul deſires to caſt itſelf down headlong, and yet falls continually *deeper* into the Center of the Abyſs.

25. It is with that ſoul, as with one that *Dreams*, that he is in great Torment and Anguiſh, and ſeeks help every where, and yet cannot find it, and ſo in the End deſpairs and gives himſelf *over* to the Driver, [or Tormentor,] when he ſees no remedy, to do what he will with him: And thus the poor ſoul falls into the Devil's Arms, and neither dares nor cannot go any further: but what *he* does, *that it muſt do alſo.*

26. It muſt be God's Enemy, and in high-mindedneſs, in its falſhood and wickedneſs which it committed here, fly out in the fire above the Princely Thrones of Angels; and that is its recreation *in its fooliſh ſport*; and ſeeing it has conſtantly (here on Earth in the Body] made itſelf a fool, there alſo it remains to be a Fool and a Juggler.

27. For every *Damned ſoul* goes forth (in its here practiſed falſe wicked Matters) in the Anger of God, as a Stout, Proud Devil; that which it has *here acted*, that it does *there alſo*; for that very Matter of Folly [t] *is its Treaſure*, and therein is its Will alſo, and its Heart, as Chriſt ſaith. [t] Note here the Treaſure of the ſoul.

28. But *thoſe ſouls* which at the End *narrowly* eſcape the Devil, and but then firſt enter into the Will of God, when the Body is deceaſing, they are as one that is eſcaped

from a fight, for they are *quite Naked*, and have little of the Body of the heavenly Substantiality; and they are *very humble*, and love to lie down in Reſt, and ſo in the Stillneſs *wait for* the Laſt Judgment, hoping with the Clarification [Transfiguration or Renovation] of the Heavens to have Joy with all the ſouls: and although they have Joy with them, yet they ſee their ſubſtance under them, and are very humble in the Majeſty: for their dwelling and delight is *only Paradiſe*, viz. in the one Element, but *not Majeſty*; for the Clarification or Glory is different, all according as the Holineſs and Love is.

29. But *the Zealous ſouls in the Wonders of God*, which here under the Croſs wrought the Wonders of God in Obedience to his will, which are mighty in the Power of God, which have put on the Body of God, that is, Chriſt's Body, and walked therein in Righteouſneſs, and Truth, *all their* [a] *Doings alſo follow them* in their ſtrong Will and Deſire; and they have unſpeakable Joy in the Love [x] and Mercifulneſs of God.

[a] Works, Matters, or Eſſences.

[x] *Barmhertzigkeit.*

30. For the meek Love of God embraces them continually: all the *Wonders* of God are their *food*; and they are continually in ſuch Glory, Power, Might, Majeſty, and Wonder, as no Tongue can expreſs; for they are God's Children, God's Wonder, God's Power and Virtue, God's Strength, God's Honour and Glory; they are his Praiſe, they ſing his Song of Praiſe or Hallelujah in Paradiſe, in the Element, and in the Center of Nature; there is no awakening of the Wrath [there] in Eternity; but every Spirit in Nature is a Love-deſire: they *there* know no Devil, Anger, nor Hell; there is Eternal Perfection: whatſoever the will deſires, that is there, *and all in Power.*

[y] Matter or Thing.

31. It is written, *The kingdom of God conſiſts in Power*, and not in the Earthly [y] ſubſtance, for this Earthly ſubſtance is not from Eternity, *therefore* alſo it will not be to Eternity; if you will conceive of the Heavenly Subſtance, you muſt have a care that you bring a *heavenly Mind* to it, and *then* the Spirit of God will *well* ſhow the Heavenly Subſtance, it is much eaſier for the Enlightened to conceive of the Heavenly Subſtance, than of the Earthly: Let not the Reader Imagine the thing *ſo difficult.*

32. But in the *Thoughts* of his own Reaſon he cannot reach to it; let him leave off, for thereby he attains only a Glimpſe, even as Antichriſt has but a *Glimpſe* of the Word of God, and of the Doctrine of Chriſt, and yet ſtrongly ſuppoſes that he has apprehended the Word; but it is *a mere foppery*, their Crying and Roaring is mere Juggling.

33. If you have not the *right hammer*, you cannot ſtrike the Clock that awakens the poor captive ſoul; Heaven and Earth and *Every Thing lie in Man*, you need but to uſe the right Hammer, if you will ſtrike his Clock and awaken him out of his ſleep: your *Crying aloud* will not do it, you will not be able to beat the Divine ſound into him, if you yourſelf have it *not:* But thoſe that have the right Hammer, they awaken him indeed: therefore *all Teachers without God's Hammer*, are but Jugglers, Hammers for the Belly, Hammers for the Ear, and no Hammers for the ſoul.

34. The ſoul dwells not in the outward Spirit; indeed the outward Spirit has *inſinuated itſelf* as an Evil [z] Companion into the ſoul, but has not the Principle in it, wherein the ſoul dwells, but is only a cover and *hinderance* to it.

[z] In German, *Schalk.*

35. And ſo alſo the Antichriſt is but a *hinderance* to the poor ſoul; for if the poor ſoul was not ſo faſt-tied and bound to the *Crying*, which only fills people's Ears *in Sermons*, it would enter into itſelf, and ſeek itſelf, it would endeavour after amendment and abſtinence from ſin; but now it ſuppoſes that to be *Holineſs* which enters in at the Ear, and yet many times there is nothing but Droſs, Filth, and Reproach againſt Love and Concord in it.

36. What ſhall a Man ſay? Is not all quite blindfolded and full of Hypocriſy; every one endeavours after nothing but for the *Belly*; both the Shepherd, and the Sheep, the Superior [or Magiſtrate,] and the Inferior [or Subject;] the Spirit of God is very

ſcarce and rare among them, and though they boaſt much of it, yet it is but a ſhow of holineſs and hypocriſy, where the Heart knows little of the Spirit of God, it is a mere Notional Conjectural knowledge, and [a] matter without ſpirit.

[a] Or Thing, or confuſed Medley.

37. O thou worthy Chriſtianity, behold thyſelf: O *Europe*, *Aſia*, and *Africa*, open your Eyes and look upon yourſelf; do but [b] ſeek yourſelf. Let every one ſeek himſelf, or elſe it will *not* be well with him: There is a ſtrong Bow bent: Fall into the Arms of the Archer, and be converted, and find thyſelf, or elſe thou wilt be *ſhot away* [as an arrow out of a Bow.] Be not rocked aſleep by children, but riſe and walk upon thy own feet: It is high Time, the ſleep is at an End: The Angel has ſounded his Trumpet, do not draw back: Conſider what the *Revelation* of Jeſus Chriſt ſaith, *That thoſe which hang to the Whore of Babel*, [that is, to the Confuſion,] *will go along with her into the Lake which burneth with fire and brimſtone*; [viz. the Lake of God's Anger, which burneth with Judgment, Famine, and Peſtilence, which will ſweep the whole Earth.]

[b] Or Examine.

38. For the Whore will not be converted, ſhe muſt [c] drink of the Dregs of that Cup which ſhe has filled; therefore let every one himſelf open his own Eyes, for God is Great, who will Judge her: She will continue, and go on in her ſins, and at length *Deſpair:* She cries, *Mordio*, [*Murder*, *Murder*,] and yet none hurts her, but it is her own Evil that plagues and torments her, *viz.* the Hypocriſy, ſuppoſed Holineſs, High-mindedneſs, and Covetouſneſs: She has *Wolves* that bite and tear her, yet they are *but Wolves* that do ſo, and are none of the ſheep.

[c] What meaſure ſhe hath meted to others, ſhall be meted to her.

39. Therefore it is neceſſary to awake, *not in much ſearching after Opinions and Fooleries*, but in ſeeking thyſelf; for much ſearching, without Converſion from Evil, is mere deceit, and ſeduction from this way: And though thou ſhouldſt read *this* a thouſand Times without Converſion of thy will, thou wouldſt underſtand as much of it, as *the Aſs* does of *the* [d] *Pſalm-book*; and juſt thus it is with the *Belly-Prieſts*, *the Antichriſt*.

[d] Pſalter.

40. Do you ſuppoſe it a ſlight matter, to ſet an Aſs upon a kingly Throne? How then ſhall the *Belly-Aſs* ſtand before God, who ſets himſelf with an Aſs's Heart in the Throne of Chriſt, which is the dwelling place of the Holy Ghoſt, *only for the ſake of Gain*, *Honour*, *and Eſteem*, and is merely a Teller of Stories, or Relator of a Hiſtory, without any knowledge; and beſides is full of blaſphemy and wickedneſs? Or, doſt thou ſuppoſe thou art *fit enough* to ſit in the Throne of Chriſt, when thou haſt ſtudied ſome Arts and foreign Languages? Pray conſider! Look upon God's choice, upon *Abraham*, and the *Patriarchs*, alſo upon *Moſes* and the *Shepherds*, alſo upon the *Prophets* and *Apoſtles*, and thou wilt ſoon ſee whom God chuſes, and whether he chuſes Art or Spirit.

41. Therefore be warned, let every one conſider the ſtate and condition he is in: He that worketh, worketh the Wonders of God, and goes in ſimplicity with his will into God's will, and hangs *as a child to God*: He has but two ways to go, one in his work, wherewith he may ſuſtain his body, the other in the will of God, and ſo puts his truſt in God, let him make and do with him what he will; and whereſoever he is, or whatſoever he is going about, he ſaith, *Lord, it is my Employment*, or Calling, *thy Will be done*, give me what is good for me; and ſuch go on very rightly in God's works of Wonder.

42. But he that is *choſen by Nature* to be a Ruler, Governor, or [e] Leader, eſpecially in a ſpiritual ſtate and condition, he ought well to have a care of his Doings, that he does not go *without his Weapons*, or Armour; for he leads the flock of Chriſt: He is a [f] Shepherd, the Wolf is continually about him.

[e] Or Captain.

[f] Or Paſtor.

43. If he is *watchful*, and conſiders that he has Chriſt's ſheep under his keeping, and feeds them right as a faithful Shepherd; then the Shepherd's Crook ſhall be a Great

Glory to him in the Eternity: But if he ſeeks only the Wool, *viz.* his own Honour and Eſteem, Might, Power, and Authority, Pomp, State, Glory, and Voluptuouſneſs, and ſpends or conſumes the Sheep's Paſture, and does not give them food and drink, but is a lazy ſleeper, ſnoring in fleſhly Luſt and Pleaſure, while one Sheep is going aſtray here, and another there, being ſcattered, and liable to be *devoured by Wolves*; and ſuch as will not go in by the Door of the Sheepfold, but climb up on the outſide, and only contrive how they may by cunning, ſubtlety, and crafty tricks, ſteal away their food, and [g] ſhear off their wool: All ſuch are of the Number of Wolves, and have not the Shepherd's Crook of Chriſt; but they have and uſe the Devil's Shears, and muſt hereafter *howl* with the Wolves.

[g] Or fleece them.

44. How may any *call himſelf* a Shepherd of Chriſt, who is not choſen to be a Shepherd by the Spirit of Chriſt? Or may a Wolf make a Shepherd over the Sheep? Are they not * *both Wolves?* or, do we ſpeak from conjecture? It is not ſo in the Order of Nature, for an evil Thing cannot produce a good thing out of itſelf, but one evil Thing generates another.

* He that makes, and he that is made a Shepherd or Paſtor.

45. How then can one wrathful Soldier [h] appeaſe another furious Soldier, who fully purpoſes to kill, ſlay, and murder? Or how wilt thou *awaken the Holy Ghoſt in Man*, ſeeing there is only the Spirit of this world *in thy voice?* That cannot be, unleſs it were already awakened in the Hearer, who *hears* the voice of the Holy Ghoſt in [i] *all words* which are ſpoken of the wonders [or works] of God.

[h] Or make him mild and gentle.

[i] Every word that is ſpoken by any, whatſoever they are.

46. And, if an Aſs could ſpeak, and ſhould ſpeak of God's Word, the Hammer of the Awakener would then ſtrike in the ſoul which is in God: *Whoſoever is of God, heareth God's Word*, ſaith Chriſt; *ye therefore hear not, becauſe you are not of God*, but of the Devil, and of the ſpirit of this world.

47. In ſome there is no Word or Spirit of God at all *to be awakened*; for the wrathful Matrix has captivated them; which is plain and manifeſt in ſome to whom Chriſt himſelf ſpoke: He had the Hammer indeed, but his Spirit *enters not* into the malicious obſtinate ſoul, but into thoſe, who would fain be virtuous, honeſt, and godly, *if they could:* And when once the Hammer thus awakens the Spirit of the ſoul, that the ſoul turns and caſts itſelf into God, *then it can.*

48. The [k] Old Man ſhould not have the Dominion, but the Spirit of God ſhould have it; elſe there is *no ability*, but a keeping back by the Wrath; for there is a *Twofold* Longing or ſeeking in the ſoul: One is the fire's greedy covetous fierce Longing, which always ſeeks after Earthly Matters; and the other is from the Spirit, which is brought forth out of the Fire, wherein the right Life of the ſoul in the Image of God is underſtood, that is, God's Longing, which ſeeks the Kingdom of Heaven.

[k] The Old *Adam.*

49. And ſo when the right Hammer (viz. *the Spirit of God)* ſtrikes in it, then that Longing is ſo ſtrong, that it overcomes the Fire-ſource and Longing, and makes it meek, ſo that it deſires the Longing of Love, *viz.* the Longing of the Soul's Spirit; and there is good to be done: Such a Soul is *eaſy* to be awakened, ſo as to ſubdue the outward Dominion, eſpecially when the Hammer of the Holy Ghoſt ſounds through the Ears into the Heart, then the Tincture of the ſoul receives it *inſtantly*; and there it goes forth through the whole ſoul, through both the Longings, for it caſts itſelf into *one* will; for *two* wills do not ſubſiſt in Eternity, there muſt be but one; one of them muſt be impotent, or of no Might, and the other Omnipotent, or Almighty, or elſe there is diſunion, and no agreement.

50. For that is the right [or true property] of Eternity, and of the Eternal ſubſiſtence, to have but *one* only will: If it had *two*, one would break or deſtroy the other, and ſo there would be ſtrife: Indeed the Eternity conſiſts in many Powers and Wonders, but its Life is merely and only the *Love*, out of which go forth Light and Majeſty: All Crea-

tures in Heaven have but one will, and that is inclined into the Heart of God, and goes into God's Spirit, even into the Center of Multiplicity in the ſpringing and bloſſoming; but God's Spirit is the Life in Every Thing.

51. The Center of Nature affords the ſubſtance, and the Majeſty affords power; and the Holy Ghoſt is the bringer forth: He has the Predominancy, and it has been ſo from Eternity but in an *Inviſible* ſubſtance [1] before the Creatures: There is nothing New in Heaven that was not before, but only that the ſubſtance is become palpable and comprehenſible: God himſelf has ſhown forth himſelf in Similitudes and Images, elſe all had been but merely and only God: The Devil is God's; he is *his wrath* or fierceneſs in the moſt inward Center, which is alſo the moſt outward, for his kingdom is the Darkneſs in Nature, as is before mentioned.

[1] Or to.

52. Therefore Man ſhould have a care of himſelf, and endeavour to [m] propagate or put forth himſelf, for he is a root in the ſoil of God, *and has gotten the Spirit of underſtanding:* He muſt [m] bring forth fruit out of the ſpirit of the ſoul, in the power of the Holy Ghoſt, not according to the form and manner of Darkneſs, but out of the Power of the Light; for whatſoever grows out of the Power of the Light, that belongs to God's Table; and whatſoever grows out from Darkneſs, which remains a fruit in Darkneſs, belongs to the Darkneſs in the Abyſs in the Wrathful Matrix, [or in the fierce Genetrix.]

[m] Bring forth or regenerate himſelf.

53. *After this* [*Life*] *time* there is no recalling; for, as an Herb is ſprung up and grown, ſo it remains, and ſo it reliſhes, and is afterwards deſired for food *only of thoſe* that are of the ſame eſſences [or quality;] but thoſe that have not the ſame eſſences, deſire it not for food, neither do they gather it into their Barns.

54. *Therefore*, let every ſoul try and examine itſelf, and conſider what kind of fruit it is: It is *good converting while we are here* in this Life, and to prune off [the Evil] Branch, and to ſend forth a better from its root: But when the *Great Reaper* comes, he cuts off all, one and other, and then the weeds and evil branches are bound in Bundles, and caſt into the fire; but the good herbs are ſet upon God's Table.

55. We have very faithfully opened *this* according to our Gifts, and whoſoever is hungry let him eat, and whoſoever thirſteth let him drink; *they may have it without money*, that our Joy in God may be full, and that we alſo may have to eat in the [n] other world. *Hallelujah. Amen.*

[n] The world to come.

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A

CATALOGUE of the Books

Written by JACOB BEHMEN,

The Teutonic Theoſopher.

1. ANNO 1612. he wrote the Aurora, or the Dawning of the Day; or Morning Redneſs in the Riſing of the Sun: Containing, the Root of Theology, Philoſophy, and Aſtral Science, from the true Ground. Dated *June* 2, *Anno Ætatis* 37. It had afterwards Notes added, with his own Hand, in 1620. Having been ſummoned, on Account of the Aſperſions of the Superintendant of *Gorlitz*, and accuſed as Author of this Book, it was laid up by the Magiſtrates of that Place; and he was commanded (as being a ſimple Layman) to deſiſt from writing of Books. Upon this, he abſtained for ſeven Years. But being afterwards ſtirred up by the inſtigation of the Divine Light, he proceeded to write the reſt, as follows.

2. *Anno* 1619. The Three Principles of the Divine Eſſence: Of the Eternal Dark, Light, and Temporary World. With an Appendix of the Threefold Life of Man.

3. *Anno* 1620. The High and Deep Searching of the Threefold Life of Man through, or according to the Three Principles.

4. An Anſwer to Forty Queſtions concerning the Soul, propoſed by Doctor *Balthaſar Walter*. In the Anſwer to the Firſt Queſtion, is the Philoſophic Globe, or Wonder-Eye of Eternity, or Looking-Glaſs of Wiſdom, (which in itſelf contains all Myſteries,) with an Explanation of it.

5. The Treatiſe of the Incarnation. In Three Parts. Dated in *May*.
   Part the Firſt, Of the Incarnation of Jeſus Chriſt.
   The Second, Of the Suffering, Dying, Death, and Reſurrection of Chriſt.
   The Third, Of the Tree of Faith.

6. The Great Six Points, containing the Deep Ground of the Great Myſtery, and of the Three Worlds; and a brief Explanation of ſix others, or the ſmall Six Points.

7. Of the Heavenly and Earthly Myſtery. Dated *May* 8.

8. Of the Laſt Times; being two Letters: The Firſt, to *Paul Keym*, dated *Auguſt* 14; and the Second, to the ſame, dated *November* 23; both concerning the Thouſand Years Sabbath, and of the End of the World. They are in the Collection of his Letters.

9. *Anno* 1621. *Signatura Rerum*: or, The Signature of All Things: Showing the Sign and Signification of the ſeveral Forms, Figures, and Shape of Things in the Creation; and what the Beginning, Ruin, and Cure of every Thing is; compriſing all Myſteries.

10. Of the Four Complexions: A Treatiſe of Conſolation, or Inſtruction, in Time of Temptation. Dated in *March*.

11. Two Apologies to *Balthaſar Tylcken*.
   The Firſt, in Two Parts, concerning the Aurora.
   The Second, in Two Parts. Dated *July* 3.
   Part the Firſt, concerning Predeſtination.
   The Second, concerning the Perſon of *Chriſt*, and the *Virgin Mary*; which he had wrote of in the Treatiſe of the Incarnation.

12. Conſiderations upon *Eſaiah Stiefel*'s Book, dated *April* 8, concerning the Threefold State of Man, and the New Birth; and of the laſt *Sion*, or *New Jeruſalem*.

13. *Anno* 1622. Of the Errors of the Sects of *Ezekiel Meths*, or an Apology to *Eſaiah Stiefel* concerning Perfection. Dated *April* 6.

14. Of True Repentance. — — — 1
15. Of True Reſignation. — — — 2
16. Of Regeneration. Dated *June* 24. — — 3

17. *Anno* 1623. Of Predeſtination, and the Election of God. Dated *February* 8. There is an Appendix to it, intitled as follows:

18. A Short Compendium of Repentance. Dated *February* 9. — 4

19. The *Myſterium Magnum:* An Explanation of *Geneſis*; treating of the Manifeſtation, or Revelation of the Divine Word through the Three Principles of the Divine Eſſence: Alſo of the Origin of the World and the Creation, wherein the Kingdom of Nature and Grace are explained, for the better underſtanding of the Old and New Teſtament; and what *Adam* and *Chriſt* are. Dated *September* 11.

20. A Table of the Divine Manifeſtation; or, An Explanation of the Threefold World: In a Letter of the True and Falſe Light, to *G. F.* and *J. H.* Dated *November* 11. It is in the Collection of his Letters.

21. *Anno* 1624. Of the Superſenſual Life. —— —— 5

(22.) Of Divine Contemplation, or Viſion. It proceeds to the ſixth Verſe of the fourth Chapter.

23. Of *Chriſt*'s Teſtaments. In Two Books. Dated *May* 7.
The Firſt, Of Holy Baptiſm.
The Second, Of the Holy Supper of the Lord *Chriſt*.

24. Of Illumination. A Dialogue between the Enlightened and Unenlightened Soul. —— —— —— —— 6

These Six were publiſhed in One Vol. 12mo. intitled, The Way to Chriſt.

25. An Apology for the Book of True Repentance, and of True Reſignation. Dated *April* 10; occaſioned by a Libel publiſhed by *Gregory Rickter*, the Primate of *Gorlitz*.

(26.) A Hundred and Seventy-ſeven Theoſophic Queſtions, with Anſwers to Thirteen of them; and to the Fifteenth, as far as to the fifth Verſe.

27. An Epitome of the *Myſterium Magnum*.

(28.) The Holy Week, or Prayer-Book. With Prayers to the End of *Tueſday*.

29. A Table of the Three Principles, or, An Illuſtration of his Writings. To *J. S. V. S.* and *A. V. S.* Dated in *February*.

30. Of the Laſt Judgment: Said to be conſumed at the Burning of Great *Glogau* in *Sileſia*; and no other Copy of it is yet found.

31. The Clavis; or an Explanation of ſome principal Points and Expreſſions in his Writings.

32. A Collection of his Letters on ſeveral Occaſions.

Note, The Books which the Author did not finiſh, are diſtinguiſhed by this Mark ( ).

FORTY QUESTIONS

CONCERNING THE

SOUL.

PROPOSED

By Dr. BALTHASAR WALTER,

AND ANSWERED

By JACOB BEHMEN, the Teutonic Theoſopher.

IN THE

ANSWER to the FIRST QUESTION

IS THE

PHILOSOPHIC GLOBE,

OR,

WONDER-EYE of ETERNITY, or LOOKING-GLASS of WISDOM,

(Which in itſelf contains all Myſteries) with an Explanation of it.

PREFACE

TO THE

READER.

IF we knew the precious nature and value of our own ſouls, we ſhould acknowledge with an inward ſenſibility, the anſwer to Chriſt's Queſtion, when he ſaid; What ſhall it profit a man to gain the whole world and loſe his own Soul? Or what ſhall a man give in exchange for his ſoul? The ſoul is ſo precious, that nothing can truly be valued at ſo high a Rate. To ſave it is the greateſt gain, to loſe it is the greateſt loſs: then who will not highly prize the ſtudy and underſtanding of the way to ſave it? Chriſt ſaith, He that will ſave his ſoul ſhall loſe it, and he that will loſe his ſoul ſhall ſave it: But who underſtands this? We know it is the deſire of every ſoul to be ſaved, and to be happy and glorious, but the way is very unknown to us poor fallen ſouls, for we can hardly ſuppoſe, that loſing will be the ſaving of ourſelves: Chriſt alſo taught, that the way to Glory was through many Tribulations and Death; this way he entered into Glory, and ſo have all the bleſſed from the beginning of the world, and can no otherwiſe to the end of it. But how ſhall a ſoul know the way to loſe and deny itſelf, ſo that it may aſſuredly attain Eternal Salvation? Let it liſten, in its Heart and Conſcience, inwardly to that Teacher, which it ſhall find there, who is God himſelf: we have the Teſtimony of Moſes *for this, who told the* Iſraelites, *The Word, the Commandment is nigh thee, in thy heart and in thy mouth, not the outward, but the Inward heart and mouth; as alſo the Apoſtle* Paul *ſaith to the* Romans, *that Chriſt the Eternal Eſſential word of God, the word of Faith which they, the Apoſtles, preached, is nigh us, in our hearts and in our mouths; and in another place he ſaith, Do you not know that Chriſt is in you, except you be paſt reproof,* ἀδοκιμοὶ improbi? *And the Apoſtle* John *ſaith, that God is Love, and he that loveth, God dwelleth in him, and he in God, which we all perceive is true, for in him, we live, and move, and have our being. And this may be known, though the Apoſtle* Paul *had not ſaid it, for one of the Poets of old ſpoke what he knew, and ſaid, We are all his Offspring, as the Apoſtle mentions it: Nay we all know, that he that doth well is the ſervant of God, but he that doth evil is the ſervant of the Devil who ruleth in his heart: and though there is none that doth good, no not one, nor can do of himſelf, yet through Chriſt in him, he can deſire to do well, and be ſorry when he has been drawn away to do evil by the luſts of his own heart, by which the Devil tempts us to do evil; but if we will reſiſt the*

Devil, he will fly from us; if we will leave off to do evil, and desire, try, and learn to do well, without doubt we shall be able, through God that dwelleth in us; and then he will teach us all things, and lead us into all truth by his Spirit. All this we shall fully understand, and all Mysteries, when God shall manifest himself in us, if we earnestly desire it with all humility, self-denial, losing of our souls, and being nothing in ourselves; for then God will be All in All, and nothing is impossible with God: All this, and much more, has the Author of this Answer to these Questions concerning the soul found true; and out of his inward Mystery he has manifested many things in this, and other Writings, the knowledge of which will be exceeding useful in promoting the salvation of every soul. But as he is so deep in his writings, so we have need to desire that our souls may be put into such a condition as his was in, else they cannot be fully understood; but the same God that satisfied his desires, will satisfy ours, if we cast ourselves upon him in our souls, and let him do with us what he pleases.

Thus our troubled doubting Souls may receive much comfort leading to that inward Peace which passeth all understanding; and all the disturbing Sects and Heresies arising from the Darkness and Malice of Men and Devils, will be made to vanish, and cease by that understanding, which may be kindled in them from it. They that rule, will understand how to effect all their good purposes, to the joy and happiness of those that are subjected to their government; and Subjects will learn to obey. So God shall be glorified by all men's love to one another, and peace flourish over all the Earth.

If some should think it so hard to attain the understanding of this Author, when they read the answer to the first Question (which is far more difficult than any of the other, because it contains the sum of them all) as to forbear taking so much pains as they suppose is requisite; let them consider, if it should prove more difficult than other writings, the Profit will compensate the Pains with a hundred-fold advantage; for all may receive according to their vast or narrow capacity; only let not the Calumny and Misreport of others, hinder them from so great a Benefit.

THE TABLE OF THE FORTY QUESTIONS.

THE Author wrote this Anſwer to theſe Queſtions, chiefly for his friend's ſake that ſent them to him, as alſo for the benefit of all ſuch as love the knowledge of Myſteries: this friend of his was Dr. *Balthaſar Walter*, who travelled for Learning and hidden Wiſdom, and in his return home, happened to hear of this Author in the City of *Gorlitz*; and when he had obtained acquaintance with him, he rejoiced, that at laſt he had found at home, in a poor Cottage, that which he had travelled for ſo far, and not received ſatisfaction: then he went to the ſeveral Univerſities in *Germany*, and there collected ſuch Queſtions concerning the Soul, as were thought and accounted impoſſible to be reſolved fundamentally and convincingly; which he made this Catalogue of, and ſent to this Author, from whom he received theſe anſwers according to his deſire, wherein he and many others that ſaw them, received full ſatisfaction.

When they were firſt printed in *Engliſh*, they were preſented to King *Charles* the Firſt. And about a month after, being deſired to ſay what he thought of the Book, he anſwered, that the Publiſher in *Engliſh* ſeemed to ſay of the Author, that he was no Scholar; and if he was not, he believed that the Holy Ghoſt was now in Men; but if he was a Scholar, it was one of the beſt Inventions that ever he read.

QUESTION 1.

WHENCE the Soul proceeded at the Beginning?
2. *What is its Eſſence, Subſtance, Nature and Property?*
3. *How is it created in the Image of God?*
4. *What, and when was the breathing of it in?*
5. *How is it peculiarly faſhioned, and what is its form?*
6. *What is its power?*
7. *Whether is it corporeal, or not corporeal?*
8. *After what manner comes it into the body of Man?*
9. *Which way does it unite itſelf with the Body?*

10. *Whether is it* ex traduce *and propagated after an human bodily manner? or every time new created and breathed in from God?*
11. *How, and where is it ſeated in man?*
12. *How, and what is the Illumination of it?*
13. *How does it feed upon the word of God?*
14. *Whether is ſuch new ſoul without ſin?*
15. *How comes ſin into it; ſeeing it is the work and creature of God?*
16. *How is it kept in ſuch union, both in the Adamical and Regenerate Body?*
17. *Whence and wherefore is the contrariety between the Fleſh and the Spirit?*
18. *How does it depart from the Body at the Death of a Man?*
19. *How is it Mortal, and how Immortal?*
20. *How does it return to God again?*
21. *Whether goes it when it departs from the Body, be it ſaved or not ſaved?*
22. *What does every ſoul departed? Does it rejoice till the laſt Judgment Day?*
23. *Whether do the ſouls of the wicked, without difference, (for ſo long a time before the Day of Judgment) find ſo much as any mitigation or refreſhment?*
24. *Whether do men's wiſhes profit them any thing, or ſenſibly do them any good?*
25. *What is the Hand of God, and the Boſom of Abraham?*
26. *Whether does the ſoul take care for men, their friends or Children, or their Goods; and whether does it know, ſee, approve or diſapprove their undertakings?*
27. *Whether does it know this or that Art, or Occupation, whereof (while it was in the body) it had ſufficient ſkill?*
28. *Whether alſo does it obtain ſomewhat more certain knowledge of Divine, Angelical, Earthly and Diabolical Matters, than it had in the body?*
29. *What is its Reſt, Awakening and Glorification?*
30. *What is the difference between the Reſurrection of the Fleſh and of the Soul, both of the Living and of the Dead?*
31. *What kind of new Glorified bodies ſhall they have?*
32. *What ſhall their form, condition, joy, and Glory be in the other Life?*
33. *What kind of matter ſhall our Bodies have in the Life to come?*
34. *What is the lamentable and horrible condition of the damned Souls?*
35. *What is the Enochian Life, and how long does it continue?*
36. *What is the ſoul of the Meſſiah, or Chriſt?*
37. *What is the Spirit of Chriſt, which he willingly commended into his Father's hand?*
38. *Of the things which ſhall come to paſs at the end of the world?*
39. *What, and where is Paradiſe, with its Inhabitants?*
40. *Whether is it mutable, and what ſhall it be afterwards?*

THE

AUTHOR's PREFACE

TO

Dr. BALTHASAR WALTER.

1. BELoved Sir, *and my good friend, it is impoſſible for Reaſon to anſwer theſe your Queſtions, for they contain the chiefeſt and greateſt Myſteries, which are alone known to God.*

2. *Hence ſaith* [a] Daniel *to King* Nebuchadnezar: *That which the King aſketh and deſireth of the Learned* Chaldeans, Aſtrologians, *and* Wiſe men, *is not in their power. The God of Heaven only can reveal ſecret things: it is not in my Reaſon to anſwer the King; but that the King may perceive the thoughts of his heart, God hath revealed it, not that my Reaſon is greater than any man's living.*

[a] *Dan.* 2. 26--30. And ſuch an anſwer *Joſeph* gave to the King of *Egypt. Gen.* 41. 16.

3. *So likewiſe I ſay to you: you ſhall be anſwered, not that my reaſon is greater than any man's living, but only that you may perceive the thoughts, the earneſt ſeeking and deſire of your heart, it is given me to anſwer you.*

4. *And you ſhould not* [b], *in ſuch a Way, ſo anxiouſly ſeek after theſe things; they are in no outward reaſon: But to the Spirit of God, nothing is impoſſible: ſeeing we are the children of God, and in Chriſt new born of God, the ſon ſees very well what the father does in his houſe, and alſo learns his Art and Work.*

[b] According to the Reaſon of the outward man.

5. *Seeing, alſo, we are the myſtery of God, we ought not to ſuppoſe, that we muſt not ſo much as look upon, nor meddle with ſuch myſteries, as Antichriſt teacheth; for none taketh unto himſelf any thing of God's Myſteries, unleſs it be given him: and St.* James *ſaith* [c], Every good and perfect gift cometh from above, from the father of lights, with whom there is no change nor alteration.

[c] *James* 1. 17.

6. *And ſeeing you ſeek ſo eagerly after ſuch things, you become thereby even the cauſe of finding them; for God gives his myſteries both by means, and alſo without means; but that no man might boaſt, he often makes uſe of very mean people about them, that it might be acknowledged that they come from his hand.*

7. *You ſhall be anſwered with a very ſound and deep anſwer, yet briefly compriſed, not according to outward reaſon, but according to the ſpirit of knowledge.*

8. *And although I could ſufficienily ſhow and demonſtrate theſe things in a larger deſcription; yet ſeeing they are all deſcribed, and explained at large in my other Writings, at preſent I ſet them down but briefly for the eaſe and delight of the Reader, and that it may ſerve for a ſhort memorial of the great myſteries.*

9. *But he that deſires to know theſe things fully and fundamentally, let him ſeek them in my former Writings, eſpecially in the* [d] *third part, and there he has the whole ground of the Divine Eſſence; and alſo of the creation of all things; of that which is eternal, and of that which is corruptible; and how every thing was made, and is come to be as it is, and act as it does, and what it ſhall be in the end.*

[d] The threefold life.

10. *And therein alſo lies the Key of the* Myſterium magnum, the great Myſtery, *ſo far as a creature is able to comprehend or bear, and thither we refer you for further explanation; and ſo I commend me to you, into the brotherly love in Chriſt.* Anno 1620.

Jacob Behmen.

THE

Forty Queſtions concerning the Soul.

Queſtion the Firſt.

Whence proceeded the Soul Originally at the beginning of the World?

1. WE have, both in our ſecond and third Book, ſufficiently laid open the myſteries of the Soul, according to the three Principles of the Divine Eſſence; where alſo we have ſet down, by many Circumſtances, the eternal Center of the eternal Nature; and alſo the Ternary of the Divine Eſſence; and moreover, what Eternity has ever been, and how the beginning of the Creation [a] was brought forth; and what an Angel, and what a Soul is: Alſo we have laid open the heavy fall of Lucifer; and moreover, both the Mothers which have ſo brought it forth, the one [b] procreating the heavenly Eſſentiality, and the other the Helliſh, where alſo we have written of Light and Darkneſs.

[a] Or came to be.

[b] Generating.

2. Therefore we ſhall not be very well underſtood by the Reader, in this Treatiſe, unleſs he has read over, and well [c] comprehended, [d] the third part of our Writings.

[c] Or underſtood.
[d] Or book.

3. Although that apprehenſion is not in human power, yet the way thereto is very faithfully ſhown him; ſo that if he longs to attain it, he ſhall obtain a [e] Guide and Director (if he follows our counſel) who will ſhow him the key of the *Myſterium magnum*, the great Myſtery, leading to that precious *Philoſopher's ſtone*, and to all Myſteries: let none think this impoſſible, for with God all things are poſſible: He that findeth God, findeth all things with and in Him.

[e] Leader, or the Holy Ghoſt.

4. Now you know, [f] according to Reaſon, that all things are originally ſprung and derived from Eternity: This alſo the holy Scripture tells you: in God are all things; in him we live and move, and have our being, and we are his offſpring.

[f] In or by. Rom. 11. 36. 2 Cor. 5. 18. Acts 17. 28.

5. And although men cannot ſay of God, that the pure Deity is Nature, but that it is the Majeſty in the Ternary, yet we muſt ſay that God is in Nature, although Nature can as little reach or comprehend him, as the Air can comprehend the Sunſhine: However, we muſt ſay, that Nature is born in his will, and that it is a SEEKING, produced out of Eternity; for where there is no Will, there is alſo no Deſire.

[g] Glance or Lucifer, or brightneſs of his Glory.
[h] Or touſing.

6. But in God there is an eternal Will (which is himſelf) to beget or generate his [g] Heart or Son; and this Will maketh the [h] ſtirring or proceeding out of the will of the Heart, which is a Spirit; ſo that the Eternity conſiſteth in [i] three Eternal Forms, which are commonly called Perſons, as we have very accurately [k] explained it in our third Book.

[i] 1 Will; Father. 2 Heart; Son. 3 Proceeding, or Efflux: Holy Ghoſt.
[k] Declared.

7. Then if we diſcern and know that there is not only Light and Majeſty, but alſo Darkneſs, as is plain, it concerns us to know whence Darkneſs ariſes.

8. For in the Eternity beyond Nature there can be no Darkneſs, for there is nothing to bring it forth: we muſt only look into the Will and the Deſiring; for a deſiring is attracting.

9. And whereas in the Eternity it has nothing but only itself; it draws itself into the Will, and makes the Will full, and that is its darkness; whereas otherwise, if it was not desiring, it were a Nothing, [l] but an eternal Stillness without [m] Essence.

[l] Or *viz.*
[m] Or Being.

10. Thus the Attraction makes [n] Mobility and Essences, which otherwise could not be in the stillness; and so also this makes [o] harshness, hardness, and drought, together with [p] sharpness.

[n] Moveableness.
[o] Astringency.
[p] Acidity.

11. Neither can we say that the Darkness swallows up the Light, as the Eternal Liberty; for that which is Eternal, cannot be altered nor changed: but yet we must say that Light and Darkness are in one another.

12. Now the Light is good, and has [q] virtue; but the Darkness has the harshness, hardness and coldness: and the desire of the Will makes Essences and attracting, which is a stirring in the hardness; and if that which is attracted stirs by the drawing, then it causes a [r] jarring, whereby Light and Darkness are mingled together in the sharpness.

[q] Or power.
[r] Whirling.

13. And we must consider how the free Light is sharpened in the Essence in the sharp stirring, whereby we come to understand the [s] fire-flash, and the eagerness; and yet we cannot say that there is any rending.

[s] Lightening.

14. For that which is Eternal, without beginning, admits no severing, but stands as a [t] wheel, which begetteth itself in itself: whereof you have a similitude in the Mind of Man, where, indeed, there is a Will of a rising and running, but no removing: the greater the Will is, the greater also is the [u] Essence, and the more strongly it is sharpened.

[t] Or Orb, or Globe, or Sphere.
[u] Or Being.

15. Thus the still Liberty, which is neither Darkness nor Light, is sharpened in the sharp Desiring and attracting, so that it appears as a flash which shineth.

16. Also, we cannot say that the Liberty holds or captivates the flash; for from Eternity it has had Nothing: but we can well say, that the Light and Splendour shines in the Liberty.

17. For that which is free, lets in the Light; but that which is not free (as the [w] harshness which makes Darkness, and is material, to speak in a Spiritual sense) that does not receive the Light.

[w] Or astringency.

18. This we can truly say, that whatsoever is transparent, and [x] not of a gross Nature, takes in the Light, as appears by the water which takes in the Light, and the harsh Earth does not.

[x] Mild or fluid.

19. Moreover in Fire you have a sufficient manifestation of the Essence of all Essences; for you see that the Fire burns in an harsh dry matter; for it is the harsh Desire which enters into itself like a great anguish, and reaches after the Liberty; where also it receives the Liberty, like a flash, and it kindles by the flash that it burns.

20. And although it must be understood that there is no such fire in the Eternal Essence, as that is which appears externally, yet it is internally in the harsh Desire, and externally it remains dark: Therefore the Eternal Fire is externally dark; and internally, as it is in itself in the Will of the Eternal Liberty, it is a Light which shines in the Still Eternity.

21. Now then, we understand, that in Fire there are ten [y] Forms, all which are born in the Will, and all belong properly to the Eternal Will; therefore we rightly say, that the Eternal Will is God's Will; and that the Liberty which has the Will, is God himself; for it is the Eternity, and nothing else.

[y] Or differences, kinds or manners.

The First Form.

22. First, there is the Eternal Liberty, which has the Will, and is itself the Will: now every Will has a [z] seeking to do, or to desire something; and herein it beholds itself, and sees in the Eternity what itself is; it makes to itself a glass of its own likeness, for it sees what itself is; and so finding nothing but itself, it desires itself.

[z] Or longing.

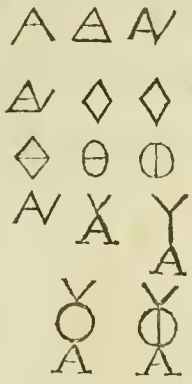
The Second Form.

23. The second Form is the Desiring, and yet it has nothing but itself, thereupon its desire seeks a model of its own Will in itself, and makes itself pregnant, so that a darkness or overshadowing comes to be in the Will, which the Will would not have; but the Desire, the seeking causes it; and yet there is Nothing that is able to consume or expel the Desire.

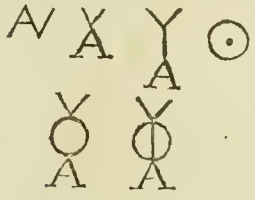
24. For that which is before the Desire, beyond the seeking, is Free and a Nothing, and yet it is: yet if it were a thing that could be perceived, it were an Essence, and must subsist in that Essence which brought it forth: but seeing it is without Essence, it is the Eternity, *viz.* Good: For it is no source, and has also no Mutability, but it is a Rest and an Eternal Peace.

25. But seeing the immense Space is bottomless, therein being neither number nor end, and also no beginning, therefore it is like a Glass; it is All things, and yet as a Nothing: it beholdeth itself, and yet findeth nothing but an A, which is its [z] Eye.

[z] In the Text, AVge, which in the German Language signifies an Eye.



26. AV: That is, the Eternal Original that *something* is; for it is the Eternal Beginning, and the Eternal End. Thus the Abyss seeth in itself, and findeth itself.



27. The A is *below*, and the V is *above*; and the O is AVge, the Eye, and yet is in itself no Substance; but thus is the Original of Substance: there is neither below nor above, only its Looking-Glass in the AV is thus a [a] *seeing*.

[a] As the sight of the Eye.

28. But whereas there is no ground, therefore its Glass is such an Eye as this O; for God himself saith in the *Revelations*, [b] I am A and O, the beginning and the end, the first and the last.

[b] Rev. 1. 8. I am Alpha and Omega.

29. Consider us according to its precious depth; for we speak not here according to Nature in a [c] Form, but according to the Spirit above Nature in the [d] Divine Character Γ.

[c] Similitude, or Parable, or Figure.

[d] GoTtes Character T. GOTT in German is GOD.

30. The ⊙ is the Eye of God, the Eye of Eternity: This makes, and is a Glass, and it is a round circle like a Globe ⊙, not like a Ring ◯; for we cannot describe it otherwise. Hereby we mean the Globe of Eternity, wherein lies the foundation of Heaven and Earth, of the Elements, and also of the Starry [e] Sphere,

[e] Or Wheel or Orb

31. For it is a Globe ⊙ like an Eye, and it is [f] the Eye of God's Wonders, wherein every thing was seen from Eternity, yet without Essence, as in a Glass or Eye, for it is the Eye of the Abyss; concerning which we have no Pen, Tongue, nor Utterance, either to write or speak, only the Spirit of Eternity leads the Eye of the Soul thereinto; and so we see it, else it must remain in Silence; and this hand could not describe any thing of it.

[f] God's wonder Eye.

32. Now seeing that in the Eternity there is such an Eye, which is God himself (and yet is not called God, but Eternity; and according to the Eye, he is called A and ⊙, before the A there is Nothing, and in the ⊙ there is All, and in the A and ⊙

Beginning and End) hence we find, that there is a Will in the ☉, and the Will is

[g] Drawing or longing, or attracting.

the ☉ itself, which maketh the A, (*viz.* the Eternal beginning of the [g] Seeking,) so that the Abyss beholds itself, and makes a Form in itself like a Globe.

33. For the Eye finding no bottom, it closes itself, and becomes like a round Globe of Glass; and so it is the similitude of Eternity, in that it can find itself: for there is no finding in the Abyss, because there is no place or limit, but the meer Abyss: and when it finds itself in the Eye, yet it finds nothing but the Eye, which is the Globe.

[h] Or an Eternal Will.

34. Now the Eye makes the Globe, and it is the Globe, and all put together is a [h] Will to seek itself, and so to see what the Eternity is, which is made manifest in the Eye.

35. For the Eye makes a Beginning and an End; and because there is nothing that can give it, it gives itself, and it is from Eternity to Eternity, the Eternity itself; it touches Nothing; for it is a Nothing in itself.

[i] Holding or retaining.

36. Then if there be a Will, which is the Eye, and which keepeth the Eye, that [i] keeping is the Desire of the Eye; and so the Desire causes an attraction in the Eye, yet nothing is there but the Eye: and the Desire only attracts itself in the Eye, and impregnates the Eye with that which is attracted, so that it becomes full; and yet also nothing is there but a darkening of the Free Eye; yet the Eye is not dark, but the Desire in the Eye is impregnated in itself.

37. For the Will of the Eye is still, and the Desire of the Will makes itself full, and the Eye continues free in itself: For it is free in and from Eternity; and this we call the Eternal Liberty in all our Writings.

The Third Form.

38. Now a Desire is sharp and attractive, and that makes the third Form, *viz.* a moving in itself, and it is the Original of the Essences; and hence come the Essences in the Eye and in the Will, and yet the Will may not suffer itself to be attracted.

39. For its peculiar right is to be still, and to hold the Eye in the Circle in the Globe, and yet it cannot defend itself from the drawing and filling, for it has nothing wherewith it can defend itself, but the desire.

40. And here ariseth the Eternal Enmity and contrary will; the Will will not be dark, and its Desire makes it dark; the Will would suffer the Motion willingly, because it is its manifestation; but the drawing in, and darkening, pleases it not, though indeed the Will is not attracted nor darkened, but the Desire in the Will impregnates itself.

41. Now when the Desire thus sticks fast in the Darkness, there is a great anguish, for it is troubled and attracted, and also darkened, and brings anxiety to itself in itself, and desires liberty; and drawing so strongly at the liberty, would fain draw itself into the Liberty, and so it makes itself more eager; rough and hard, and the Darkness is like an horrible consuming sharpness.

42. For it snatches the Liberty into itself; but it is so sharp, that it appears in the Liberty as a flash of lightening, which consumes the darkness with its eagerness: and hence

[k] Deut. 4. 24.

it is that God saith, *I am a* [k] *consuming fire.*

[l] *Materia.*

43. Hereby understand, how every [l] matter consists in the power of the true Fire, and how the floor shall one day be purged: for it is the Original of the Fire which has all power; for it consumes whatsoever the Desiring has made, whether it be stone or mineral,

[m] *Centrum Naturæ.*

for it is the sharpness of the Eternal Liberty, and makes the [m] Center of Nature.

44. But that you may search yet deeper, know, that the Fire Originally consisteth in three Forms, *viz.* in the Desire; and then in the matter of that which is attracted, *viz.*

In the darkness, in which Essentiality proceeds from the Attraction; and thirdly, the Anguish source.

The Fourth Form.

45. And the fourth Form makes itself, that is, the flash, for the Liberty causes that, and is the kindler of the Anguish source. For the Desire in the Darkness would have nothing else but the Liberty, and the Liberty is a light without shining, it is like a very deep blue colour mixed with green, so that it is not known what colour it is, for all colours are in it; and the Desire in itself, in its eager anguish and sharpness, breaks the colours, and makes an horrible consuming flash in itself, and changes it according to the anguish, that it becomes Red.

46. Now the Liberty in the Desire suffers itself not to be bound or captivated, but changes itself from the Red flash into Light, into a [n] glance of the Majesty, and it is an exulting great Joy in the Liberty.

47. For the Eye is made manifest in the Light, and the [o] Essentiality is made manifest in the Will, and then it is known what Light or Darkness is: also thus the Eternity is known, and so God's Holiness always arises in the wonders from Eternity, and it has neither limit nor beginning, for it is an Eternal beginning comprehended in Nothing but only in the Wonders, which are its own Essence, where there is neither limit nor [p] number.

48. And thus nothing is known in the still Eternity, but the glance of the Majesty, and the Spirit which is born in the Will, and the Majesty has the [q] Dominion.

49. Beloved Sir and Friend, understand the sense right: we mean not, that the Birth apprehends the Liberty without, but within itself, in its Center, it apprehends itself in itself, and maketh Majesty in itself, and yet there is no including there, but it is, as when life arises from Death or from Nothing, which [r] dwells only in itself, and this is called a [s] Principle: and that wherein it dwells is called Nature, which has seven Spirits and Forms, as is to be seen in our [t] second and [u] third Book.

50. Yet this Principle has but one Spirit, which is the life of that Principle, and it has but one will neither, which is the [x] fulfilling of the Eternity with the glance of the Majesty.

51. For this principle is the Power proceeding from the will of Eternity, and the entrance, or the Eternal beginning of the Power, is the Life and the Spirit of the power, which thrusteth forth the Essences of the Genetrix, and opens the Original of the Majesty.

52. And the whole Eye (which has thus [y] made itself a Glass in the A and O) is all things, it is the Eternity, and in itself in the Eye it begetteth the Majesty, which is the Heart and Power of the Eye; and also the Spirit, which proceeds from the Power in the Heart, even from the fiery Light-flaming Essences.

53. Thus understand the Holy Ternary in one Essence: The Father is the Eternity without Ground, which is Nothing, and yet all things; and in the Eye of his glance he sees that he is all things: and in the Power of the Majesty he feeleth, tasteth and smelleth that he is [z] Good, that is, that he is [a] God: although the [b] T, (*viz.* the [c] harshness) arises in the Center.

54. And in the Spirit is the moving of the Power, and the Multiplicity without ground and number, wherein consists an Eternal unsearchable multiplicity, and all in Power.

55. For that which has no ground, has no number, nor is there any shutting up or comprehension therein, and that which is within itself, cannot be known [d] externally, but

[n] Whose Colour is Yellow.
[o] Or Substantiality.
[p] Time or years.
[q] *Regimen.*
[r] Life.
[s] *Principium.*
[t] Three Principles.
[u] Threefold Life.
[x] Or satiating.
[y] Or formed, or figured.
[z] G U T.
[a] G O T T.
[b] The Tau or Cross.
[c] *Schwerigkeit*, Hardness, Heaviness, Solidity, Density, or Ponderosity.
[d] Or without, *ab extra.*

it may be felt by the Spirit: Thus the Internal drives out from itſelf, and manifeſts itſelf in Figures, or elſe God could not be known.

56. Thus God is together one Spirit; and is from Eternity in three beginnings and ends, and that only in himſelf: There is no place found in his ſight; and he has nothing in himſelf, that may be compared to him; alſo there is nothing which can ſearch and manifeſt any thing further than his Spirit; which always manifeſts itſelf from Eternity to Eternity.

57. He is an Eternal ſeeker and finder of himſelf in the great Wonders; and that which he finds, he finds in the Power: He is the Opener of the Power: Nothing is like him, neither does any thing find him, but that which yields itſelf to be his own, that enters into him: That which denies itſelf to be, in that thing the Spirit of God is all things; for it is one only Will in the Eternal Nothing; and yet it is in all things as God's Spirit itſelf is.

58. And this, my beloved Sir, is the Higheſt Myſtery: Therefore if you would find it, ſeek it not in me, but in yourſelf, though not in your Reaſon neither, which muſt be as
[c] Phil. 2. 13. dead, and your Deſire and Will muſt be in God: and ſo God becomes [c] the will and the deed in you: alſo the Spirit of God brings your will into himſelf, and then you may well ſee what God is, and what Spirit's child this hand is, and from what kind of Spirit it writes.

59. And I brotherly exhort you, that you ſeek not with ſuch eagerneſs, you will not reach the bottom of it with ſuch ſearching, although you are known and beloved of God; and therefore we give you this for a Rule; yet externally I have no power to give it you.

60. But follow my counſel, leave off your laborious ſearching in Reaſon, and enter into the will of God, into God's Spirit, and caſt outward Reaſon away, and then your will is God's will, and God's Spirit will ſeek you within you.

61. And if he finds your will in him, then he manifeſts himſelf in your will, as in his own propriety. For if you quit that will, then it is His, who is all things: and when he moves, go you with him, for you have Divine Power, and then whatſoever you ſearch, he is in it, and then nothing is hid from the will: thus you ſee in his Light, and are his.

62. And let no fear terrify you, there is nothing can take it away but your own imagination; let not that enter into your will, and ſo you ſhall work the wonders of God in his Spirit, and acknowledge me your brother in him, elſe I ſhall be but as one that is dumb to you: This I tell you for good will.

63. And ſeeing we write of the Eternity, to the end to ſatisfy your will, concerning the ſoul, (our purpoſe herein being according to the will of God,) we will therefore firſt ſhow you the ground of the ſoul, and then its Original; and ſo open your eyes, that you may be freed from your laborious ſearching.

64. For you have now to your old age laboured in this kind, and ſo far as I underſtand, you have not yet found that deep Myſtery in the Spirit: But ſeeing it is God's will that you ſhould know it, and have it given you for a reward of your ſo great labour, therefore have a care that you receive it right; and then that you caſt not the Pearl before ſwine, which are not worthy of it, nor will be worthy of it to Eternity.

65. For that which ſhall be revealed to you here, belongs to the Children of God, therefore be faithful, and employ it according to the Spirit, and not according to human reaſon.

66. For it is ſo ſublime, that it will not endure earthlineſs which proceeds from Covetouſneſs, Pride, Self-glory, and Arrogance, although you be not ſuch; but look well into whom you pour oil, for it is poiſon to many: let others themſelves ſeek as you have

done; but give the Children bread, that they may eat, and praise Our Father which is in Heaven, for to that end it is given you.

The Fifth Form of Fire in the Eternal Will.

67. As we have opened an entrance and a glass to you of the Eternal Original, from whence the Eternal fire proceeds, and what it is, so it is also necessary, that we show you further according to the highest depth, what the Eternal Nature is, in its propagation.

68. Wherein we must understand two Kingdoms, the one good and pleasant, the other an evil, wrathful, and ever envious sad one: of which the Philosophers from the beginning of the world have treated, and sought after it, but the time of finding it was not then.

69. But now it is at hand, that the hidden [f] thing should be found, not only by me, but also by many that will be faithful, and humble themselves in God, and seek in his Spirit and Will; it will be found in the Eye of God only, and no where else; therefore let none dive deeper in searching elsewhere, or he will find the Devil.

[f] Or secret Mystery.

70. Seeing then the Eternity is thus, which yet is Nothing, and yet there is Light and Darkness, Life and Spirit, which are all things; and so there is a seeking (that, is a desire) in both, to find itself, though there is Nothing that can be [g] found but the Spirit.

[g] Or that can findanything.

71. Now seeing it has nothing that it can find, and yet the Desire goes on Eternally forward, therefore the Desire is a figure of the seeking will, the similitude of the Eye of God, and it is as a glass of the Eternal Eye, which is called God.

72. Now this is in two manner of ways, one according to the Light, and the other according to the Darkness: for the seeking is in both; and yet there is no departing of the one from the other; the Light is in the Internal, and the Darkness in the External, and yet that which is most Internal is also most External, but the Light is the middlemost.

73. For it is in the Nothing; therefore it cannot be the most internal, for it has no Place nor Limit; it is its own finding, which the Darkness findeth not, but the will in the Darkness, which desires the Light, goes out from the Darkness, and remains Eternally in the Light.

74. Now the Desire of the Light presents a Model like itself, wherein the Eternity is manifest; that is, all whatsoever the Spirit, in the Eternal power of God, finds in itself from Eternity to Eternity.

75. This Model is not God, the Eternity itself; for it takes its beginning in the Spirit, and it is the wonder of the Spirit which it seeks and finds from Eternity; and it is in the Eye of God as [h] a figure, and all the wonders of the Abyss of Eternity are therein, and are beheld in the Light of the Majesty, as one wonder in many Endless wonders.

[h] The Model.

76. Also it is an Image of God, a Virgin full of purity and chastity, and no Genetrix, for the Holy Spirit only opens the Wonders in the Power.

77. Yet this Virgin is the similitude of God, his Wisdom, wherein the Spirit [i] discerns itself, and always, and in Eternity opens the wonders therein: and the more is opened, the more is in it.

[i] *Erblicket.* Discovers itself.

78. For she [k] is without ground and number, and as unmeasurable as the Eye of God himself is; there is nothing like her, also nothing can be found, that may be likened to her, for she is the only similitude of the Deity, and the Spirit of God is her Essence therein.

[k] The Wisdom.

79. She is a Circle and Model, which so opens our mind, that we see her, and God in her; for our will is cast into her, and she is in our Will: Therefore we speak of God, and see him in her, as in our Own propriety, according to the hiddenness of the Humanity; this [l] sight is exceeding precious.

[l] Or Seeing.

[m] Of the way or condition of.

80. We must speak somewhat also of [m] Darkness: It is in itself an inclosing, though there is nothing which bars it up, but it shuts itself up, and begets itself, and is its own Enemy to itself; for it makes its own source, without Ground and number; and has no giver that can bestow this but the Darkness's own Form.

[n] Or draws into itself.

[o] Or astringent.

81. It arises from the first Desiring, when the Desiring contracts [n] itself and impregnates itself; so that it becomes a very stinging, bitter, [o] harsh, hard, cold, wrathful, Fire-Spirit: For the Desire causes harshness by the Attracting in the will, yet the drawing is stinging, and the suffering bitter: which the Will wills not, and therefore goes forth from the stinging, and enters into itself, and makes a peculiar Principle, wherein the Majesty appears.

82. Thus the great Anguish arises in the bitter suffering: and yet nothing is there neither that can suffer, but it is thus in itself, and it is its own Life: and if this was not, the [p] splendour of the Majesty would not be, the one is the cause of the other, for the flash is in the Darkness, and the Light with the Majesty is in the Liberty.

[p] Or glance.

[q] Or parting.

83. And this only is the [q] divorce, that the Liberty is a still Nothing, which receives the Light into it, and makes the Darkness material; and yet there is no comprehensible [r] Essence, but a dark Spirit and Power, a filling of the Liberty in itself, that is within the desire, and not without it: for without it is the Liberty.

[r] Or Substance.

[s] Or *Mysterium magnum.*

84. Therefore God is the most hidden, and the most manifest, and that is the [s] Great Mystery, and the Abyss is hidden and yet manifest; as the Darkness is to our sight: But the source is unsearchable, till the Will sinks down into it, and then it will be found and felt, when the Will loses its [t] Light: And herein lies the Ground of True Faith: let this be told you, you Teachers in *Babel.*

[t] Or Life.

85. Seeing then there is an Abyss, which in regard of the impression of the darkness is called Ground, wherein the source is a cause of the life, (for the wrathful flash is the awakening of the life, although it is nothing there but in itself;) therefore it is also a Desiring, and that desiring is a seeking, and yet it can find nothing but a glass, and a similitude of the dark wrathful source, wherein Nothing is.

[u] Stern.

[x] Or zealous.

86. For it is a Figure of the Earnest wrathful flash, and of the sharp and [u] severe power, which is God's, according to which he calls himself a consuming Fire, and an Angry [x] Jealous God.

87. And this Glass is also without Ground, without Beginning and without End, and yet has an Eternal Beginning and an Eternal End; and is the only Cause, that the Abyss is blue, dusky and fiery: It is the cause of the Stars and Elements; for the Firmament is a second Glass proceeding from this.

88. As there is a Threefold source in every thing, and each is always the Glass, begetter and cause of the other, nothing excepted, all things are according to the Essence of the Ternary.

89. Seeing then there is a Glass in the Abyss, in which the source beholds itself; so it is also a Figure and Image of the source, which stands before the source, and does or brings forth nothing, but is a Virgin of the source, wherein the wrathfulness of the Flash [y] discerns itself infinitely without number; and always opens its wonders therein, by the bitter Spirit of the stirring Essences.

[y] Or discovers itself.

90. Which hath its life in the flash, so that it flies more swiftly than a Thought; and even the thoughts of the Creatures are, and proceed herein, also the Spirits of all living creatures are herein with their root; each life according to its Principle.

91. And in this Spirit of the Fire-flash consists the Great Almighty Life, for it is consuming; as the flash consumes the Darkness, and as the Fire consumes all things, and yet remains a Life in itself; yet it is an Hunger and Thirst, and must have [a] Essentiality, or else it remains a dark Hungry Fire; a will to devour and to enjoy nothing, a will to rage and sting, and to find nothing but itself; whence Essentiality (*viz.* the water) and also [a] Sulphur is generated, and generates itself from Eternity to Eternity.

[a] Substance.

[a] Or Substantiality, or Earth.

92. And here, my beloved friend, seek the first root of the soul in the Fire-life, and the second in the life of the Light, in the Majesty, and so you shall find God's Image and Likeness, and the Greatest [b] Mysteries of the Deity lying therein.

[b] Or hidden secrets.

93. And although there be such an Eye of the fierce Wrath, wherein the Earnest [c] severe Fire-life takes its Original, yet it is not at all [d] severed from the life of the Light, but is one only life that has two Principles; for it burns in two sources which are within one another; and it is one only Spirit, having two distinctions, and two wills, one will dwelling in the Fire, and the other in the Light.

[c] Or strong, or stern.

[d] Or rent.

94. And know certainly for a Truth, that the dark Fire-life is the Abyss of Hell; for it is the [e] severe Anger of God.

[e] Or stern, or fierce.

95. But do not you seek, as *Babel*, that great City of confusion upon Earth, has sought; which we blame not for any thing but her negligence and carelessness, and for seeking her Own Glory and Power, and by that means has ensnared herself in the wrathful Anger of God; which has a long time subjected her under its wonders, and drawn many souls into its source. Consider this.

96. In the [f] third Book of our writings, this is set down at large, and that book is somewhat easier to be understood than this is; but in this is the deepest ground of Eternity, so far as a spirit can conceive, for it cannot bear more, yet it may be described more largely, but not more deeply, for it is comprehended in the Abyss in both the Principles, for the soul arises in the Abyss in both Principles, and in the spiritual will, in the Eternity.

[f] Threefold Life.

97. And yet if it be not wary and circumspect, the Devil may easily ride in its Chariot, *viz.* in its Will; but if it be circumspect, and casts itself into the Will of the Majesty of God, then the Holy Ghost rides in its Will, and it is his Chariot.

98. And herein you may now finely search the Ground of Heaven and Hell, of Angels and Devils, of Evil and Good, of Life and Death, if you seek, as we shall further direct you.

The Sixth Form of Fire.

99. Seeing then, two Principles are so in one Essence, (as no man with Reason can speak against it, for every life consists in Poison and in Light, each in its own principle, and according as it has the source, so has it also its Light,) therefore we must search what that is which sustains the life, that it be not starved, and what drives forth its source, that it can subsist eternally.

100. This now also has two distinctions, for the Light-life has its own source and driving, and the Fire-life also its source and driving, each in itself: but the Fire-life is the cause of the Light-life, and the Light-life is Lord of the Fire-life, and herein lies the [g] Great Mystery.

[g] *Mysterium Magnum.*

101. For if there were no Fire, there would be no Light, and also no Spirit; and if there were no Spirit to blow up the Fire, it would be smothered, and Darkness would be, and the one would be a Nothing without the other; therefore they belong both together, and yet divide themselves one from another, but without any [h] flying away, and yet there is a flying of the Spirit.

[h] Or removing.

102. You may understand it by this: Look upon the glowing Fire; first there is the Matter from whence it burns, *viz.* the harsh attracted bitter substance, which has an Anguish source, and is a [i] dark Body, whether it be wood or any such thing.

[i] *Corpus Opacum.*

103. Now when it comes to be kindled, you see Three Principles, first the wood, in the Darness with the External [k] source of this world, which also has its own Life, or else it would not take fire.

[k] Property and Condition, or Quality.

104. Now the Fire has a wrathful, harsh, strong, bitter desiring [l] source, which begetteth thirst, a devouring and consuming, and the great bitterness is its right Spirit, an Enrager and Awakener, which has all Essences of the Life in it, and it is the power of the life and of the driving, otherwise there would be no burning.

[l] Quality.

105. That makes the great anguish-seeking after the Liberty, and in the Fire it attains the Liberty; for it consumes the darkness in the fierce wrath, and also the Matter of the Fire, from which it burns.

106. And thereby we know that one Spirit, which divides itself into two Principles, into two Spirits, but not [m] severedly, and yet fleeing one before another, and the one catches or apprehends not the other, and the one is the life and cause of the other.

[m] *Inseparabiliter.*

107. And therefore they are two Principles, seeing they have a twofold source and life, and yet there is but one root from whence they proceed, and one of them affords life, and the other affords food for that life: This is a wonder, and yet no wonder, for there is nothing that can wonder at it, for itself is All things in one only Essence.

108. Now the fire in itself is first a seeking to draw into itself, and that is the substantiality, the *Phur*, for the seeking makes it in the Desiring by its attraction, or else there were Nothing; and the Attraction is the bitter sting, a destroyer, which the substantiality cannot endure, and will not suffer, and that not willing to suffer is an anguish, a will to overcome the substantiality with the bitter sting, and the anguish pierces into itself, and catches at the Liberty; and the Liberty is a light in comparison of Darkness.

109. Now the Anguish is an horrible sharpness, and thus the Liberty is taken and sharpened, so that it becomes a fire-flash, and the Anguish-will, in the sharpness of the bitter-flash, consumes the substantiality, be it wood or any other thing.

110. Now when this has consumed it, then the Anguish is a Darkness again, and the flash remains hidden in itself again; and is an Extinguishing, and the Anguish is in the darkness as at first, before the flashing of the Fire, and it remains only in a terrible source, where the bitterness is always made more terrible, by the rough attraction.

111. Now this is thus according to the Outward Principle of this world, as we see undeniably by experience: seeing then there is an always enduring Essence in the Eternity, we therefore demonstrate it thus; behold and consider it deeply, and read this with diligence.

112. The sinking of the anguish in the Eternal darkness, is an Eternal hunger, and an Eternal thirst, and an Eternal Desiring; and the darkness in itself attains nothing in the [n] Eternity, that it can satiate itself withall, out of the [o] Eternity, therefore it is rightly and truly the hunger and thirst of the Abyss of Hell and of the Anger of God.

[n] Or Liberty.
[o] Understand by this the sinking of the hunger and thirst of Hell, and of Anger.

113. But the will in the anguish (because it can attain or find nothing) therefore it makes a figure and a similitude to itself in the desiring with the eager attraction; and the eager, harsh, bitter dark Essence, is the Material similitude in itself, it eateth itself, and is itself the matter of the Fire, that so the Eternal flash may always continue; and the wrath is always an Eternally continuing burning, and burns Eternally, out of the Darkness, and has its own Life in itself, *viz.* the bitter sting of the Anguish, which rages and raves, and is the stirring and original of the Life, and that is [p] A Principle.

[p] Or *Principium.*

114. And understand hereby the Eternal desiring seeking, an Eternal Coveting, and yet having nothing but itself, an Eternal Envious Enmity, a seeking of the Essences,

when the innumerable and unsearchable multiplicity is always born in the Will; and an Eternal craftiness, a continual rising in the hunger, an Eternal finding of the similitude of its own desire, the similitude of the Essences, in the Will, and this is manifest in the flash; for the flash elevates itself ever above the darkness; and the Essences are in the flash, and are continually brought into the Will.

115. Thus the Fire-will is a[q] seeking of the high swelling Pride, and a Contempt of the darkness; it contemns its own root; it is covetous, and would devour more than it has, or more than it should; it has all lusts; for the desiring Essences are manifest in the Fire, and thence it comes to pass, that in each Will each Essence is again a Center of a whole substance.

[q] Sucking or attraction.

116. And this is the cause of the Creation of this world, *viz.* that the Model has appeared from Eternity as in a Glass, and was in the Eternal Essences in the figure, as in a virgin without bringing forth, and was seen in the light of God: and hence comes the Matter of the Earth, Stars and Elements, also All arts, wit and subtilty, deceit, falsehood, covetousness, haughtiness, in the Creatures of this world.

117. For this world is a Material seeking, comes from the Eternal[r], and is become material and perceptible in the Creation, *viz.* in the word[f] *Fiat*, by the Heaven of the waters, as may be seen in Earth and Stones: and the Firmament, together with the Elements, is yet this[t] seeking, and still it seeks the Earthy; for it cannot reach back again into the Eternal.

[r] *Viz.* seeking.
[f] *Verbum Fiat.*
[t] Or attraction.

118. For all substances go forward in their progress so long, till the End finds the Beginning, and then the Beginning swallows up the End again, and is as it ever was; except that the[u] Model remains, for the Model proceeds from the Eternal, from which the Creation came forth into a substance; as The Eye of God's wonders.

[u] Figure, or Idea.

119. You must know also, that the Spirit of the Air proceeds from the bitter Eternal Fire-spirit, which also goes forward after the Wonders, in the will of the[x] seeking of the Essences, which are the Stars: and therefore it makes[y] whirlings, and comes from many places; as from above, from beneath, and sideways, and many times round about like a wheel, all according as the Fire-seeking is kindled by the Essences of the Stars.

[x] Or attraction.
[y] Or Wheelings, or Jarring.

120. This is wholly like the wheel of the Mind, and it has its own Spirit, and a proper Life of its own, and a proper Will of its own: and therefore it is a Principle, and continues so long, till the End finds the Beginning, then the Beginning takes the End into itself, and makes the Middle, which manifests what is done between both Beginning and End therein, which ye will consider further of, unless ye be[z] foolish[a] Virgins.

[z] Or Mad.
[a] Mat. 25. 8.

121. Also this[b] Dominion continues no longer, than it can remain in the number of the Creation: For every day of the Creation is a Circle of a Revolution in the Eye, and has its[c] number, whereof[d] Ten is the ✝, the highest number: and Man has ten times ten, *viz.* a hundred, for his number: and in the Crown of Paradise he has the number Thousand; but in the Eternal Essentiality, in the Divine Center of the Majesty, he has[e] no Number, O.

[b] *Regimen.* viz. *Turba.*
[c] 1. Number, or Time.
[d] 10. X. 100. 1000.
[e] 0.

122. Now look narrowly, with very clear Eyes: God created this world with every substance, in six days, and they were finished about the middle of the sixth Day, somewhat after noon towards the Evening, and then the Rest, and the Sabbath of the seventh Day, began on the sixth Day: And so the Eternal Rest found the beginning of the Creation on the sixth Day after noon; this was the End, then came the Beginning and the End together in One again, and it was manifest what God had made in the Days.

123. Seeing then Man by his Imagination has destroyed the heavenly Angelical Body, and has brought it into a corruptible number, that is, into the outward Principle, and therefore he is in it; for he has lost the Paradisical number, and is placed in the hundredth number, wherein he is also now given up to the Outward Life, as to his Leader,

that is, he has given himself up to this Leader, so that his number, to be fulfilled in the Circle of the Outward Principle, is clearly known to us.

124. If we knew certainly the hour of the sixth Day wherein the Creation was finished, we could then set you down the year and day, (we mean the [f] last Day,) for it goes not a minute further, it has its limit hidden in the inward Circle.

[f] Or Judgment Day.

125. Therefore know for certain that the time is near; for in the sixth Day afternoon the Rest of the Eternal Day began, and therefore God instituted the Sabbath of the seventh Day for a Rest, and an everlasting Remembrance.

126. And as the Rest began on the sixth Day towards the Evening, and the Entrance to the manifestation of the [g] works of the Creation, (the End then taking in the Beginning again, and the six Days stood thus in the Circle as a wonder,) so know, that you were created in Paradise, and yet are gone out from it into the Spirit of Wrathfulness into Death; [h] which has now wrought its wonders in you these 5500 years and upwards.

[g] Working, *viz.* the Wonders.

[h] Which Spirit.

127. And now the End has found the Beginning again, and you shall see, also feel and find, what Paradise has been, even every one of them that shall be born in God.

128. For (to speak after the manner of Reason, and not according to God) Paradise is born again, but you shall not escape mortality, nor the wrath in the Flesh, but Paradise is now already manifest in the Mind, in the Soul of the Children of God, and they have the true taste of the Power.

129. And no subtilty nor power can hinder it, no subtilty can suppress it, nor can any Devil destroy it; for the End has found the Beginning, there can be no hinderance of it; the Power of falshood breaks, and then remains nothing but a waiting for the bridegroom; for the Children of God shall be found in Paradise, when the *Turba* in the Wrath shall be swallowed up. We speak high things, yet we understand and know them certainly in the Wonders.

130. Thus, as is mentioned above (if you understand us aright) there is born out of the Wrathfulness of the Anger, out of the Eternal Center, (out of which this world was produced and created, which is a [i] seeking of the Eternal,) in the Spirit of this world, (in this Principle wherein we now live,) and there will always be born falshood, covetousness, subtilty, deceit, enmity in the Will; Lying, Murder, Pride, desire of honour, Self-Power, Art[k], Wit, the wisdom of this world proceeding from Reason, they all come from this root, and remain in the wonders of God's Anger, and though Reason and self [l] prudence be never so fine, yet it is in the Anger of God, and springs from the Abyss.

[i] Or attraction.

[k] Cunning or Policy.

[l] Or Wit.

131. And here behold thy self, thou fair world; it is no Fable, as thou holdest it to be, it is known *in Ternario Sancto*, and he that cannot get within the limit of that, he is captivated by Anti-christ, and belongs at last to that Lake from whence he sprung; it is no time to linger now, but the doors stand open, and whatsoever has grown in the *Turba*, shall be swallowed up with it.

132. So also consider the Eternal Fire further, and take a similitude from all sorts of fire in this world; for that which is a Spirit, in the Eternity, is a substance in this world. You see also that fire in itself is an anguishing wrathful rising bitter Essence and Source, and yet you see nothing else in the proper Form of Fire, but the flash which shines, you see not the source, you can only feel that.

133. You see also that the fire when it burns, sends up from itself a Smoke, in which there is water, whence soot comes which sticks to the sides, especially where the fire is inclosed and not free, then the soot is seen as in a chimney; and the soot and water are in one another, and thus the Material Earth comes originally from the Eternal fire; which Lucifer kindled: Then in the wrathfulness Time began, and the Creation was after that manner, which is mentioned in the [m] Third Book.

[m] Threefold Life.

134. Understand the [n] Great Mystery further: you see that every Fire gives light, and you see also that Air goes forth from the source of the Fire, and you know very well that if the fire had no Air to blow it up, it would be smothered, as all fires are smothered when they have no Air, and yet they produce Air.

[n] *Mysterium Magnum.*

135. The Air is the life of the fire, and the Air has its Original from the Anguishing bitter stirring source of the Essences, out of the Will: Now you see also very well, that fire must have fuel to burn, or else it is a Darkness, and although it devours itself, (by its eager attraction,) yet that fire is nothing but a source in the Darkness, which we understand to be the Abyss of the Anger of God, which is not manifest in God, but is only as a cause of the Life in the Kingdom of God.

136. You see that all fire must have [o] matter, or else it will not burn; understand it thus: the fire produces Air, and in the Air water, and it mightily attracts the Air with the water into itself again, whereby the source of the fire is so allayed, that it shines.

[o] Substance.

137. For without water no fire shines; if no water can be procured in a thing, in that thing the fire will not shine, but glimmer; as for example, in [p] a red-hot stone, which has the source of the fire, and no shining but a glimmering, and hardly that; but in Iron it shines, wherein the fire has water; and therefore Iron at length comes to be consumed and getteth Rust, but a stone does not: This is thus according to the Outward Principle of this World; but according to the inward (*viz.* the Kingdom of God) it is as follows; observe it.

[p] Glowing.

138. The Eternal fire burns Eternally, yet it is a Spirit, but not manifested according to the wrathfulness in the Kingdom of God: understand it thus: the flash makes a shining, which arises from the fire, and yet it dwells not in the wrath of the Fire, but satiates the fire wholly, and gives light also out from the fire, and is not comprehended nor retained by the fire, but carries with it another source of its own, *viz.* [q] Meekness, and yet has the Power, [r] Wisdom and Art of the Fire, for in the Light, the Essences of the Source of the fire are first manifested.

[q] Amiableness, or Friendliness.
[r] Wit, reason, or knowledge.

139. Now the light makes no [s] source, but it enters into itself into a Meekness, and yet is desiring, which proceeds from the source of the Fire; and its desiring is an attraction of the Meekness and Power into itself, and so it makes itself pregnant with Meekness.

[s] Or pain.

140. For the Light is a Fire also, a very yerning fire, a desiring fire, and a perpetual finding Fire, which always finds what is generated in the Original.

141. All the Power which arises in the wrathful fire, is manifested in the Light, and the Light desires it in meekness; for the wrathfulness of the Fire, and the shining of the Light, are two Principles, of a twofold source, each dwelling in itself, and one comprehends not the others to Eternity, and yet the one is the life and the cause of the other.

142. And we must understand it thus: we must consider that an horrible anguishing [t] source makes a sinking into itself, like Death, wherein the limit of Separation is, and yet the Anguish keeps its source in itself: but the sinking into itself as it were into Death enters into its [u] Æther, wherein the life of the Anguish is no more known; for the sinking breaks forth from the anguish source, as a dying, and it is a dying, and yet in the Eternity there is no dying, but a kind of entring into another world, of another Principle, of another Source.

[t] Or pain.
[u] Sky, or receptacle.

143. For the sinking enters into the still Eternity, *viz.* into the Liberty; and as the source of the wrathful Fire remained in itself, in its life, so the sinking is a going quite out from the fire-life; and yet it proceeds from the fire-life, but it has not the source thereof, for it is broken off from that in Death: and the limit of the Separation is a Death; so that the sinking Life pierces through Death, and sprouts through Death forth in another world, and has another Substantiality, (*viz.* another water,) wherein the Light shines; and therein is no wrathfulness.

144. For in the Eternity there is no Death to detain any thing with, but there is a kind of entring into several Conditions: for that which has no beginning, has also no [x] End nor [x] ground: and thus the Light arises from the source of the fire.

[x] Foundation or bottom.

145. For the Light dwells in the Fire, and yet not in the Fire; it is another world, and it is another Fire, called Love, Power, Wonder, sweet, mild, pure; and it is no [y] substance, also it is not Nature, but [y] beyond Nature in another Principle.

[y] *Extra*, without.

146. It is nothing but a Light-flaming Powerful Majesty, and it has its own Spirit, which brings the sinking through Death, and which sinking out of the Anguish through Death, makes the sprouting forth through the Death.

[z] The Spirit.

147. [z] It is free in itself both from the Fire, and from the Light; and it is not held or captivated by either of them both, (any more than the Fire detains the Air:) It proceeds from the Light, from the power of the Light; and opens all whatsoever is either in the source of the Fire, or in the source of the Light.

148. Yet it has no feeling of the Fire in it; but it is a blower up of the Fire of Light, a producer of the Essences of Love in the desiring Power, and an Opener of the Essences of Love.

149. And that we might be understood, (speaking of the Essences of Love, as of another Fire,) let it be observed: behold when the light is so brought forth through the wrathfulness, that one fire goes forth through the other, then the fire of Light desires the wrathfulness no more, for it is dead to the wrathfulness, and it is a peculiar Fire in itself, and it sends forth its life out of itself, which is a sprouting: for it is both desiring and attracting, whence Essences proceed, and it has all forms in it, as the fire-life has, also such a rising.

[a] Or Virtue.

150. And yet the Essences are born out of the [a] power of the Light; and when they fully taste one another, there is a mere Desire and Satiety, and yet there is nothing that the Desire of Love can draw into itself, but it attracts itself into itself, and makes itself pregnant with the Power of the Majesty; so that this Will becomes satiate, and yet it is nothing but this Power, which is an Image of the Wonders: It is a similitude of the Birth; and it is the power itself: it is the Essence of the Spirit from whence the Spirit has its food, it goes forth from the Image, and [b] floats as the Air in this world does.

[b] Moves, waves.

[c] Without itself.

151. Now the Spirit finding nothing like [c] itself, and so not finding itself but in the Power, therefore it is desiring; for it dwells in the Ground of the Power, and yet is not the Power itself, therefore its desiring makes a similitude of itself.

152. For a desiring is a seeking, and the figure of the seeking is in the seeking; the figure makes the Seeking manifest: Thus the Spirit also dwells in its own Figure, in the Power, and in the Light of the Majesty; and [d] it is an Image according to the property of the Spirit.

[d] *Viz.* The Desiring.

153. The Spirit is not the Image, but the seeking and its desiring is the Image, for it dwells in itself, in its seeking; and in its figure it is another Person than the figure of the Power, and according to this Essence God is said to be Threefold in Persons.

154. But that we may open your Eyes wide, that you may see the whole ground of the Deity, (for now it both shall and must be made manifest,) you must look upon the Great wonders, which we lost by going forth from Paradise, where now we must labour in the six working days of this world; therefore consider now what and where we are, and you shall here find such a thing as was hidden even to Nature.

155. Behold, when you will speak of the Trinity, then look upon the first Number, upon the A, upon the Eternal beginning, which is the Father; and then look upon the O, in the middle, *viz.* the Son; and then look upon the V, which is the pro-

ceeding of the Holy Ghoſt, which in himſelf goes with the ſinking through the ſharp wrathfulneſs into the ſecond Principle, which hath E, and goes forth through the power, as a light flaming flaſh which hath I.

A.O.V.E.I.
I.E.O.V.A.

156. Now put thereto the ſwift going of the flaming flaſh, that is T, the omnipotence of the Eternal [e] God, which conſumes in the wrathfulneſs as a flaſh, but in the [f] Love in the I, as an exceeding loving God, Exalteth, pierceth through, and powerfully Exulteth: Now if you put the L thereinto, then you have the Matter of the Divine Eſſence; in the power it is an Angel, and in the out-birth out of the Center, it is [g] Gold.

[e] GoTtes.
[f] LIebe.
[g] GOLT.

157. The World is Covetous and Ambitious, (eſpecially thoſe that will be counted Maſters of Arts,) and ſay they know Gold, and are blind people; why do you not then ſeek it? perhaps you will aſk, how ſhould you ſeek it? Go with the outward life into Death, there the outward life muſt die, and in the anguiſh yield itſelf up into the Number of the Crown, *viz.* into the Thouſand number, 1000, and there the End is, and the Death ariſes to a glorious life with a new fair body; you need afford nothing to it but the ſoul, which will then bring forth much fruit, and then thou haſt an Angel which is free from the wrathfulneſs, for it is wholly pure; ſeek it, and you ſhall find it.

158. But thou ſuppoſeſt, perhaps, to find it thus in thy *Old* Garment: no, friend, we will now teach you another A, B, C; learn that firſt, then ſeek, if you will then have a love to it, if not, leave it; for the [h] O is much nobler and *more* precious than the L.

[h] GOTT, GOD. GOLT, Gold.

159. Obſerve, take the [i] A, *viz.* the Beginning of the AVge, Eye, with the V, which is the Spirit's mark, and go with it through the O; then you will make a *ſtroke*, and mark through the O, thus, ⏀.

[i] A V

A O V

160. Now part the * *Two* Principles one from another, ſeeing they part themſelves, and ſet one by another, each with a half O like a Rainbow, thus, ☽C; for ſo they ſtand in the Figure. Set the fierce *Wrath* at the left ☽, and the *Light* at the right C, for otherwiſe a Man cannot deſcribe them ſo exactly, but they are One Globe ⏀.

161. And † take the *Spirit*, which is generated in the Fire, and go with it out from the fierce Wrath, into the *ſinking* down, through Death, into the other half Eye, *viz.* into the ſecond Principle, then will you ſee this Figure, which ſtandeth thus, ⚹.

The Explanation of the Philosophic GLOBE *or* EYE *of both the Threefold* [l] *Circles, which signify especially the two Eternal Principles; the* [m] *Third being also clearly understood therein, and how it must be understood.*

[l] Or semicircles.
[m] Third Principle.

162. THOSE Circles should be like Round Globes through which a Cross should go, for it is the Eye of Eternity, which cannot be pourtrayed; it Represents the Eye of the Essence of all Essences; the Eye of God, which is the Glass of wisdom, wherein all wonders have been seen from Eternity; and hereby is described how it is entered into an Essence, for the Reader of this book to consider of.

163. Not as if it could be described or pourtrayed, for the Mind only apprehends it, and only [n] that which can walk in the Divine Mystery; not by Art or Reason, but by that understanding which the Spirit of God opens to the human Spirit of the soul in the Great Mystery, otherwise it cannot be apprehended.

[n] That Mind.

164. The Reader should observe the Numbers, and also what stands within or without a Circle, and where every word in a circle begins and ends; all of it has its peculiar signification and meaning, for every word stands in its due place.

165. That which is without the Circle and Wheel, signifies the Liberty of the Abyss [o] without the Principle.

[o] *Extra Principium.*

Number 1. *Abyss.*

166. The Great Mystery of the Abyss, wherein the Eternal Divine Essence, in the Glass of Wisdom, brings itself forth in the [p] Ground, is marked with the Number 1. and the Number 2 stands close by it; which is so to be understood round about that whole Circle.

[p] Or Center.

Of the Three Circles.

167. The Three Circles drawn about one another, signify the Eternal Birth of the Divine Essence; and All Eternal Mysteries both within Nature and without, *viz.* the Original of All Essences, as it is here described.

Of that half of the Threefold Circle at the Left Hand, and of Number 2.

168. The threefold Circle at the left hand, (where also there stands without the Circle, at Number 2, the Mystery [q] without Nature,) signifies how the Abyss brings itself into a Ground; that is, how the Eye of Eternity, *viz.* the First will, (which is called the Father of Eternity and of all Beginnings,) brings itself in the wisdom into Trinity, into an Eternal Ground, and dwells in itself, and possesses itself; and how it brings itself into Nature; also how Essence arises, as also perceptibility and perception.

[q] *Extra Naturam.*

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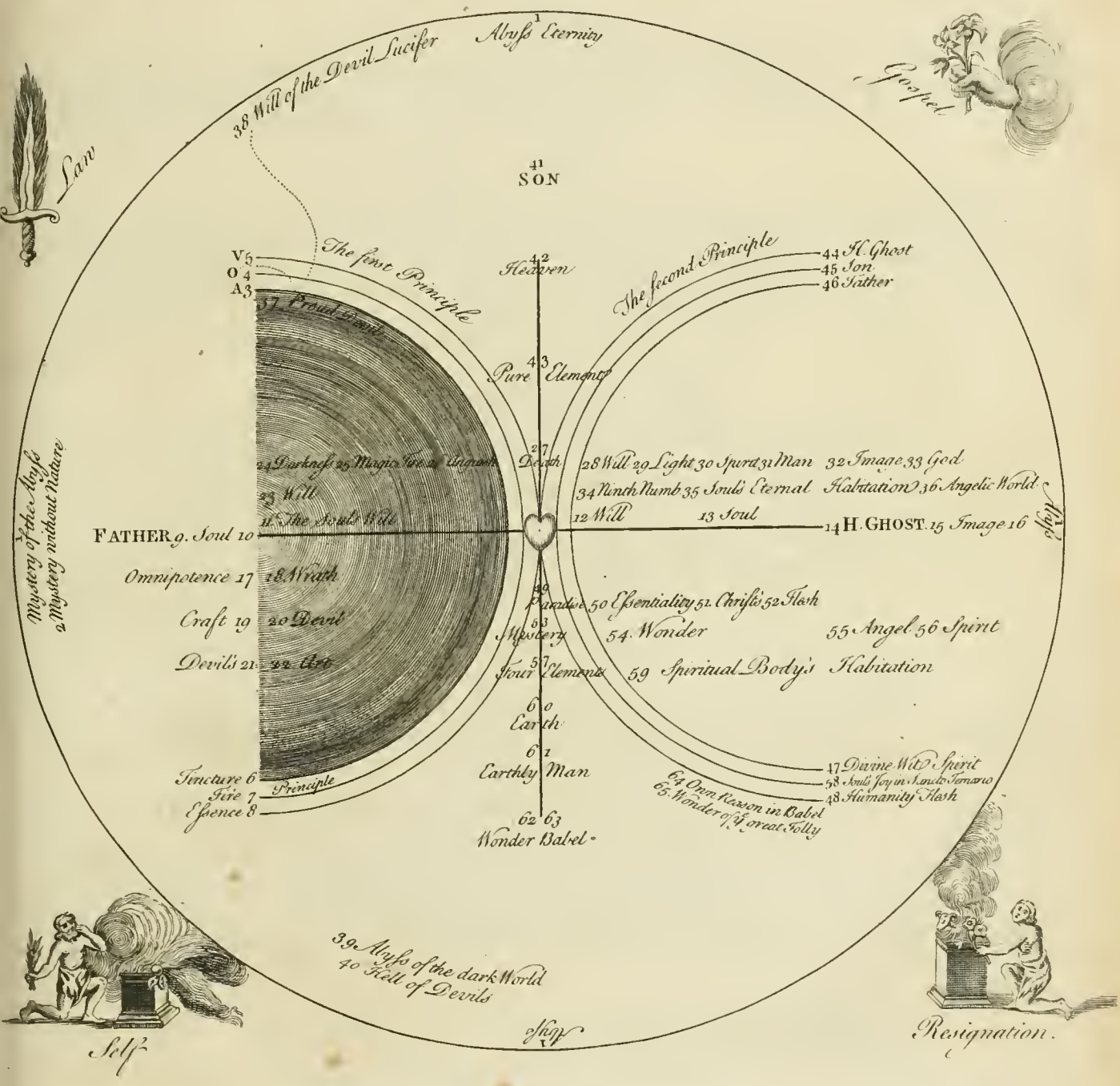
of the Forty Questions

The Figure of the Philosophic Globe, or Eye of the Wonders of Eternity, or Looking Glass of Wisdom.



Of that half of the Threefold Circle at the Right Hand.

169. The other Threefold Circle at the Right Hand, signifies the Divine Essence of the Holy Trinity, and the Angelical world, which arises from the Great Mystery of Eternity, and is manifested by the Principle of Fire.

What the Cross signifies.

170. The Cross [whose Arms go] through both the Threefold [r] Circles, signifies the Persons of the Deity; and how they part themselves in the Eternal *Unigeniture*, as is further mentioned hereafter, according to the Numbers.

[r] Or semicircles, or half Globes.

Of the Eye in the Circle.

171. The Eye in the Circle through which the Cross goes with an [s] Angle, each [half of the Eye] signifies a world, both that at the Left, and that at the Right: That at the Left signifies the Great Mystery of the Dark world, where the Eye of the Wonders brings itself into Nature; that at the Right signifies the Light world, where the Divine Mystery, having brought itself forth through the fire, dwells in the Majestic Light, with the first Mystery of the Wonders.

[s] Or Two Arms.

Of the ♡ in the Angle of the ✝.

172. The Heart in the angle of the Cross, signifies the Ground or Center of the Deity: Not as if it was separated, and possessed a Place, (for itself is the Place or Ground of the Deity, and is the midst every where,) but that men might learn to distinguish God from Nature; and that Christians may learn to understand the Regeneration, *viz.* how God has Regenerated us in Christ, out of his Heart upon the Cross: Therefore this Figure is thus delineated, that the Reader might further consider it; for this Figure comprehends all whatsoever God and the Eternity is.

The Explanation of the Circle at the Left Hand, Number 3, 4, 5.

173. The three [t] Characters A, O, V, marked with 3, 4, 5, signify the Mystery of the Holy Deity: [u] without Nature, and how it manifests itself in Nature.

[t] Or Letters.

[u] Or beyond.

Of the A, *Number* 3; *and of the Tincture, Number* 6.

174. A signifies the first Eternal [x] unsearchable Will; which is called Father; go round that Circle to the under point, where Tincture stands at Number 6, which is the *Ens* of the Will, and the first Beginning of Nature: for the Divine Mystery of the Trinity stands above, and the Mystery of Nature beneath; each Circle signifies a Person of the Deity in the first Mystery.

[x] Or Abyssal.

Of the O, *Number* 4; *and of Principle and of Fire, Number* 7.

175. The O at Number 4, signifies the Ground of the Mystery, *viz.* the Birth of

the Heart or Word of God, which the first Will (*viz.* the A) in the Glass of Wisdom receives and holds in itself as a Ground of its Essence: For the O signifies also the Eye of the Glass of Wisdom; for the Eternal word is [y] comprehended in the wisdom, and manifests itself in the Light world by the Principle of Fire: go round from the O, and you will find Principle and Fire beneath, at Number 7.

[y] Conceived, or formed.

Of V, *Number* 5; *and of Essence, Number* 8.

176. The V at Number 5, signifies the Spirit of the Mystery [z] without Nature, *viz.* the Spirit of the First Eternal [a] unsearchable will; it arises out of the will in the Power of the Word in the great Mystery, and proceeds from the Will and Word, and its *Exit* makes Essence, *viz.* wonders of the Power, Colours and Virtue; where yet in the Mystery of the Abyss without Nature, no colours are [b] discerned; for they lie all hid in one, which is a Glimpse of a Great Wonder, and it is called an Essence of the Wonders: Go about in the Circle from V and you shall find beneath, near Number 8, Essence; which signifies that the Essence of All things is under the Spirit of the [c] Ternary, and that we must always distinguish Essence from Deity.

[z] Or beyond.
[a] Or Abyssal.
[b] Or known.
[c] Or Number Three.

177. For in the Essence, Nature with its seven Forms arises; for the Ternary is but a Spirit in the Essence, and yet there is no Essence [d] without the Ternary: for the desire of the Ternary is the Eternal [e] *Magia*, and it makes Essence; it brings [things] into a Ground, according to the [f] Model which the Spirit opens in the wisdom; out of it the Creation came forth, according to the Model in the Glass of the [g] Virgin-like Wisdom.

[d] *Absque.*
[e] Magic.
[f] Or Idea.
[g] *Virginalis sapientia.*

A further Explanation of the first Principle, and of the Mystery of the Beginning in the Creation, also of the Dark World; and how the Angle or Line of the Cross, and Number 9, *at the Left Hand, with its upper and under Space, must be understood.*

Of F A T H E R; *Number* 9.

178. AT Numb. 9, FATHER stands before the [h] Point of the Cross, and Abyss before that; which signifies the Mystery of the Father without Nature: For Nature begins at the Point of the Cross. The First and Greatest Mystery is the Abyss; wherein the Nothing brings itself into a will, which is called Father, or the Original to something: The Creation is risen out of the Mystery of the Father through Nature; hereby this Mystery, the Eternal Nature, with its seven Forms, is [i] understood.

[h] Or Angle.
[i] Or meant.

Soul; Number 10.

179. At the [k] point of the line, Numb. 10, Soul stands; which signifies the Original of the Eternal Spirits, *viz.* of Angels and Souls of Men; for the [l] point signifies the Center in Nature, where the threefold Spirit manifests itself by Nature, which again signifies the Magic Fire in the Father's Property, from whence the Angels have their Original, and also the Souls of Men.

[k] Or Angle.
[l] The point of the Arm at the left hand.

180. We must here understand the Ground and Original of an Eternal Spirit; for Nothing is Eternal, except it has its Original from the Eternal Magic Fire: the Original is not to be taken for the true Spirit, but for the Center, *viz.* the Cause of the Spirit.

The Soul's Will; Number 11.

181. Every right Spirit is understood in the Light of Life [m] with the understanding; for no right understanding can be in the fire, but in the Desire of the Light; and therefore the fiery Will must bend and incline towards the heart of God, that is, towards the Power of the Light and Understanding, as may be seen here, where the Soul's Will stands upon the line of the Cross, marked with the Number 11, and there receives power from the Heart of God, and so it becomes an understanding Spirit.

[m] Or, and so is the understanding.

Will, Number 12; *and Soul, Number* 13.

182. For it receives the Power of the Light, in the meekness and humility, and goes with the Spirit of its Will, (that is, with the Noble Image and Similitude of God,) through the Power of the Heart, into the second Principle; that is, into the Light World, as may be seen in the other [n] Circle at the Right Side of the Heart, where, Numb. 12, Will standeth, and Soul, Numb. 13, which signifies, that the soul goes out of the source of the Fire, which is the Father's property, and enters into the Son's property, and dwells in the Divine Power in the Light World.

[n] Or half Globe.

HOLY GHOST; Number 14.

183. [o] Without the Point of the Cross, Numb. 14, HOLY GHOST stands, signifying the Holy GHOST, who arises from Eternity in the Will of the Father at Numb. 9, before the [p] point at the left hand, and brings himself through Nature, along through the Heart and Divine Power at the right hand, out [q] from Nature, and also through the power of Angels, or of the Spirit of the Soul, quite out, and dwells in the Liberty in the Glance of the Power and Majesty; and is in Nature, yet not comprehended by Nature, but in the property of the Divine Power only.

[o] Or beyond.

[p] Or point of the Cross.

[q] Or beyond.

Image; Number 15.

184. Beyond the Word HOLY GHOST, Numb. 15, Image stands also without Nature, which signifies that the Noble Image grows out of the Fire of the Soul, as a flower grows out of the Earth, and has no feeling of the fiery property; for the fire is, as it were, swallowed up in it, and yet it is there, but in another source, (*viz.* in the Desire of Love) a light flaming fire in the Divine Property.

Abyss; Number 16.

185. After Image, standeth Abyss, Numb. 16, signifying that the true Image standeth in the Abyss [r] beyond all source, and dwells in Nothing, *viz.* in itself only, and through it God dwelleth; therefore there is nothing but the Divine Power, that can find, move, or destroy it; for it is not in Nature, although it arises from Nature in its Root, yet it is quite another thing, as an Apple differs from the [s] Tree; though it be upon the Tree, and receives virtue from the Tree, yet the Sun also gives virtue to it, and so the Divine Sun (*viz.* the Majesty) gives virtue to the Image.

[r] *Extra*, without.

[s] The tree it grows upon.

Of the Word Omnipotence, Number 17; *and Wrath, Number* 18.

186. Further, at the left hand, Numb. 17, ſtandeth Omnipotence, and it ſtands without the [t] Circle of Nature alſo, which ſignifies the Father's Myſtery, which brings itſelf by the *Magia*, (that is, by the Deſire,) into Wrath, wherein the ſtrong ſounding life and ſtrength is underſtood in the entrance of Nature in the firſt three forms, *viz.* Aſtringency, Bitterneſs, and Anguiſh; and therefore the word Wrath ſtands in the ſpace under the line, Numb. 18, which ſignifies, that the Wrath touches not the Angle of the [u] Ternary, but is born in the Deſire.

[t] Or bounds.

[u] Or number Three.

[x] *Craft*; *Number* 19.

[x] Or Subtilty.

187. Craft ſtandeth at Numb. 19, under the Word Omnipotence, which ſignifies the Eſſence coming out of the Glaſs of the Myſtery; which Craft, in the ſecond Principle, is changed into a right underſtanding, and here in the Magic Fire it is but Craft; for it is ſubtle and ſharp, and a cauſe of the underſtanding.

Devil; *Number* 20.

188. Overagainſt Craft, Devil ſtandeth, Numb. 20, in the ſpace of the dark world, which ſignifies the Malice of the Devil, in that he is departed from the point of the Ternary, and has put his Will into Wrath and Craft, on purpoſe to Domineer over the Meekneſs of God thereby, and to uſe the ſtrength and power of the Fire and Wrath.

Devil's Art; *Number* 21, 22.

189. Under the Word Craft, ſtandeth Devil's Art, Numb. 21, 22. Devil ſtandeth without the Circle of Nature, and Art ſtandeth within the Circle of Nature, which ſignifies, that the Devil was created out of the Myſtery of the Father, upon the line or ſtroke of the Croſs in the Eternal Nature, as well as the other Angels: But he got his Art, Numb. 22, in the Magic [y] ſeeking of Nature in the Center of the dark world, whereas he ſhould have gotten it in the power of the Heart of God, and that is the cauſe of his Fall and of his Envy.

[y] Or Attraction.

Will; *Number* 23.

190. Above the line, Number 23, ſtandeth Will; ſignifying, that the Devil has raiſed up himſelf from the Divine Line, (upon which he was created,) as a proud Spirit, who would fain have been his own Lord, and have ruled by his own Art and Wit.

Darkneſs; *Number* 24.

191. As alſo the Pride and Subtilty of Men do now; who in the ſame manner raiſe themſelves up from the Line of God, from Obedience, in own ſelfhood, in which the Will cannot reach the Divine power and light, but falls into itſelf, into the dark anguiſhing Magic Fire; as above, over the word Will, is noted with Number 24, and firſt into Darkneſs; for Reaſon loſes the Divine Underſtanding, and the Divine Deſire, wherein it can receive the Eſſence of God, and ſo [z] impregnate itſelf with [a] power from God.

[z] Or fill.

[a] Virtue.

Fire; *Number* 25.

192. And then [b] it kindles the Magic Fire of Covetousness, so that it wills to have [a] much, and never has enough, as here, Number 25.

[a] Or more.
[b] Or Reason.

Anguish; *Number* 26.

193. And when it has filled itself with Covetousness, then the Magic Fire in the Anguish begins to burn, Numb. 26; for that which is thrown into the Fire by Covetousness, is fewel for the Magic Fire, wherein the fire burns: and there Death is born; which must separate what Covetousness has brought in.

Death; *Number* 27.

194. And herein also consists the Grievous Fall of *Adam*, who has imagined as the Devil did, and desired to have the variety of this world as his own: He would be cunning, and get much [d] skill, and even the Earthly and Hellish source in the skill. Had he continued upon the stroke in the Line of God, he had not been Earthy, for the Spirit of his Will should have dwelt in God, and have brought Divine Food into the body; but now he is in the Anguish, Numb. 26, and must again go through the Principle into Death, Numb. 27, where his body must be consumed in the Mystery.

[d] Or Wit.

195. And if he does not, in the time of this Life, turn his Will into the Cross of Christ, (as is to be seen in this Figure,) then he is reserved in the Mystery for the Judgment of God, where he shall be tried in the fire, whether the Spirit of his Will has any Divine [e] Power in it or not, or whether he can subsist in the fire, and there his proud Earthly Works will be burned up; and if the Soul remains in the Dark Magic Fire of the Will, (for itself is a Magic Fire, when the Divine Light-fire is not in it,) then one Magic Fire receives the other, and then there is no remedy to help out from thence.

[e] Power or Virtue.

Will; *Number* 28. *Light*; *Number* 29. *Spirit*; *Number* 30. *Man*; *Number* 31.

196. But the Soul, which in the Time of this Life turned again, and did yield itself up with its Will into the Death of Christ, at the Line of the Cross, Numb. 27, that Soul is then sunk down from its proud and [f] wicked works, and become free in that same Will; and is entered into the Death of Christ, and sprouteth forth with the Spirit of its Will, Numb. 28, in the Divine Power from the Death of Christ, through the second Principle, where the Spirit of the Will (*viz.* the Image) [g] obtaineth the Divine Light again, Numb. 29, and the [h] Image, Numb. 30, standeth again in the Divine Man, Numb. 31.

[f] Or evil.
[g] Or reaches.
[h] Or Spirit.

Image; *Number* 32. *God*; *Number* 33.

197. For when the Spirit of the Will enters into Death at the Cross, then it puts on the Divine [i] Essentiality (that is, Christ's Flesh) into itself again, and brings it with itself into the Light World, where the Divine Life springeth forth again in the Holy Body, and the Image is free again, as here, Numb. 32, is to be seen, and it dwells in God, Numb. 33, and eats of God's Word or Essence; for the Image here is [k] without Nature, in the liberty, but the Humanity is in Nature, as it is here set down.

[i] Or substantiality.
[k] Or beyond.

198. But for those souls which abide in their proud covetous works in the Anguish, Numb. 26, they abide indeed in the Magic Fire of Anguish, and their works are fuel for that fire.

199. But if the Spirit of the Will at length does yet incline itself towards the death of Christ, and yet is hard bound to the wrath, then it hangs, as it were, by a thread to the death of Christ.

The Ninth number; *Number* 34.

200. This Soul must needs burn thus a while, till the Spirit of the Will can enter into the Death of Christ, and till its sydereal fuel be burnt up: when the Earthly body dies, the Image must be [l] bathed, which this present too-wise world scorneth, but shall be forced to try it in Death, where that little Spark (which did hang but as by a thread) must wrap itself quite into the Death of Christ; for it has lost both Body and Essence, and remains naked without Divine [m] Essence or Body in God's Mercy in the Divine Tincture, *viz.* in the Ninth number, Numb. 34, and waits for the last Judgment, wherein God will restore in the Tincture all that which *Adam* lost: But the works which it has done here, will not pass through the fire, but the Dark Magic fire has swallowed them up into its Mystery in the Dark World; let this be told thee, O Man.

[l] Or washed, cleansed, or purged.

[m] Or substance.

Soul's Eternal Habitation; *Number* 35.

201. After the Ninth number stands the Soul's Eternal Habitation, noted with the Numb. 35; which signifies that these escaped Souls are yet in God, in the Angelical world, but without their works; and they cannot so highly attain the Glance of the Majesty, as those which [n] in this life have clothed themselves with the power of God. The word Habitation enters into the Liberty, without Nature, as also above it the word Image does. For the Soul must stand in Nature, but the habitation of the Image is without Nature in the Divine Liberty.

[n] Or here.

Angelical World; *Number* 36.

202. Beyond the word Habitation stands Angelical World, Numb. 36, signifying the whole [o] Court of Angels or [p] Princely Thrones in the Liberty of the Divine Majesty; whereas their root is in Nature, but is not [q] felt.

[o] Or place.

[p] Thrones or principalities.

[q] Or apprehended.

Proud Devil; *Number* 37. *Will of the Devil Lucifer*; *Number* 38.

203. At the left hand, in the upper Space, Numb. 37, stands Proud Devil, with two [r] lines; one reaching to be upon the Character O, Numb. 4, and the other reaching up above the Great Mystery of the Ternary, where stands Will of the Devil Lucifer, Numb. 38. Here the Devil's fall is to be considered.

[r] Or Strokes.

204. He has driven his proud will from the line of the Cross upwards, and would domineer over the Mystery of the Divine Wisdom by [s] cunning subtilty and wrath, in the power of Fire, and [t] kindle the Mystery of the Ternary, that he might be Lord, (as indeed he did kindle the Essence in the Mystery, from whence Earth and Stones proceed) and would fain have flown out above the Mystery of the Ternary, Numb. 38, as still at this very day he desires to fly out above the highest Thrones of Angels.

[s] Or Reason, or in Wit, Craft, and Fury.

[t] Or inflame.

Abyss of the Dark World; *Number* 39. *Hell of Devils*; *Number* 40.

205. And hence it followed, that he was thrust out from the Divine Mystery, from the highest Thrones, into the Dark Magic Fire, and is thrown down beneath, (*viz.* into the Abyss of the Dark World, Numb. 39,) where he must dwell without the Principle in the [u] horror of Fire; (that is, in the first three forms [w] of Fire) in the Anguish: And there he has his Hell, as below, Numb. 40, is to be seen; and there also do the damned Souls fall, where to Eternity they cannot see God.

[u] Fire-crack.
[w] Or to fire, or before the fourth form, which is fire itself.

The other line of the Cross upwards.

206. Over that line Numb. 1, at Abyss, stands Eternity, signifying the Liberty without the Principle, and thereby is [x] meant the Mystery of the Eternity, wherein every Creature stands in its own source, in its own fire, whether in Darkness or in Light, and has no other light but what shines [y] in itself, and it also comprehends that light [z] without itself: Both Worlds, *viz.* the Light and Dark World, are in one another; but the Light is not attained, except a creature be capable [a] of it.

207. There are Angelical Thrones, which we know nothing of; our knowledge reaches only [b] unto the place of this world, so far as the kindling in the Creation did reach; and [c] therefore this wheel is made with the Cross in it.

[x] Or understood.
[y] Or in the Creature itself.
[z] Or besides itself outwardly.
[a] Or to receive it.
[b] *In Locum*, or the space, or bounds.
[c] For a resemblance of it.

SON; *Number* 41: *and of the Heart.*

208. Over the upright line stands SON, Numb. 41, and at the left Angle or Point, Numb. 9, FATHER; and at the right line, Numb. 14, HOLY GHOST; signifying the Persons and Birth of the Holy Trinity: The ♡ in the Cross is the Center, and signifies the Eternal Band of the [d] Trinity.

209. The word SON, Numb. 41, signifies the Word, which the Eternal FATHER always speaks from Eternity in the Light and Dark World, according to the property of each source.

210. But the Three Persons are free from the Cross, and touch not the line, which signifies that God is free from Nature, and is not comprehended [e] in Nature; but he dwells in himself, and indeed also in Nature, but is not comprehended by that which does not [f] yield itself into him.

[d] Or *Ternary*.
[e] Or by.
[f] Give up itself to him.

Of the Heart in the Cross.

211. The Heart in the Cross signifies, first, that the Heart of God has manifested itself in Nature [g] by the Principle of Fire, whence the Majestic Light arises: secondly, it signifies the Manifestation in the Humanity, wherein the Heart of God has manifested itself with a Human Heart; and how that human Heart has obtained the comprehension of the Holy Trinity, as it is the Center in the Cross, where we must understand the Inward Man, *viz.* the Inward Heart.

[g] Or with.

212. And we may see that the HOLY GHOST at the Right Line, Numb. 14, goes forth from the Heart in the Light World; which signifies that the HOLY GHOST dwells in the New-born Heart, (*viz.* in the Image,) and continually brings the Will of the Image

into the Divine Light World: and as this Heart in the Croſs is united [h] to the Holy Trinity, ſo muſt the Human Heart (underſtand the Inward Man) be united [i] to the Deity, that God may be all in all in him, both will and deed.

213. But the word SON, Number 41, ſtanding above over the line of the Croſs ſeparated from the Heart, ſignifies that the Man Chriſt is become Lord [k] of All, and is King over this whole Circle: For God has manifeſted himſelf in the Humanity, and this Man comprehends the whole Divine [l] Eſſence in him; for there is one and the ſame fulneſs, one God and Divine Eſſence, in him and without him: we can [m] find God no where elſe but in the [n] Eſſence of Chriſt, therein [o] is the whole fulneſs of the [p] Godhead bodily.

[h] Or with.
[i] Or with.
[k] Or over All.
[l] Or ſubſtance.
[m] Or know, or acknowledge.
[n] Or ſubſtance.
[o] Col. 2. 9.
[p] Or Deity.

Heaven; *Number* 42.

214. The word Heaven, upon the upright line of the Croſs, Number 42, ſignifies, firſt, that Heaven is in the Man Chriſt, and alſo in us, and that we muſt enter by his Croſs and Death into him, in his Heaven, which is himſelf; for upon the Croſs, Heaven is opened again, and born anew [q] in us. Secondly, it ſignifies, that the true Divine Heaven is an Habitation of the Divine Deſire, *viz.* of the Divine *Magia*; therefore it cannot be ſaid that we enter into it, but that we are begotten [r] in it, [s] out of God's Fire in the Divine [t] Eſſentiality, and no otherways but upon the Croſs, *viz.* through and in the Birth of the Holy Trinity.

[q] Or to us.
[r] Or into it.
[s] Or by.
[t] Or ſubſtantiality.

Pure Element; *Number* 43.

215. The words Pure Element, Number 43, upon the upper line of the Croſs, ſignify the internal world, out of which the External, with the four Elements, is brought forth, and its [u] Eſſence ſtandeth in the internal root.

[u] Or ſubſtance.

Holy Ghoſt; *Number* 44. *Son*; *Number* 45.

216. Moreover it is to be noted, how [x] thoſe words ſtand, begin and end; for they begin at the outward Circle at the Left hand, where above, Number 5, the Holy Ghoſt's Character V ſtandeth, and below, Number 8, [y] Eſſence; and they go through the two Circles at the Right hand, to the [z] ſecond ſpace, which ſignifies the Original of the pure Divine Element, the Habitation and [a] Eſſence whence it ariſes, *viz.* from the Spirit of the Eternal Myſtery in the Divine Eſſentiality, *viz.* in the Eſſence of the Great Myſtery: and yet it is manifeſt only in the ſecond Principle, *viz.* in the Eſſence of the Son and Holy Ghoſt, as above at the Circle on the Right hand may be ſeen, Number 44 and 45.

[x] *Viz.* pure Element.
[y] Or Being or Subſtance.
[z] *Viz.* the ſpace between the ſecond Circle and the third.
[a] Or ſubſtance.

Father; *Number* 46. *Holy Spirit of Divine Wit, Wiſdom, and Underſtanding*; *Number* 47.

217. The Pure Element is the working in the True Heaven, and it ſhuts itſelf in and out with the Croſs; it is the ſpringing or ſtirring in the Fire and in the Heaven of Light, whence the Divine Eſſentiality (underſtand the Eſſence, and not the Spirit of God) is a life: for it reaches not into the Eſſence of the Father, Number 46, below which Circle there

there ſtandeth Divine Wit or Wiſdom: for the Element gives not Divine Wit [Reaſon or Underſtanding;] but the Holy Spirit, Number 47, gives Divine [b] Wiſdom and [c] Underſtanding.

218. The Element is an [d] Eſſence in reſpect of the Deity, as the Life in the Fleſh [e] is in reſpect of the Soul; for the Tincture is higher, and gives the *Ens* of the Spirit, wherein the Light-fire is underſtood.

[b] Or Wit.
[c] Or knowledge.
[d] Or ſubſtance.
[e] Muſt be taken to be.

Humanity; Fleſh; Number 48.

219. Under the words Pure Element, on the upper [f] line of the Croſs, Number 27, Death ſtandeth; and the Word begins at the left Circle, and goes through the Croſs, and through the firſt Circle at the Right hand. There look upon both the outward Circles, that at the left, and that at the right, above, and below, and then you will quickly find what the [g] Right of Death is, and that it is the dying ſource in the Magic Fire, and holds the Eſſentiality captive in itſelf, as at the left hand below, Number 8, and at the right, Number 48, may be ſeen; and then above at this Circle, Number 44, and at the left above, Number 5, is ſeen, that the ſpiritual life goes and ſprouts forth through Death, and poſſeſſes the higheſt Circle. For whatſoever will attain the Divine Life, muſt go through the dying Magic Fire, and ſubſiſt therein, as the Heart on the Croſs muſt ſubſiſt in the [h] Fire of God.

220. Moreover we muſt know, that in *Adam* we have turned ourſelves away from the Croſs, and are above the Croſs with our Luſt and Deſire, Number 23, and gone with our will into [i] a Self-Government, and now Death has captivated us in itſelf: We muſt therefore ſink down from Death upon the Croſs, upon the line of Chriſt, into the Heart again, and be born a-new in the Heart, or elſe Death retains us captive: For Death ſtands now upon the line of the Croſs; but at the Judgment it ſhall be given to the Dark World: For our will muſt now enter into Reſt through the Death on the Croſs; but the outward Croſs ſhall be done away, and then Death ſhall be made a ſcorn.

221. Thirdly it ſignifies, that the life of God in Chriſt made Death a [k] ſpectacle upon the Croſs, when Death was deſtroyed on the Croſs [l] by the Dying of Chriſt, where life grew up through Death, and the Heart yielded itſelf into the Middle (*viz.* into the Center) as a Conqueror of Death.

[f] Or ſtroke.
[g] Or Juriſdiction.
[h] Or Divine fire.
[i] Or own Regimen.
[k] A ſhow.
[l] Or In.

Paradiſe; Number 49.

222. Under the Heart, Number 49, ſtands Paradiſe: The word begins at the outward Circle on the left hand, where, above Number 5, is the Spirit of the Great Myſtery of the Abyſs of Eternity, *viz.* V; and below at the ſame Circle, Number 8, Eſſence is written; and it goes through the Croſs, and at the right hand through all the three Circles, and into the Liberty; which ſignifies the [m] Station of Paradiſe: It ariſes in the Myſtery of Eternity, and grows up through the outward world, and alſo through the Light world, hidden in the outward world, and manifeſt in the ſecond Principle in the Light world; and therefore that word goes through all the Three Circles, ſignifying the Original of the human body.

[m] Or Place.

Divine [n] *Eſſentiality; Number* 50.

[n] Or ſubſtantiality.

223. For in this Place, out of this Eſſentiality, was *Adam*'s Body (underſtand the outward Body) created according to the third Principle, and the Inward Body (under-

ſtand the Body of the Image) out of the heavenly part in the Light World, out of the Divine Eſſentiality, as it is ſet down at the right hand near Paradiſe, Number 50.

Chriſt's Fleſh; *Number* 51, 52.

224. That Divine Eſſence (underſtand Eſſence, not Spirit) is incloſed in the wiſdom of God, and the Heavenly Tincture is in it: For this Eſſence brought God's word (which became Man, [o] in *Mary*) into her Eſſentiality, (*viz.* in the Body of the Image) which was incloſed in Death; and in [p] it God and Man became one perſon: For this Fleſh is Chriſt's Fleſh, according to the Heavenly Part; therefore after Eſſentiality ſtands Chriſt's Fleſh, Number 51, 52.

[o] Into.

[p] *Viz.* the Eſſentiality, or ſubſtantiality.

225. Chriſt had ſuch Fleſh in the Inward Man, as *Adam* had before *Eve* [was taken out of him,] when he ſtood in the Divine Image in Purity; and therefore none can enter into Paradiſe, except they obtain that Fleſh again that *Adam* had before the Fall, and Chriſt in his Incarnation: Therefore we muſt all be [q] born a-new out of the Heart upon the Croſs, and put on Chriſt.

[q] Regenerated.

Myſtery; *Number* 53.

226. Under the word Paradiſe, Number 53, ſtands [r] Myſtery, and the word ariſes at the left hand in the ſecond Circle, where above, at the ſame Circle, Number 4, the Character O ſtands; and below, Principle and Fire, Number 7; and it goes to the right hand through the Croſs, and through the firſt Circle at the right hand: This rightly ſhews man's creation according to the body.

[r] *Myſterium.*

227. For the body is a Myſtery taken out of the inward and outward world, from above and beneath; underſtand out of the Matrix of the Earth: This is the Matrix of the Earth; out of this [s] Principle [t] it is created, and we ſee that it was created out of the inward and outward [u] Eſſence, (that is, out of the Dark and Light world) and is mixed with Evil, (that is, with Wrath) and alſo with Good.

[s] *Principium.*

[t] The Earth.

[u] Or ſubſtance.

Wonder, *Number* 54; *Angel*, *Number* 55; *Spirit*, *Number* 56.

228. But Man was created out of the Myſtery an Image and Similitude of God, for [x] a Divine Wonder: Therefore at the right hand, Number 54, there ſtandeth Wonder; for he was a Wonder of all Eſſences, a Lord of all Eſſences, taken out of all Eſſences; and he was an Angel in the Inward Image: As next the word Wonder there ſtandeth Angel in the Liberty, Number 55; for his Spirit dwelt in the Liberty of God, that is, in the Majeſty: As after the word Angel there ſtandeth Spirit, Number 56, which ſignifies every true Man, *viz.* the firſt before the Fall, and the ſecond in Chriſt, into whom he muſt enter again, or elſe he remains ſeparated from God.

[x] Or a wonder of God.

Four Elements; *Number* 57.

229. Under the word Myſtery there ſtandeth, at Number 57, [y] Four Elements, which ariſe at the outward Circle on the left hand, and go to the right hand through the Croſs, and through two Circles; which ſignifies the outward world, which ariſes as an [y] Efflu-ence out of the inward Eſſence of the outward Circle, and brings its wonders into the Myſtery, firſt into the ſecond Principle into the firſt two Circles; for it ſhould not go

[y] Or Outward.

with its Essence through the third Circle at the right hand, into the Liberty, but in the Principle pass into the Mystery, and be [z] tried in the Principle, *viz.* in the Fire; for there is the limit of Separation.

[z] Or refined, or purified.

The Soul's Joy [a] *in* Ternario Sancto; *Number* 58.

[a] In the Holy *Ternary*, or Trinity.

230. Above, at the second Circle on the right hand, Number 45, standeth Son, who is the Judge and [b] Arbitrator; and below, at the same Circle, standeth Soul's Joy *in Ternario Sancto*; signifying, that the Soul shall have Joy in its works, which it has brought into the inward Mystery in the Angelical World, and which it has wrought in the four Elements to the praise of God; for the four Elements stand with their root in the Great Mystery.

[b] Or Separator.

231. And was not the [c] Earth come into such a corrupt state and condition, and if the poison of the Devil and his kindling had not procured it, it had been one Essence in the other three Elements, as in the Heavenly Essence it now is.

[c] Angelical Earth.

Spiritual Body's Habitation; *Number* 59.

232. *Adam* has swallowed this morsel, and thereby lost his Angelical form: For the four Elements should be hidden in him, and he should live but in the one Element in Divine Power, and know nothing of Evil, as at the right hand in the Liberty, Number 59, there standeth the Spiritual Body's Habitation; and there should the body of the Image (that is, the body of the Soul) dwell, but it was hindered, it must go under the Earth, and be shut up in the Earth.

Earth; *Number* 60.

233. Under the words Four Elements, standeth Earth, Number 60, signifying, that Earth is wholly slipt out, or fallen off from the inward world; for the word Earth touches neither the left nor the right Circle; it is, as it were, dead; but the Cross goes through it, signifying its *Restoration*; that the Human Earth is Regenerated on the Cross, and that the Heavenly Divine Essence shall be separated from the Essence of the Dark World by the Divine Fire, where then there shall be new Earth in a Heavenly source, form, essence and property; and that which is in the Earth hidden, shall spring up again in the heavenly part: and here the Resurrection of Man is to be considered; and further it is to be considered, that the Earth is placed thus in the Abyss, for it reaches no Principle, therefore it must vanish.

Earthly Man; *Number* 61.

234. Under the word Earth, standeth Number 61, Earthly Man, there the Cross is between the words, which signify the fallen Earthly Man; that is, fallen under, and into the Earth; that is, he is fallen [d] to be the Earth's; and the Cross parts the words Earthly and Man, for Man shall be separated from the Earth again, and enter into his Eternal part, whether it be into the Light or Dark World.

[d] Or to the Earth as to his own home, or to be subject to it.

Wonder; *Number* 62.

235. Under the line of the Cross, standeth Number 62, Wonder; which signifies, that the Evil Wonders, and also the Evil part of the Earth, shall [e], at the Judgment of

[e] Or is.

God, (when God shall make separation,) fall [f] home to the Abyss of Darkness, and be the Earth for all Devils and [g] wicked people to dwell together upon; for the Abyss standeth under it, Number 1.

[f] As to its own place.
[g] Or evil.

Babel; *Number* 63.

236. Next to that word Wonder, standeth Number 63, *Babel*, signifying, that *Babel* is only a Wonder of the Abyss, and she worketh only Wonders in the Abyss.

[h] *Own Reason in* Babel; *Number* 64.

[h] Or Self-reason.

237. A little above, under the Circle at the right hand, after Earthly Man, Number 64, standeth Own Reason in *Babel*, which goes about the Circle of the second Principle, and goes along in its own Power under the Divine world; it supposes itself to be in God, and that it serves God, and yet it is without God in itself, and teaches and does its own Matters only: it rules the outward world according to its own Reason, without the Spirit and Will of God, even according to its own self-will only; therefore it goes about the Light world [i] flattering, and gives God [k] fair words, but remains without God still in the Abyss, and enters into it.

[i] Dissembling in Hypocrisy.
[k] Or good.

Wonder of the Great Folly; *Number* 65.

238. Under Own Reason, Number 65, standeth Wonder of the Great Folly, signifying *Babel*, which has found all [l] Arts, [m] Subtilties, and [n] Devices, and lost itself: it seeks Gold and loses God; it takes Earth for Gold, Death for Life, and that is the greatest folly that can be found in the [o] Essence of all Essences, as is enough demonstrated in other places.

[l] Or Inventions.
[m] Cunning deceit, fallacies.
[n] Feats or Tricks.
[o] Or Being of all Beings.

The Conclusion.

239. Thus we see where our home is; not in this world, but in the two inward worlds; in which of them we [p] labour here in this life, into the same we enter when we die; we must leave the outward; we must be new-born only on the Cross.

[p] Or converse.

240. *Babel* has wholly turned itself away from the Cross; which signifies proud men wedded to their own Wit and Reason, who rule themselves by their witty folly.

241. The Earthly Man upon the Cross, Number 61, signifies that simple flock of people, which yet hang to the Cross of Christ, and are at length regenerated through the Cross.

242. But Reason has also rent itself off from the Cross, [q] by own pleasure, own power, and laws, and that is the Wonder of Folly, which the very Devils scorn and deride.

[q] By taking its own pleasure, and making Laws according to its own power, that is against right.

243. The Reader should consider this further, for there lies much under it, it has the understanding of all the three worlds; behold thyself therein, it is a most true Glass; for the Ternary is a Cross, and it has two Kingdoms in one, which part themselves by sinking through Death.

244. Therefore the Devil would be above God; and therefore God became Man, that he might bring the soul out of the wrath, through death, into another life, into another world, which yet remaineth in the first, but it turneth the back to it, as this Figure is; and the Cross stands between the two Principles, and goes from the Fire-life into the Life of Light.

245. Understand us thus, my beloved friend: the soul has its original in the fire-life, (for no Spirit subsists [r] without the source of the fire:) and it goes out from itself with its own will through Death: it accounts itself as dead, and sinks itself down as dead, and so falls with its will through the Principle of Fire, into the Divine-light Eye, and there it is the Chariot of the Holy Ghost, whereon he rides.

[r] Or *sine, absque.*

246. But when it will go [of] itself, then it continues in its own Fire-nest, in the original, wherein it was awakened, as Lucifer did: for it is awakened at the beginning of the Cross at the left hand, as is to be seen in this Figure, and that is its original, as shall be further mentioned hereafter.

247. [f] It is a whole Figure of the Cross: according to the outward Image of the body, it resembles a Cross-Tree; the body having two Arms, signifying two Principles, and the body in the midst, which is a whole Person: The Heart is the first Principle, and the Brain is the second; the Heart has the Soul [t], and the Brain the Spirit of the Soul: and it is a new child, and yet not a new one neither; the stock is from eternity, but the branches grow out of the stock.

[f] The soul.

[t] Viz. *seated* in it.

248. And though it has not been a Soul from Eternity, yet it has been known from Eternity in the Virgin of the Divine Wisdom upon the Cross; and in the Root it belongs to God the Father, in the Soul to God the Son, and in the Will to God the Holy Ghost.

249. Seeing then its Will could not stand in the Father, (but would rule and domineer, and so it fell into the fire of Wrathfulness,) therefore the Father gave it to the Son, and the Son took it into himself, and became Man in it, and brought it by the [u] word *Fiat* into the Majesty, into the Light again: for the Son brings it through the Anger and Death into the Eye of Holiness again, at the right hand; into another world, in God, to the Angels, whereof there shall be further mention made hereafter.

[u] *Verbum Fiat.*

Now we come again to the Sixth Form of Fire.

250. Know then, wherefore we have set the Cross here; the * Cross is otherwise the Number ten, when we number in the order of [x] Reason: But according to the two Principles, where the Eye appears parted, the Cross should be between the fifth and sixth form, where Light and Darkness part.

* ✝. X.

[x] Outward Computation according to the Roman numbering with Capital Letters.

251. But you must know, that God is both the beginning and the end, and therefore we put the Cross at the end, according to Reason: for there we go through Death into Life; it is our Resurrection.

252. Again, the Number [y] Ten, is the first, and also the last, and through it is Death, and after Death, Hell, *viz.* the Wrath of the Darkness, which is [z] without the Cross, for it falls again into the A, and the Creator is in the A, into which *Lucifer* would fain have insinuated himself, but he is driven out into Darkness, which is his Kingdom in the source.

[y] X. or 10.

[z] Or *Extra Crucem.*

253. You must understand, that we mean by the two-fold Eye, a Round Globe cut in two, wherein the Cross stood from Eternity: it cannot be drawn in any portraiture, because the halfs are so in one another, they are one, and yet two: the Spirit only understands this: and whosoever does not enter through Death upon the Cross, into Regeneration, (that is, into the Divine Body,) he understands not this: and let him leave it [a] uncensured, or else he will be [b] a workman and censurer for the Devil: we would have the Reader faithfully admonished, for it is most certain.

[a] Or uncontrouled.

[b] Or make himself a Devil in so doing.

254. For this figure contains the whole Ground as deep as a Spirit in itself is: and the Reader cannot know it without [c] true Eyes; words cannot be set according to its right or-

[c] Or right Eyes, viz. Spiritual Eyes.

der, for the first is also the last, and the middlemost goes through all, and is not known but in itself; therefore searching is not the best way to find the Mystery in: But to be born [d] in God, is the right way to find it; for without [e] that, all is but *Babel.*

255. All lies in the will and in the earnestness, *viz.* that the will enters into the [f] Magic, for the Eternity is Magical; all things come to Essence out of the Magic: for in the Eternity, in the Abyss, is Nothing; but that which is, is Magic.

256. [g] From Magic comes Philosophy, which founds the Magic, and seeking finds Astrology therein Eternally; and Astrology again seeketh [h] its Master and Maker, *viz.* Astronomy, the [i] *Sulphur* and *Mercury*, which hath its own Principle; and therein is the third Magic, *viz.* the [k] Physician; who seeketh the [l] corrupter and would heal it; but he finds the fourth Magic, *viz.* the [m] Divine; who seeketh the [n] *Turba* in all things, and would heal the *Turba*; but he finds the Eye of the first Magic, and there he sees that all is the wonder of Magic: then he leaves off from seeking, and is a [o] *Magus* in the first will; for he sees he has all power to find and to make what he will: and then he makes himself an Angel, and remains in himself, and so he is free from all other things, and continues Eternally: This is the highest Ground of the Essence of all Essences.

257. Although the Whore of *Babel* will by no means relish it, yet we speak from good ground and say, that *Babel* and her children are [p] born of whoredom, in their [q] *Magic*, *Philosophy*, *Astrology*, *Astronomy*, *Physic*, and *Divinity*; *Babel* is the true Child of none of these, she is a Refractory proud Bastard. We have known her in the A and O, by searching of her Philosophy and Astrology, and have [r] known her to be a Whore in all [s] Glasses; she committeth whoredom in all Glasses.

258. She saith she is the Eye, but she has a [t] false Eye, that glanceth out of her whoredom, in Pride, Envy, and Anger, and her seat in the Magic is the [u] averse left Eye: she boasteth upon the Cross, but she enters not into the Center, she will not go through Death into life.

259. She saith, I live, and yet has an unrighteous life; but that is her true life, if she would continue in it alone to herself, but she oppresses the Children that are born [x] upon the Cross, and treads them under her feet.

260. Therefore the Cross has bent its Bow, and will shoot away *Babel* from the Cross: The Spirit of the Wonders declares this in the Magic.

The Seventh Form of Fire.

261. One [y] Magic always proceeds from the other, and is the Glass and the Eye of the other, wherein the wonders are known and propagated; for in the Abyss there is nothing, but in the Magic is all, each Glass is a Center, but yet its own, for the first pleasure [z] seeking, and desiring, brings it forth; it is the Model of the first.

262. For when I search to the beginning of the Essence, then I find the Eye, which is God; which is a desiring will of Eternity, which enters into itself, and seeks the Abyss in itself.

263. It is in Nothing, but it is the Glass of the Abyss; it seeks itself and finds itself; and that which is found seeks again a Model, wherein it can seek, find, and see itself; and that proceeds so far, till it comes to the Number [a] Ten.

264. Then the last finds the first again in itself, and so the last becomes the Model and Glass of the first, and the first of the last, and so it becomes an Eternal Band, and stands in the will, in the desiring, seeking and finding, and the [b] *Mysterium Magnum* is included in this Essence.

[d] Or of God.
[e] The New-birth.
[f] *In Magiam.*
[g] Out of the *Magia.*
[h] His cause and Ruler.
[i] *Sulphur & Mercuriam.*
[k] *Medicus.*
[l] Or disease which destroys the health.
[m] *Theologus.*
[n] The curse of God.
[o] Magician: Μαγος. Matth. 2. 1.
[p] Adulterous.
[q] *Magia, Philosophia, Astrologia, Astronomia, Medicina, Theologia.*
[r] Or found.
[s] *Specula*, Mirrors, or Looking-Glasses, or explanations, representations, illustrations, and similitudes in her teachings.
[t] Or Squint-Eye.
[u] Or back turned.
[x] Or live in Patience and Resignation.
[y] *Magia.*
[z] Or longing.
[a] X. 10.
[b] Great Mystery.

265. But now the middle in the Desire willeth to have a [c] fulfilling, wherein it may Rest, or else all would be in an anguishing source: and the Desiring draweth forth the Middle out of All forms, wherewith it satiates its hunger, wherewith also it is in Joy in itself in perfection; and so out of the Anguish there comes a Love, a satiating of the source, and the Middle is Sulphur, wherewith the Spirit [d] Refreshes itself in the will, for Sulphur has two forms in it, *viz.* [e] Power and Light.

[c] Or satiating.

[d] Or quickens or enlivens.

[e] *Phur*, Power; *Soul*, Light.

266. And this together is the Essence born out of all forms, it is [f] Matter, Essentiality, Corporality, the Divine Body, Christ's heavenly flesh, and it is the full satiating of the Spirit in the ☉; also it is the Rest, and the manifestation of the Deity; it subsists in the Virgin of Wisdom.

[f] *Materia*, Substantiality

267. The Cross is its [g] limit; and it is the Essentiality, which by sinking enters into Death, as is mentioned before, where the Wrath remains in Death; and it is [h] still as a Death or a Nothing, and the life sprouteth up out of it, in another Principle.

[g] Or end, bounds.

[h] Or quiet.

268. Itself is not the Principle, but the Principle is born in it, all Glasses of the [i] Magic are manifested in it, and all the wonders of the [k] Genetrix; it contains the *Mysterium Magnum*, and out of it the Spirit opens the Wonders of Eternity: the Spirit gives it the Essences, for it is the food for the hunger of the Spirit.

[i] *Magia.*

[k] Or Bearer.

269. It is an Essence of Wonders, without Number and End; also it has no Beginning, for the Spirit in the Desire makes it begin from Eternity, and it continues [l] to Eternity: it is [m] the Body of the Ternary, (which is called God,) and the body of Angels; so that the Spirit subsists in an Image, or else it would not be known.

[l] Or in.

[m] Or a.

270. Thus it knows itself in the Image, and seeks the best [n] Magic, and it finds what it seeks, and eats it, and thereby gives its will to the Divine Body, so that there is an Unity in the Holy Principle.

[n] *Magia*, Unity.

271. For the wonders rise in the will of the corporeal Spirit; which wonders take hold of the Spirit of Eternity, *viz.* of the Holy Ghost, and thus there is a sound and song proceeding from the eternal wonders, for the Will of the corporeal Spirit is therein.

272. And in these seven Forms, the Joy of the Deity is increased and perfected, for it is a satiating of the eternal desire, and it is the eternal food.

273. But seeing all essences rise from fire, therefore we will clearly set before you the *Mysterium Magnum*, and show you Paradise; if any to whom this is told and discovered, will be blind, let him adventure it [o] with *Babel.*

[o] To perish.

274. You know that every life consists in [p] fire and [q] water, and the Essentiality is its Body, and the Body proceeds from the power of the Spirit; for it is the food of the Spirit, and the Spirit again is the food of the body, and the highest and greatest [r] nutriment is itself; for the outward body could not sustain it, if the true life was not in itself.

[p] △. [q] ▽.

[r] Or Nourishment.

275. Now then Fire is the first cause of life; and Light is the second cause; and the Spirit the third cause; and yet there is but one Essence, which closes itself in one only Body, and manifests itself, and so findeth by seeking.

276. And every Essence [t] consists [s] of two Essences, *viz.* of an inward and an outward, one seeks and finds the other; the outward is Nature, the inward is Spirit above Nature; and yet there is no separation, but in that which is included in a Time; there the Time parts the limit, so that the end finds the beginning.

[t] Is.

[s] In.

277. Thus you see, also, how the true Essentiality rises from the Light; for it is the satiating of the will: the water rises from the meekness of the Light, for the Desire takes hold of the meekness, and keeps it, because it has a good [u] relish: and so the meekness becomes essential, and it is an Essence of the Fire, a satiating of the de-

[u] Or taste.

firing Wrath, a quenching of the Wrath, and a corporality of the Fire: for when the body is dead [u], then its ſpirit is in the beginning, in that which gave a beginning to it, it is in that Glaſs.

[u] Or periſhes, or dies, or corrupts, or departs.

278. Now then, as the ſource is two-fold, ſo alſo the water is two-fold, *viz.* an outward and an inward; the one belongs to the Spirit, the other to the outward Life; the outward is, as it were, a death, and the inward is the life of the outward; for the outward ſtands between Wrath and Paradiſe, in the [w] inſunken Death, and the inward is Paradiſe itſelf, for the Spirit grows up therein out of the Eternity.

[w] Death that is ſunk down into the Center in a thing.

279. You may very well ſee that this is true, as follows. Obſerve the Summer and Winter, Heat and Cold, and your eyes will ſoon be opened, if you be born not externally only but internally, with a true Magic Will to find God; for it is very [x] plain.

[x] Viſible, or it is done in the twinkling of an eye.

280. For the water in the deep ariſes from the fire, not from the wrath, but from the light; for the light proceeds from the fire, and has a [y] ſeeking of its own; it ſeeks a Glaſs to behold itſelf in, and it ſeeks an Habitation, and draws it [z] by its deſire into itſelf, and dwells therein, and that which is drawn in is water, which receives the light; elſe if the light did not dwell in the water, the deep of the world could not comprehend the light: The water is the ſatiating of the Deſire of the light.

[y] Longing, Sucking, Drawing.
[z] Or in.

281. And the water again ſeeks the Glaſs, and would have a Houſe to dwell in, and that is fleſh; as you ſee, the water receives the ſhadow of all bodily ſubſtances, ſo that the body may be ſeen in the water, and that is, becauſe the ſeeking of the water has captivated it.

282. Further, you ſee herein the End of Nature; for the Eye finds its Life in the water, and ſo goes back into the ſeventh Form, and ſees its body in the water: The Outward deſires no more; this body deſires no other body more in the Outward, but it looks back after its Mother, of which a [a] Glaſs is a true Example, which is water and fire, and it receives the Image very clearly.

[a] Looking-Glaſs.

283. And thus you ſee, that the end goes back again and ſeeks the beginning, and no further [b] in the outward. For this world has a limit, and is included in Time, and haſtens to the limit, and there the end finds the beginning, and this world is as a Model or Glaſs in the beginning: By this you may find ſomewhat of the Myſtery, and remit yourſelves well into the beginning, that you may be found to be a wonder in the Love of God.

[b] Or outwardly.

284. And know that the ſecond [c] kind of water is in the Spirit: it is the Glaſs of its father, of its maker, which dwells in the Spirit, and is found only by its maker; itſelf finds not itſelf: for ſo long as a thing goes forward externally, there is no finding in the inward; but the Spirit which dwells in the inward, that finds itſelf in the outward.

[c] Or Form.

285. Yet the outward life finds not the inward, unleſs it has the Spirit of the inward; and then it finds by the inward Spirit, and ſo the outward life ſpeaks of the inward, and knows it not; but the inward Spirit fills the outward, ſo that the outward is as it were a mouth, and the inward has, and produces the Word, and ſo the inward kingdom is manifeſt in the outward by the ſound; which is a Wonder.

286. The inward is a Prophet, and the outward apprehends it not; but if it apprehends it, it has the Eſſentiality of God in it, that is, the Divine fleſh, Chriſt's fleſh, the fleſh of the Virgin; and yet the Prophet is in the Spirit, but that fleſh receives its power and virtue, and aſſures the outward Man that he does nothing but what his Maker will have done; and ſuch a condition this pen is in, and no otherwiſe.

287. And thus we know the [d] Ground of this world, that it is a figure of the inward according to both the Mothers, that is, according to both the Fires, *viz.* according to the fire of Wrath, and according to the fire of Light: The Sun is a [e] Model or Glaſs of the Light of Eternity; and the outward Fire is a Glaſs of the Wrath; and the Eſſentiality

[d] Foundation.
[e] Or Idea, or Inſtance.

tiality of them both is Water and Earth: The [f] Earth is the Essentiality of Wrath; and the [g] Water, of the Light; and the [h] Air, of the Eternal Spirit, which is called God the Holy Ghost.

288. Yet you must know, that this world is not the Essence of Eternity, but a Figure, or a Glass of it; therefore it is said to be a peculiar [i] Principle, because it has its own life, and yet consists only in the Magic seeking of the inward.

289. The [k] Word *Fiat*, is the [l] Master of the outward; for it keeps the outward in its conceived Glass: The outward is not the Glass, but it is a similitude in which its Spirit [m] expresses itself, in works of Wonder; that it might see the Wonders of both fires, *viz.* of the Wrath, and of the Light; and so continually brings the end of all Essences into the beginning: Therefore this world [n] turns round; for the end continually seeks the beginning; and when it finds the Wonders, then the end gives the Wonders to the beginning; and this is the cause of the Creation of this world.

290. The life of every Creature was a Wonder before the beginning; for the Abyss knew nothing of it: and the beginning of the Eye findeth all, and sets the Model in itself; so that it has an eternal number, and recreates itself in the number of the Wonders.

[f] Resembles the Father.
[g] The Son.
[h] The Holy Ghost.
[i] Or third Principle.
[k] *Verbum Fiat.*
[l] Or Maker, or Ruler, or Orderer, as an Artificer.
[m] Or contrives, forms, appears.
[n] Or is like a Wheel that turns round, a Sphere, Globe, or Orb.

The Eighth Form of Fire.

291. Seeing then there is one Essence in two Forms, the one of which takes an [o] unsearchable beginning into itself, and keeps it Eternally; and the other of them is the Model of the Eternal, [p] framed, and the body of it included in a limit: therefore the *Turba* must be considered, which destroys the included, framed life again, and sets the Model of the framed Wonders in the beginning again, and presents such a thing to the beginning as was not from Eternity, but only in the [q] framed Time.

292. My beloved friend, such things as these are shown to you, and such as you are, who seek the beginning: for your Mind is our Mystery; you should seek it in Us, not in me; I (the outward Man) have it not; but the Inward in the Virgin (wherein God dwells) has it, which [r] speaks of itself in the plural number.

293. My outward Man is not worthy of the Mystery; but God has so prepared it, that he might reveal himself to you by that means, that you should know him by some other means, and not say, it is from my own wit and understanding.

294. Because you are a very learned person, therefore you shall know that God also loves the simple, and such as are contemned of the world, if they seek God as I have done; and you shall know also, that the true Invention consists not in Art, but in the Spirit and Will of God.

295. For this Hand is simple and accounted foolish in the Eye of the world, as you know; and yet there lies such a [s] secret therein, as is incomprehensible to Reason.

296. Therefore have a care, and pour Oil into the wounds that require healing; and consider what Christ [t] saith: How hard it is for that man to enter into the Kingdom of God, who is entangled with [u] worldly cares, having great power and honour.

297. You shall not find this plant in the Highness and Exaltation of the world; for [x] you cannot, you are a Mystery to them: the Spirit itself seeketh the beginning: look to it, [y] play not the Hypocrite; (for the beginning is Paradisical;) that the impure enter not into the pure, and at last the Serpent beguile *Eve* again.

298. Let no [z] dissimulation be in you, but [a] plain dealing, yea and no: and fear not, for that which is eternal will continue; and the distemper is nothing else but the *Turba*, which as a destroyer always insinuates itself; beware of that, (for the Old Serpent is subtle,) and have a care, that you may be pure both in the beginning and in the end.

[o] Abyssal, bottomless.
[p] Or contrived, conceived, formed, or comprised.
[q] Comprised.
[r] Or calls itself twofold.
[s] *Arcanum*, or an hidden treasure.
[t] Mark 10. 24.
[u] Or cares for the Belly.
[x] You have no power with them.
[y] Flatter none.
[z] Fair Gloss, or Soothing.
[a] Speak roundly, or sincerely with your Mouth, with yea and nay.

299. For this work endures no dissembling, it has a clear ground; also it belongs not to the *Turba*, but to the beginning of the [b] Glory: therefore, beware of those that are born with a wolfish disposition, whose Spirit is a subtle Serpent: we speak freely to you.

[b] Or Clarity.

300. Every thing that has a beginning, is sought by the beginning; for the beginning seeketh through the Deep, and would find the Ground: and if the beginning finds the Ground, and that there is a limit in a thing, then the beginning proceeds to the limit, and leaves the [c] first, and seeks further till it finds the Abyss; and then it must remain in itself, and it can go no further, for there is nothing beyond.

[c] Or former.

301. But if the beginning leaves the first, then it is under the power of the *Turba*, which destroys it, and makes it to be as it was in the beginning.

302. Then when the thing is destroyed, the *Turba* is naked without a body, and yet seeks itself, and finds itself, but without [d] Essence; and then it enters into itself, and seeks itself till it comes into the Abyss, and then the first Eye is found, whence it proceeded.

[d] Or Substance.

303. But seeing it is naked, and without Essence, therefore it belongs to the Fire, for it puts itself into it; and in the fire is a Desire to seek its own body again, and so the [e] Fire of the beginning is awakened.

[e] Or original Fire.

304. And herein we know the last Judgment in the Fire, and the Resurrection of the Flesh; for the *Turba* desires the body which it had before, though destroyed in the limit, and the desire of the soul was the life of the body.

305. But seeing there are two fires, therefore the *Turba* is known in a two-fold [f] manner; in an incorruptible, and in a corruptible body, *viz.* the one in the fire of Wrath, and the other in the fire of Light, [g] wherein we understand the Divine Body; and in the Wrathful fire the Earthly body, which the *Turba* destroys, for the *Turba* finds the limit of it.

[f] Or Form.

[g] *Viz.* in the Light-Fire.

306. Now the Eternal fire in the Eye of God, is [h] both the fire of Wrath, and also the light-fire of Love: and you must understand, that the spirit without a body must remain in the wrathful fire, for it has lost its [i] Essentiality; the *Turba* in the fire has swallowed it up.

[h] Understood to be.

[i] Or substantiality, or Body.

307. But the spirit which has a body, which the *Turba* could not devour, remains for ever in the Essentiality, in the Divine Body, wherein his Spirit is, which is the body in the love of God, which is the hidden Man, in the old Adamical man, which has Christ's flesh in the corruptible body.

308. And thus we understand the soul to be a life awakened out of the Eye of God, its original is in the fire, and the fire is its life; but if it goes not forth out of the fire with its will and imagination into the Light, (*viz.* through the wrathful Death into the second Principle, into the fire of Love,) then it remains in its own original fire, and has nothing for a body but the *Turba*, viz. the [k] harsh wrath in the desire in the fire, a consuming, and a hunger, and yet an Eternal seeking, which is an eternal Anguish.

[k] Astringent.

309. But the soul, which with its desiring will enters into itself, and sinks down in its Reason, (*viz.* in its Desire,) and seeks not itself, but the Love of God, its own fire is as it were dead; for its will which the fire awakened is dead to the Fire-life, and is gone forth out of itself into the fire of Love, that soul is fully in the fire of Love: it has also the body of the fire of Love, for it is entered into it, and is a great Wonder in the Divine Body, and it is no more in itself, for it has mortified its will: and therefore the *Turba* also is as it were dead, and the will of love does wholly satiate the Original fire, and therein it lives eternally.

310. But the souls which have awakened the *Turba*, they have lost the Image; for the *Turba* has devoured it: and therefore such souls get bestial Images in the Wrath, and in Hell, according as the *Turba* is in them; as *Lucifer* got the Image of a Serpent: as the Will was figured here in this life, it remains then [l] naked as it is.

[l] Or apparent, in its true Similitude.

311. For the wrathful *Turba* always seeks the Image, but finds it not, and therefore it

figures the Image according to the Will; for the Earthly Desires stick in the Will: and that Image remains in the Wonders of God, in the Eye of the wrathful Principle.

312. And here we understand that the eighth Form is the *Turba*, which seeks the Image; and if it finds the limit of it, it destroys it, and enters into the limit, and seeks further in itself, and finds at last the Abominations of that which the soul has wrought in this Life.

313. And also we understand here the Fire (which at last shall purge the [m] floor) and the severe Judgment; and we understand that every fire shall receive its Essence from the *Turba*; and also what that *Turba* is.

[m] Or threshing floor. Matt. 3. 12.

314. Where then the fire will devour the Earth, and draw the Elements with the wonders in them into the Beginning; where that which was at first will be again, and the Elements become one; and every thing will represent its own Wonders, every thing in that fire whereinto its will entered.

315. Hearken to this, you children of men, it concerns you; for no beast proceeds from the Eternal beginning, but from the Model of the Eternal; and its Spirit attains not the Eternal, as the soul of man does.

316. Also the corruptible body cannot possess the Eternal; it belongs to the *Turba*: But the new man, born of God, shall possess the Eternal; for he is departed from the corruptible, and has put on God in Christ; he has the Divine Body in the Old Body.

317. The *Turba* takes away the Earthly source; the outward body from the Earth remains in the Earth; but the will takes its works along with itself, for they are in the new body, and follow it; therefore let a man consider what he does whilst he is here in this life.

The Ninth Form of Fire, the great [n] *Earnestness.*

[n] Severity.

318. Seeing then we understand, that all things proceeded from the Beginning, and that one thing thus proceeds always out of another; and seeing we understand, that the Fire is a cause of the Life, and that the life divides itself into two parts, and yet does not corrupt; only the outward life is that which corrupts; it falls into the *Turba*, which destroys it: we are now, therefore, to consider, wherein the inward Eternal life consists, and what upholds it, that the body [o] fades not, seeing Essentiality has a beginning; and yet we can say with good ground, that it has no End; for it must have a [p] ground, or else the *Turba* will have it, and that finds the limit.

[o] Corrupts or breaks not.
[p] Or sure foundation to uphold it.

319. The Eternal Body must not have a limit, but be free in the Abyss in the Eternal nothing, or else another Essence would again be in that Essence, which would divide it, and make a limit.

320. We have told you before, that all which shall endure for ever, must pass quite through the Fire, for the *Turba* takes that which remains in the Fire; now no Spirit is created [q] for the fire, that it should remain in it.

[q] In.

321. Only the *Turba* has captivated many of them, but not from the Will of God; for God's Will is only Love, but the *Turba* is the Will of his Wrath, which by its vehement hunger has got a great Dominion, wherein it has manifested its Wonders, *viz.* the Devils and wicked souls of men.

322. But the Eternal life consists in Meekness, and has no Death or *Turba* in it; therefore we must say, that the Soul and Spirit are not in the *Turba*, especially the [r] body of the soul; if it was, the *Turba* would destroy it.

[r] Or Image

323. This is only to be understood, as it is mentioned before, that the will in the anguish source, in the fire, (understand the will of the soul,) sinks down in itself as into Death, and [s] should not live in the fire, and so [t] it falls into another world, *viz.*

[s] May not.
[t] The Will

into the beginning, or (as we may better say) into the free Eternity, into the Eternal Nothing, wherein is no source, nor any thing that [u] gives or receives a source.

[u] Or makes.

324. Now there is no dying in the will that is thus sunk down, for it is gone quite out from the fiery beginning, in the Eye, and so brings its life into another Principle, and dwells in the Liberty; and yet it has all the Forms of the Essences which arise from the fire in it, but [x] unperceived; for it is gone quite out from the fire.

[x] Imperceptible.

325. And therefore the life of its Essences is in the Liberty, and it is also desiring, and receives in the desire, in its Essences, the power of the light which shines in the Liberty, which is power without *Turba:* for this fire is only love, which consumes not, but yet always desires and satiates, so that the will of the soul [y] puts on a body.

[y] Gets, or attracts.

326. For the Will is a Spirit, and the soul is the great life of the Spirit, which upholds the Spirit, and so the soul is [z] clothed with power, and dwells in two Principles, as God himself does, and as to the outward life in three Principles, and is the similitude of God.

[z] Endued.

327. The inward water in the spirit of the soul, is the water of Eternal Life, of which Christ said, [a] *He that drinketh the water that I will give him, he shall never thirst:* this is that water.

[a] John 4. 14.

328. And the Essentiality of the Spirit which the soul putteth on, is God's-Christ's-body, of which he saith, *He that eateth my flesh, and drinketh my blood, he* [b] *is in me, and I in him.*

[b] Or dwelleth. John 6. 56.

329. But the true Life in the Light of the Majesty, in the *Ninth number*, is the Tincture of the [c] Virgin; it is a fire, and yet not a fire; it burns, but it consumes not; it is the love, the meekness, the humility; it is the life of God, and of the holy souls, an incorruptible life, and an [d] unsearchable life; for it is in the Abyss in itself; it is in the Center of it; which Center is its first life, and yet does not comprehend it, as the fire does not comprehend the Light.

[c] Or Wisdom of God.

[d] Or infinite, unfathomable.

330. And thus the *Ninth number* is the life in the fire of God, and it is [e] the life which stands before the Ternary, *viz.* an Angel standing before the Cross, [f] for God's works of Wonder, and [f] the Heavenly Glory.

[e] Or is called, or accounted the life in the presence of the Trinity.

[f] Or to set forth.

The [g] *Tenth Number and Form of Fire. The Gate* [h] in Ternarium Sanctum.

[g] 10. X. ✝

[h] Into the Holy *Ternary.*

331. You know from Reason, that where there is a root, there is a desiring will, which is the Noble Tincture that drives upwards, out of itself, and seeks a similitude of its Form.

332. The Tincture is a Virgin, and is known in the Wisdom of God in the Wonders: it is [i] no Genetrix, but an opener of the Wonders which are in the wisdom; it seeks no Glass, but merely opens the Essences, that a whole similitude may bring forth itself out of the Essences; it drives the twig out of the Tree.

[i] Not one that is a Bearer or bringer forth.

333. This we understand of Angels and the soul: they proceed from God's Essences, from the whole Tree; the Angels from two Principles; and the soul with the body of the outward life from three Principles, and therefore Man is higher than the Angels, if he continues in God.

334. And in the [k] tenth Number upon the Cross, the Angels and Souls are [l] awakened, and incorporated into the Heavenly Essentiality; though you must understand, that the tenth Number belongs to the place between the fifth and sixth [m], as in a Globe, and the Heart is in the midst in the Center; which is the Heart of God, *viz.* the Word of God.

[k] 10.

[l] Or first quickned, or enlivened.

[m] Form.

335. The Power in the whole Tree (*viz.* the Pith in the wood) has the Essences of the whole Tree; and thus God is a Spirit, and the Word is his Heart, which he [n] sounds

[n] Speaks out of all, &c.

forth from all Powers and Wonders: Therefore *Isaiah* calls it a [o] Wonder, Counsellor, and Power, the Prince of Peace, as a Pacifier of the Wrath, and an Eternal Power of the Wonders; a Counsellor of the Genetrix,

[o] Isa. 9. 6.

336. For the Word upholds the Center of Nature, and is the Heart and Lord of Nature; it is the Genetrix in the Eye of God, a giver of Power, and it is the strength of the Omnipotence; it holds the Center of the fire captive with the Love-fire; so that the fire must be dark in itself, and the Word only has the Light-life.

337. We cannot find, but that the tenth Number is a Cross; and it is the Original of the Essence of all Essences, which Essence divides itself into three beginnings, as is mentioned before; each of which has its Essence, and they are all in one another, and have no more but one Spirit.

338. And in the middle of the point is the Center, which is the cause of the Life, and in the Center is the Light of the Majesty, out of which the Life proceeds, *viz.* the second Principle; and out of it the Tree of the Eternal Life always grew from Eternity, and the twigs grow out of the Tree.

339. These twigs are the spirits of Angels, which indeed were not corporeal from Eternity; but the Essences were in the Tree, and their Image appeared in the Virgin of Wisdom from Eternity; for they were a figure from Eternity in the Tincture, not corporeal, but only essential without corporality.

340. And therefore this is the Greatest Wonder that the Eternity has wrought; that it has [p] made the Eternal a Corporeal Spirit; which thing no reason can comprehend, nor any sense-find out, and it is [q] unfathomable to us.

[p] Or created, or formed.

[q] Or not to be dived into by us.

341. For no Spirit can sound itself: It sees well its deep even into the Abyss, but it comprehends not its [r] Maker; it beholds him indeed, and dives into him, even to the Abyss; but it knows not its [s] Making, this is only hidden to it, and nothing else.

[r] Former, or moulder.

[s] Forming, or fashioning.

342. For a child knows its Father and Mother well, but it knows not how its Father made it; it is also as [t] highly graduated as its Father; but it is hidden to it, how it was in the seed: and though it sounds that, yet it knows not the time and place; for it was in the seed, in the wonders, and in the life a spirit in the wonders: And here we are commanded to leave off diving any further, and to be silent.

[t] That is, as perfectly a Man. *Quoad genus humanum.*

343. For we are a Creature, and should speak but so far as belongs to a Creature to know, in the inward and outward, in body and soul, in God, Angels, Men, and Devils; also in beasts, fowls, worms, in plants and grass, in Heaven and Hell; all this we are able to sound, but not our own Making.

344. And yet we know and find the first *Fiat* in [u] that; though indeed we know not that which first moved God to create: we know well the making of the Soul, but how that which [w] was in its Essence from Eternity is become moveable, we know no Ground of that, for it has nothing that could awaken that; and it has an Eternal Will, which is without beginning, and unchangeable.

[u] *Viz.* Our own Making

[w] Or stood.

345. But if we should say, the Angels and souls have been from Eternity in the Spirit, the propagation of the soul will not permit that, as we see by experience: Therefore this is only God's Mystery; and the Creature should continue in humility and obedience under God, and not soar higher, for it is not God.

[x] Or Fan.

[y] Or threshing Floor.

[z] We should not go beyond Obedience, Patience, Humility and Chastity, and live according to our own self-will, and desire.

346. God is a Spirit from Eternity without ground and beginning; but the Spirit of the Soul and of Angels has a beginning, and stands in God's hand: the Ternary has the [x] casting shovel, which will purge the [y] floor.

347. We must only have patience and humility in Obedience, here in this life, or else our proceeding from God avails nothing; the Devil indeed was an Angel, but his Pride threw him into Darkness: Let none climb [z] above the Cross, or if he does, he will fall into Hell to the Devil.

[a] Such as will domineer.

348. God will have children near him, and not [a] Lords; he is Lord, and none else: We have received of his fulness, we are born out of his Essences, we are his true children, not step-children out of a strange Glass; also not a similitude only, but children; the body is a similitude, and the Spirit is a similitude of God's Spirit, but the [b] true Soul is a child born out of God.

[b] Or right.

[c] Rom. 8. 16.

[d] Imagines, or dreams.

[e] Or is clothed with.

349. [c] *God's Spirit witnesseth to our Spirits, that we are the children of God*, not in that manner which [d] *Babel* teaches, who would so willingly be God upon Earth; but our Souls are children begotten of God's seed; our heavenly body, which the heavenly soul [e] wears, comes out of the divine body, and is hidden from the Devil, and the Old *Adam*.

350. Therefore, my beloved brother in the divine body, know this clearly; and it is our *Answer* to your first Question, Whence the Soul proceedeth? It proceeds from God out of Eternity without ground and number, and endures in its own Eternity; but the beginning to the moving of the Creature which is done in God, that should be mentioned no further.

351. Only we give you to understand this, that the Ternary longed to have children like itself out of itself, and has manifested itself in Angels, and in the Soul of *Adam*, and is become an Image; like a Tree which brings forth Fruit, and bears a Twig out of itself; for that is the right manner of Eternity, and no other.

352. It is no strange Glass; but indeed one Glass out of the other, and one Essence out of the other, and all seek the beginning; and it is all a Wonder.

[f] Answered.

353. This is the Entrance; and now we will answer the rest of the Questions; but briefly, for you see already in this description all your Questions [f]. But for your longing's sake, and to satisfy the simple, who have not our knowledge, we will go through with them.

The Second Question.

What are the Essences, Substance, Nature, and Property of the Soul?

1. THE Essences of the Soul come out of the Center of Nature, out of the Fire, with all forms of Nature: All the three Principles lie in the Soul: All that God has, and can do, and that God is in his [g] Ternary, that the Soul is in its Essences, as the Virtue of a Tree is in the Twig that grows out of it.

[g] Or Trinity.

[h] Or substantiality.

[i] Or the body of the Creature.

[k] The same with the Center of Nature in the whole Nature.

[l] Number Three or Trinity.

2. The substance of the Soul is heavenly, created out of the heavenly divine Essentiality; yet the will of it is free either to demerse itself, and esteem itself Nothing; and so to eat of the Love of God, as a Twig feeds upon a Tree; or to rise up in its Fire, and be a Tree of itself; and of which soever it eats, of that it gets [h] Essentiality, *viz.* [i] a creaturely Body.

3. The Nature of the soul is the [k] Center itself, having seven spirits to propagate itself with; it is a whole substance come out of all substances, and a similitude of the [l] Ternary, if it dwells in God; if not, then it is a similitude of *Lucifer* and all Devils, as its Property is.

4. The Property of the firſt Soul was created according to both Mothers, and thereupon came the [m] Temptation; and therefore it was commanded not to eat of Good and Evil, but of heavenly Paradiſical Fruit, having the Will and Property of it obedient to God.

[m] *Proba*, or Trial.

5. But all properties lie in it, it may awaken and let in what it will; and whatſoever it awakens and lets in, is pleaſing to God, if its will be in the Love of God, in humility and obedience; and then it may do what [n] Miracles it will, for then they all make for the Glory of God.

[n] Wonders.

The Third Queſtion.

How is the Soul created the Image of God?

1. THIS has been ſatisfied already. The [o] Ternary, and all the three Principles, longed to have a whole ſimilitude in Eſſence and Property, of the Eſſence of all Eſſences.

[o] Trinity, or Number Three.

2. And this longing was awakened in the Heart of God as a great Wonder.

3. And the awakening was thus; the [p] Aſtringent *Fiat*, (*viz.* the Deſiring attraction,) contracted all into One; and this was an Image of the ſimilitude of God, of Heaven, of this world, and of the world of Anger: The whole *Fiat* in the [q] Word of the Lord created all things out of the Kingdom of God, and out of the Kingdom of Anger.

[p] Harſh.

[q] *In verlo Domini.*

4. And as there is nothing higher than the ſoul, ſo there is nothing that can deſtroy it, for it has all things under it, and in it; it is a child of the [r] whole Eſſence of All Eſſences. Thus it was created.

[r] Of the Eternal Eſſences that proceeded from God; or the Divine powers of the Deity.

The Fourth Queſtion.

What was the Breathing in of the Soul, and when?

1. EVERY Spirit without a body, is [s] empty, and knows not itſelf, and therefore every Spirit deſires a Body for its food and for its habitation.

[s] Crude, raw, void, naked, or feeble.

2. And God having created the third Principle (which is a Glaſs of the Deity) before the ſoul was created; and ſo that Glaſs clave already to the Eternal [t], for it was born out of the Eternal Wonders, and ſo was created; and therefore the third Principle would not leave the ſoul free, ſeeing it alſo was created out of the Wonders of God, and ſtood in the beginning as a figure in the wiſdom of God, and deſired (ſeeing itſelf was material) to have a material ſimilitude in the ſoul; and therefore (in the creation of the ſoul) it ſtirred up its own ſpirit alſo together in the *Fiat*.

[t] Glaſs.

3. Hence the outward Image, according to the Spirit of this world, with the outward *Fiat*, was [u] conceived, and a body was created out of the [w] Matrix of the Earth, a [x] Mass of Red Earth consisting of fire and water.

4. And the Heavenly Matrix also longed after the soul, and would that the soul should bear its Image, and took its own *Fiat*, in the Creation of the Body, and did create therewith before the Earthly *Fiat* did create: it was first; for out of the Center of the Word, the *Fiat* went out [y] with the Word: and thus the third Principle was created in the second.

5. The Virgin of the wisdom did encompass the Spirit of the soul, first with heavenly Essentiality, with heavenly Divine flesh, and the Holy Ghost gave it the heavenly Tincture, which maketh heavenly blood in the water, as is mentioned at large in our third Book.

6. And thus the inward Man was in heaven, and his Essences were Paradisical: his [z] Glance in the inward Eye was Majesty, an incorruptible Body, which could speak the Language of God, and of Angels, and the Language of Nature; as we see in *Adam* [a], that he could give names to all the Creatures, to every one according to its Essence and Property; he was also in the outward Image, and yet knew not the outward Image, as indeed the body has no apprehension.

7. And in this two-fold body which was created on the sixth Day, in the sixth hour of the Day, * *in the same hour in which Christ was hanged on the Cross*, after the body was finished, the [b] Royal soul was breathed in from within, by the Holy Ghost into the heart, in the Holy Man, into its principle, like an awakening of the Deity.

8. The [c] Ternary moved itself with the Creation, and breathing-in of the soul, for it was in the Center of the seed, as a bud [d] growing from the Essences, and thus it was breathed into the Inward Center, into the Inward Man, into the heavenly heart-blood, into the water of the Eternal life, with both the inward Principles.

9. And the outward Spirit, (*viz.* the Air,) and the whole outward Principle, with the Stars and Elements, did cleave to the inward, and the outward Spirit breathed its life [e] in the same manner with the soul, through the nostrils into the Heart, into the outward Heart, into the [f] Earthly flesh, which was not then so Earthy, for it came from the Matrix, from the [g] seeking, from which the Earth became corporeal.

10. And thus the Holy Ghost was carried upon the Chariot of the soul, upon the inward Majestic Will, and moved upon the water: for the water comprehended him not, and therefore he moved upon it, and in it, it is all one; and the soul burned out from the blood of the Heart, as a light does from a candle, and went through all the Three Principles, as a King through his Dominions.

11. And it could rule powerfully over the outward Principle, if its will were entered again into the Heart of God, into the Word of the Lord.

12. But the [h] source of the Wrath also insinuated itself with the breathing in, *viz.* with the Original of the soul.

13. So that the soul could not remain God's Image, unless it remained in humility and obedience, and yielded its will into God's will, (wherein it was an Angel, and the Child of God,) or else it was very [i] difficult for a Creature [k] to rule such two Principles, as the wrathful and the outward are; the outward being also born out of the wrathful.

14. Therefore its Temptation was not the mere biting of an Apple, nor did it continue only for some few hours, but forty days, just so long as Christ was tempted in the wilderness, and that also by all the three Principles; and so were the Children of *Israel* in the Wilderness, while *Moses* was forty days in the Mount, when they stood not, but made a Calf.

[u] Contrived, or formed.
[w] Or Quintessence of the inward ground.
[x] Mesch, a Mixture.
[y] Or by.
[z] Light, or Luster.
[a] Gen. 2. 19, 20.
* *Note.* The Hour when Christ was hanged on the Cross. Matt. 27. 45. Mark 15. 33.
[b] Or Kingly.
[c] Trinity, or Number three.
[d] Or of growing Essences.
[e] At the same time.
[f] Adam's first flesh.
[g] Drawing, or longing.
[h] Or Property.
[i] Or dangerous.
[k] To overpower.

The Fifth Queſtion.

How is the Soul peculiarly faſhioned, and what is its Form?

1. WHEN a twig grows out of a Tree, the form of it is like the Tree; indeed it is not the ſtock and the root, but yet the form of it is like the Tree: ſo alſo when a Mother brings forth a Child, it is an Image of her.

2. And this cannot be otherwiſe; for there is nothing elſe that can make it otherwiſe, unleſs it belongs to the *Turba*, which many times awakens a Monſter according to the Spirit of this world, according to its [l] inceptive Maker, as in the [m] *Menſtrua*, the *Fiat* maketh a [n] Menſtruous Monſter in the *Turba*.

3. So we muſt underſtand that the ſoul is in the form of a Round Globe, according to the Eye of God, through which the Croſs goes, and which divides itſelf into two parts, *viz.* into two Eyes, ſtanding back to back, as we have made the figure before with two [o] Rainbows, the Croſs going through them both, and with one point reaching upwards in the midſt between the bows, which [p] reſembles a ſprouting through the fire, through the Anguiſh as through Death, and yet it is no Death, but a [q] going forth out of itſelf into another ſource; ſtanding thus in the midſt between the two bows, as a ſprout ſpringing out of the Croſs.

4. And the Arm of the Croſs at the right hand, ſignifies the Spirit of the ſoul, which enters into the Majeſty of the Light, and clothes the ſoul (*viz.* the Center) with Divine Eſſentiality.

5. The Arm at the left hand of the Croſs, ſignifies its original in the fire, and contains in it the firſt Principle, and ſo belongs to the Father, and ſtands in the Original Eye, in the ſtrong and eager power, as a Lord and Ruler over Nature.

6. And the lower part of the Croſs repreſents water, *viz.* Humility or Death; ſignifying that it ſhould not domineer in the Fire, and enflame itſelf, but ſhould ſink down in itſelf, and under itſelf, before the Majeſty of God, and be as it were dead in its will, that God may live in it, and the Holy Ghoſt lead and govern it; ſo that it may not do what the *Turba* in the fire willeth, but what the Will in [r] Light willeth.

7. Therefore its will ſhould ſink down into ſoft humility, in the preſence of God, and ſo it goes out from the *Turba* of the Fire, for its will is not in it; and then there can be no Imagination which can bring forth ſuch a Glaſs, as in which it may behold itſelf in the Fire, and find that it is a Lord, and ſo be proud, and rule itſelf by its own Might, as *Lucifer* did, and *Adam* in Paradiſe.

8. We mean thus: the ſoul in itſelf is a Globe with a Croſs, and two Eyes, an Holy Divine one, and a wrathful, helliſh one in the Fire; this it ſhould ſhut and [t] ſecretly reign therewith, through the Anguiſh (*viz.* through Death) in the ſecond Principle in Love.

9. And if Love embraces it, then the wrathful fire is as it were dead, and not perceived, but it becomes the joyful life of Paradiſe; otherwiſe there would be no life nor Dominion in the Meekneſs, if the fire did not put itſelf into it; but the ſtill Eternity would remain without Eſſence; for all Eſſences ariſe in the Fire.

10. And then thirdly, as to the whole Body, with all its members, the ſoul is formed as follows.

[l] The Imagination, or longing, or luſting of a woman with child,

[m] *Mond* ſignifies the Earthly Matrix of the Elementary Macrocoſm, in the Microcoſm, wherein

[n] Makes a *Mond Monſtrum*, a Moon Monſter, *Monſtrum Lunare*, or a Luſt-monſter; ſuch a Child, as is deformed by the Mother's wanting of her longing.

[o] ☌

[p] Or ſignifies.

[q] An *Exit*.

[r] Or Love.

[t] Or hiddenly

11. The ſoul is the ſtock or root, reſembling the Center of the Ternary, which is like an Eye, a Globe, a Croſs, and its will (which proceeds from the Eternal will) is a Spirit, which hath the true ſoul in its power.

12. And this Spirit opens the Eſſences in the fire and water, ſo that its whole form ſeems like a Tree, having many twigs and branches, being diſtributed into all the Branches of its Tree, which muſt be underſtood as follows.

13. The Spirit diſtributes itſelf into the whole body, (we mean in the Tincture,) into all the Members; they are all of them its branches: The Spirit of the Soul reſembles the whole Man, with every member.

14. And herein it is the true Image of God alſo, for the Holy Ghoſt dwells in the Spirit of it, if it be faithful; if not, then the Devil dwells in it: to which of theſe it gives itſelf, either to covetouſneſs and haughtineſs, or to love and humility, to that it belongs.

[t] Malice, or Abominations.

15. But if it perſiſts in [t] wickedneſs, and ſo loſes God, then it loſes the Croſs, and its Eye is a Helliſh Eye; and its *Turba* introduces the Form and [u] Model of an horrible Beaſt into the Eye, and into the Will and Spirit.

[u] Idea, or Shape, or Image.

[x] Matt. 23. 33. 12. 34.

16. Therefore Chriſt called the Phariſees, [x] *Serpents, and Generation of Vipers*; for ſo the figure of their ſpirit in their pride and covetous will appeared to him, for they would be Lords of themſelves, and not the ſervants of God in love and humility.

17. And ſo the figure of Antichriſt in *Babel* appears, in the preſence of God, as *a Dragon with ſeven Heads*, which are ſeven Spirits, upon which its hypocritical ſpirit rides in the Image of Man in the Abyſs; [y] it will be accounted an Angel, and yet is a Monſter in reſpect of a true child of God; it bears the name, but its heart is that beaſt, *Apocalyps* 12. It would have God, and alſo the Devil; therefore it is ſuch a Monſter, as is like a Man, and yet hides the Devil under it.

[y] *Viz.* the Spirit.

18. O child of Man, fly away, the door is open, the *Turba* is come, it will deſtroy this Image; if you fly not, you muſt go with it; there is no other [z] remedy or help, but to ſeek the true Image in Love, or elſe there remains nothing but Tribulation and Death, ſaith the Spirit of Wonders.

[z] Medicine, or Counſel.

19. And this is now our direct Anſwer to this Queſtion: That the ſoul in the firſt Principle, according to the Original, has the form of an Eye, and yet twofold like a Heart, wherein there is a Croſs.

20. And in the ſecond Principle, it is a Spirit, and a whole Image, as the outward Man is.

21. And in the third Principle, it is a Glaſs of the whole world; all whatſoever is contained in Heaven and Earth, every property of every creature lies therein; for that Glaſs is like the firmament and ſtars.

[a] How long he ſhall live.

22. This is ſuch a Crown, as in which the [a] number of the end of the life of the outward Man is contained, and all whatſoever Proſperity and Adverſity can happen outwardly from the Spirit of this world.

The Sixth Queſtion.

What is the Power and Ability of the Soul?

1.
E know, that whatſoever comes out of the Abyſs, and is the ground of itſelf, can in itſelf do all things, for it is its [b] own Eſſence, it makes itſelf.

[b] Or ſubſiſts from itſelf.

2. But though the ſoul be a twig out of this Tree, yet now it is [c] become a creature, and is its [d] own; it is an Image of the whole, and a Child of the whole; for when a child is born, then the mother and the child are two, they are two perſons; but ſo long as it is in the ſeed in the mother, ſo long the ſeed is the mother's, and the mother governs it.

[c] Or entered into the condition of a Creature.
[d] Or *ſui Juris*, or a thing of itſelf.

3. But when the Child is born, then it has its own life in itſelf, and hath the [e] Center of Nature in its own [f] power: it governeth not only in itſelf, but alſo without itſelf in whatſoever is ſeed.

[e] *Centrum Naturæ.*
[f] Form.

4. Underſtand us right, thus: God's Spirit, and the Spirit of the Soul, are two Perſons; each is free from the other, and yet both ſtand in the firſt beginning; each has its own will.

5. Now it is but right, that the Child ſhould be obedient to his Father, upon forfeiture of the Father's inheritance: For the Holy Ghoſt is the [g] Maker of the Soul, he created it, and therefore the Spirit of the Soul ſhould be obedient to the Holy Ghoſt, upon loſs of the Inheritance of the Holy Ghoſt, *viz.* the Deity.

[g] A workmaſter, or builder.

6. And though we have much to ſay here, yet it is very dangerous to ſay it, in regard of the falſe *Magia*; for when the falſe Spirit knows it, it practiſes Witchcraft with it.

7. Yet we will ſpeak, ſo that the Children may underſtand us, and reſerve the full ſpeaking of it for them; for it is not good to write ſuch things, not knowing who ſhall be the readers.

8. But to the wicked we ſay, that they belong to the Devil, and ſhall have no part in our writings; we ſhut them out with a thick wall and ſtrong encloſure, that they may be blind, and not know our Spirit, for we will not ſet the Serpent in [h] it; our will is gone out from them, and therefore they ſhall not [i] know us, though they ſhould carry us in their hands: there is a faſt ſeal upon it.

[h] *Viz.* in our Spirit.
[i] Or underſtand us.

9. Chriſt ſaid, *If ye* [k] *have Faith as a grain of Muſtard-ſeed*, then you might ſay to the Mountain, be removed, and caſt into the ſea: this is no vain word without Truth or Effect.

[k] Mat. 17. 20.

The Firſt Power of the Will of the Soul.

10. The Will ([l] that goes ſtrongly forward) is Faith. It frames its own form in the Spirit; it has alſo ſuch [m] Power, that it can frame another Image in the Spirit, out of the Center of Nature; it can [n] give another form to the body, according to the outward Spirit; for the inward is Lord of the outward, the outward muſt be obedient to it: It can change the outward into another Image, but not permanent.

[l] If it be ſtrong. Note what Faith is. The ſtrong deſire is Faith.
[m] Or might.
[n] Change the Body into another ſhape.

11. For *Adam*'s ſoul has let in the *Turba* of this world, ſo that if the *Turba* ſees a ſtrange child, it riſes againſt it inſtantly, and deſtroys it: It continues only ſo long as the inward Spirit can ſubdue and overpower the outward.

12. And this [o] Form is called *Necromancy*, a Tranſmutation, where the inward overpowers the outward, for it is natural; and we underſtand, that when [p] we ſhall all be changed, that change will be made thus by the ſame *Turba*, which has the firſt *Fiat* in it.

[o] Kind, or manner of power.
[p] 1 Cor. 15. 52.

13. For the body is Sulphur, and ſticks in the Tincture, and the Spirit drives forth the Tincture: now if the firſt ground, *viz.* the ſoul, wholly conſenteth to it, then the ſoul can make another [q] manner of Image in the Sulphur, but the Devil readily mingles himſelf therewith, for it is the Wonder of the Abyſs, over which he is Lord.

[q] Form.

14. You muſt underſtand, that the earneſt * will (which otherwiſe is called Faith) can do great things with the Spirit; the Will can change the Spirit itſelf into another form, as follows.

* Note, the power of the Will.

The Second Power of the Will of the Soul.

15. If the Spirit were an Angel, the Similitude of God, yet the will can make it [r] a proud ſtubborn Devil; and alſo make a Devil an [r] Angel, if it ſinks itſelf into Death, into Humility under the Croſs, and caſts itſelf into the Spirit of God, and ſo ſubmits to his government, then it ſinks into the Eternity, out of the Source into the ſtill Nothing, which is yet All; and ſo it is in the beginning again where God created it, and the Word *Fiat*, which keeps the Image of God, receives it again.

[r] A wicked Man.
[r] A Child of God. Book of the three Principles, cap. 15. v. 64.

The Third Power of the Spirit, or Will of the Soul.

16. And then alſo, thirdly, the Spirit of the Soul has power to enter into another Man, into his marrow and bones, *viz.* into the Sulphur; and to introduce the *Turba* into him if he be [t] falſe, ſo far as every one is not armed with the Spirit of God, but is found naked in the Spirit of this world, as may be ſeen by [u] Witches.

[t] Or wicked.
[u] Or the bewitching Whores, and Sorcerers.

The Fourth Power of the Will of the Soul.

17. And fourthly, it has ſuch power, if it be the child of God, that it can lead the *Turba* captive, and can pour it out upon the houſe of the wicked, as *Elias* did the Fire, and *Moſes* before *Pharaoh*; for it can throw down Mountains and break Rocks.

18. This you muſt underſtand to be, ſo far as that thing is [x] capable of the *Turba*, by awakening the wrath, then it is poſſible; but if not, and that the Spirit of God be in a thing, then it cannot be, for it would pour water upon the *Turba* of the Fire, which would then be as it were dead, and its power would lie in deriſion.

[x] Or liable to the Turba.

19. And therefore Heaven is a Middle between God and Hell, *viz.* between Love and Anger, and was created out of the midſt of the waters, ſo that the Devil cannot rule with his *Turba*, the water turneth his purpoſe into deriſion, as the falſe Magic and blinding Inchantments are [y] drowned in the water.

[y] Or nullified.

The Fifth Power of the Will, or Spirit of the Soul.

20. And fifthly, the Spirit of the Soul has ſuch power, that it may and can ſeek all Wonders that are in Nature, *viz.* all Arts, Languages, Building, Planting, Deſtruction, Knowledge: It can command the ſtarry Heaven, as *Joſhua*, when he commanded the [z] Sun, and it ſtood ſtill; and *Moſes* the Sea, and it ſtood up; alſo he commanded the Darkneſs, and it came: it can make an Earthly Life, as *Moſes* made the Lice and Frogs, alſo Serpents and other Wonders.

[z] Joſh. 10. 12.

21. It has Death in its power, ſo that it can overpower that; if it rides in the [a] Chariot of the Bride. It can bridle and overcome the Devil, if [b] it be in God: there is nothing can be named that it cannot ſubdue.

[a] The will of the Holy Ghoſt.
[b] *Viz.* the Will or Spirit of the Soul.

22. Only underſtand it right, the ſoul has ſuch a power from its original, and it had ſtill had ability to [c] ſend forth ſuch a Spirit out of itſelf, if it had not let in the Great

[c] Or give, or afford.

Turba into itſelf, which now gives the ſtop; unleſs the Holy Ghoſt rides upon its Chariot, as it did in *Moſes* and *Elias*, and in all the Prophets, alſo in Chriſt and his Diſciples, and always ſtill in the * Holy Children of God; they all have this Power; they can raiſe the Dead and heal the Sick, and expel all Diſeaſes; it is natural, the Spirit only rules therewith over the *Turba*.

[d] *Turba Magna.*

* Note, the Soul muſt now feek this power in Jeſus Chriſt.

23. But it has this for an objection, that the ſoul knows well, whether it has made any compact with the Devil, and whether he has any thing to do with it; it will not go naked, except the Spirit of God drives it, and except it has him for a ſhield, leſt the ſubtilty of the Devil ſhould inſinuate itſelf.

24. It does no [e] Wonder, except the Spirit of God [f] ſtirs it up; it attributes the power to God, and gives him the Glory; it does as an humble Child, and ſtandeth ſtill under the Croſs, and lets the Devil go ruſhing away over it; but it ſprouteth forth in humility and meekneſs, through Death into Eternal Life, and brings forth much fruit in patience.

[e] Or Miracles.
[f] Or awakens it.

25. And ſo the Devil can do nothing to it, it is as it were dead [g] to him; he may make a ſtir and racket with his *Turba* in the Earthly Life, with his helpers the wicked men; but this he hath as a ſcorn in the ſight of God: for he is a proud Spirit, and would be above the Wonders of God, but an humility can [h] bind him.

[g] Or before.
[h] Or ſubdue.

26. After this manner every man may eſcape the falſe [i] *Magician*, and alſo the *Necromancer*; for no Power can touch Him in whom God dwelleth: and as Chriſt in his Death overcame Death and the Devil, ſo alſo can we in Chriſt, for the Word which became man dwelleth in us, and in the Word we can rule over the Devil and Hell; nothing can hinder us.

[i] Or *Magus*.

27. And thus we give you for an Anſwer to this Queſtion, that the Soul in its Original is greatly powerful, it can do much; but its Power is only in that Principle wherein it is, for the Devil cannot rule over God.

28. Its Power is not given to it, as a King giveth Favour and Power to a Man, but it conſiſts in a Natural Right; therefore we are Children of the Omnipotence of God, and inherit his Goods in the Omnipotence.

The Seventh Queſtion.

Whether is the Soul Corporeal, or not Corporeal?

1. THAT thing which comes from no beginning, has alſo nothing: But if it be ſomewhat, then it ſeeks its beginning in itſelf; for every Spirit dwells in the deepeſt Abyſs of its [k] Eſſence: And if it muſt make the Eſſence to itſelf, then it can dwell in nothing that is ſtrange to it, but in itſelf, in its own Eſſence.

[k] Or Being.

2. When God created the Soul, then the Holy Ghoſt [l] clothed it with the Tincture; for one part of the Soul conſiſted in the Tincture; it was naked of itſelf, as the glowing Fire is [m] naked, and is clothed when it has the Tincture.

[l] Or encompaſſed.
[m] Without a body, raw or red.

3. But you underſtand, that the growing proceeds from the warmth; that is the driver forth of the Tincture, it drives the twig out of its root, *viz.* out of its own Fire, be it cold or hot Fire.

4. For Darkneſs has the cold Fire ſo long, till it attains the Anguiſh, and then it

kindles itself in the Heat, as you see in an Herb, if it comes into another [l] Property.

[n] Or Source.

5. And thus we give you to understand, that the Tincture is the true Body of the Soul; for the Soul is Fire, and the Tincture arises from the Fire; the Fire draws it again into itself, and allays itself with it; so that the wrathful source is quenched, and then the Tincture subsists in meekness.

6. For it has no Essence nor [o] Power in itself, but the Water is its Power; for Water proceeds from the meekness of the Tincture.

[o] Might or ability.

7. For the Fire is desirous; and where there is a desiring of the Original, there is also a finding of the Original: Thus the Fire finds the Water in the Tincture, and turns it into Sulphur, according to the power of all the seven Spirits of Nature; and this is [p] a Water of Life.

[p] Or the.

8. For the Tincture springs up in the water like a sprout, and the fire in the Abyss causes it; and so the water in the Sulphur of the seven Spirits is turned into the Mystery; for the Great [q] Secret, what God and the Eternity can do, lies therein.

[q] *Arcanum*

9. And thus the Mystery contains two forms, *viz.* fire and water, and changes itself according to them both, *viz.* according to fire into Red, and according to the Tincture into White: [r] this is a splendor or glance of the fire, by which the Life may see and know itself, from whence reason and the senses arise; and the Mind is in the wheel of the Anguish in the fire, out of which the Essences exist.

[r] This white.

10. And so we see what the blood is, *viz.* [s] a house of the soul, but the Tincture is its body.

[s] Or an Habitation.

11. The true soul has no comprehensible body, which may be called soul; but the body grows in the Tincture, in the Sulphur out of Sulphur; that is, each Spirit of the seven Spirits of Nature desires Essentiality, and that concrete Essentiality is Sulphur.

12. For Sul is the virtue of the Light, and Phur is the virtue of the four Forms of the Original of Nature; as is mentioned at large in the third Book.

13. And thus the Phur desires flesh, that is, a [t] Mass of fire and water, and it is conceived and born in the Tincture.

[t] Mesch, mixture, or concretion.

14. And the Tincture is the sprouting of the body, and the fire is an Original of the Spirit, through the Tincture; for the Spirit of the soul takes its Original in the Tincture, which then figures the true Image according to the Image of God, that is, according to all the three Principles: For in the Fire, the soul is no similitude of God; but in the Spirit, it is the Image of God.

15. For the first soul was incorporated with the Divine Essentiality together in the Tincture, so that it had the Divine Body in the Virgin of Wisdom, in which the Tincture standeth, which is the Angelical Image.

16. And so we answer you, that as to the soul only, besides the Spirit, it is a Globe of Fire, with a Fire-eye, and a Light-eye, which turn Back to Back, one within another, as the wheel in *Ezekiel*, that could go on all sides; though *Babel* has contrived another meaning about it, but a blind one without Spirit.

17. But as to its Tincture proceeding from the Light, which exists out of the Fire and Light, [u] it is a Spirit, in which the Original of the Soul, and of the Spirit, cannot part asunder in Eternity: It is an Eternal band, and when the blood [x] is gone, and the body dies, then that band remains in Eternity.

[u] The Soul.

[x] Run out.

18. As to the Soul only, the body belongs not to the Essence of the soul, they are two several Essences; for the body is the Looking-Glass and the dwelling house of the Soul, also its [y] proper portion; and it is also a cause, that the meer Soul alters the Spirit according to the lust of the body, or of the Spirit of this world.

[y] Inheritance, or Possession.

19. Whereby the Image in the Spirit is altered, altogether according to what is con-

tained in the Will, which the Soul has [z] brought out of the Center of Fire, alſo out of the Wrath into the Light, and all according to *the Imagination.*

[z] Or created, or formed.

20. And we give you to underſtand, that the Spirit, [a] while it ſtays here in the body, can alter itſelf; which is done without its knowledge by the Imagination, *viz.* by the deſire of [b] Luſt, ſo that the Deſiring figures ſuch a form in the Will of the Soul, as the Luſt is either to evil or good.

[a] Or in this time of the body.
[b] Luſt-ſucht.

21. And we further ſay, that the meer Soul is not corporeal, but in its Tincture a body grows, whether it be a heavenly or a helliſh body; and yet it is not a body which can be comprehended outwardly, but a virtual body, the Divine body, Chriſt's heavenly body, the heavenly fleſh, which he giveth us to eat in his [c] Teſtament.

[c] The Lord's Supper.

22. It is ſuch a body as the *Turba* cannot touch or apprehend, it is immortal and incorruptible, compriſed in nothing but only in the Noble Tincture, which is without [d] Eſſence, or Materiality; and this body is incomprehenſible to the outward fleſh.

[d] Or ſubſtance.

23. But the outward Spirit, (if the ſoul does not hinder it, but lets it in,) brings its Imagination into it, and ſpoils it, ſo that another ſtrange Image comes to be in the Spirit, in the Tincture, according to the contents of the Luſt: as the Covetous comes to be a Wolf, the Envious a Dog, the Proud a Horſe, Peacock, or other Beaſt; alſo Toads, Adders, Serpents, and other Worms, and creeping things: Now God's Spirit receives not their Images, ſo long as they continue ſuch.

24. And therefore Chriſt ſaid, *You muſt be born anew of Water and of the Spirit, if you would ſee the Kingdom of God:* and therefore God became Man, and brought the Divine Image again into the Tincture of the Soul, when it was ſpoiled in *Adam*; ſo that now we muſt be born anew in Chriſt, if we will ſee God.

25. And this is done by the Imagination, or Faith, for Faith is an eating of the Divine Body; and every body grows by eating.

26. And the New Birth is not at all after ſuch a manner as *Babel* teaches, her matters are only as it were a Looking-Glaſs of the true way to God; but that Glaſs muſt be broken, for *Moſes*'s vail is gone; we ſhall ſee henceforward with clear Paradiſical Eyes; we mean the Children of God.

The Eighth Queſtion.

After what Manner does the Soul come into the Body of Man?

1. MY beloved friend; I underſtand this Queſtion to be meant concerning its Propagation; for *Moſes* tells you how it came into *Adam*, and we have declared that before: But if you aſk concerning its Propagation, how it comes into a child in the [e] Mother's womb, [f] we muſt put on another habit.

[e] Or body of the Mother.
[f] Or change our manner.

2. You know what is written in our third Book, very punctually and at large, with many Circumſtances concerning its Propagation; how *Adam* was created *one* Image, he was both Man and Woman before *Eve*, he had both the Tincture of the fire, and of the water, that is, Soul and Spirit, and he ſhould have brought forth his ſimilitude out of himſelf, an Image [g] of himſelf, out of himſelf, by his Imagination and his own Love; and that he was able to do, without rending of the body.

[g] After, or according.

[h] Might or ability.

3. For, as we have mentioned before, the Soul had [h] power to change the body into another form; and so also it had power to bring forth a Twig out of itself, according to its property, if *Adam* had stood out in the [i] Trial.

[i] *Proba*, or Temptation.

[k] In, or as to, or with.

4. But when he imagined [k] according to the Omnipotence, and let in the Spirit of this World into the Soul, and the Serpent into the Tincture, and took a longing in himself after the Earthly Fruit, to eat of evil and good, then also his Tincture conceived such an Image as was half Earthly, *viz.* a Monster, into which also the *Turba* then instantly insinuated itself, and sought the limit.

[l] Generate.

5. And so the Noble Image was found in the Earthly, and then Destruction and Death began, and *Adam* could not [l] bring forth, for his Omnipotence was lost.

6. And would indeed have ever been lost, if the Heart of God had not instantly turned itself, with the word of the Promise, into *Adam*'s Soul; which so preserved it, that its Image must perish, and the Soul must sink down with the Heavenly body through death into the new Life, where its Spirit will be renewed again.

[m] Inability, or weakness.

7. And thus *Adam* in [m] impotence fell asleep, and then the second Creation began; for God took the Tincture of the Water, as a twig out of *Adam*'s Soul, and a Rib out of *Adam*, and half of the Cross that was in *Adam*, and [n] made a woman of them.

[n] Or framed, or built a woman with them.

[o] Or Skull.

8. As you know that the Woman has the one half Cross in her [o] Head, and the Man the other; for in the *Head*, in the Brain, dwelleth the Soul's Spirit, out of which God hath taken a Branch, *viz.* a Child out of *Adam*'s Soul's Spirit, and given it to the Woman.

9. And he has given the Tincture of the water to her, that she should not bring forth Devils; and the Man has the Tincture of Fire, *viz.* the true Original of Life.

10. And therefore the woman has gotten the Matrix, *viz.* the Tincture of *Venus*, and the Man has the Tincture of Fire: understand, the woman has the Tincture of Light, which cannot awaken Life; the Life rises in the Tincture of Fire.

11. And so it cannot be otherwise now, but that they must propagate as Beasts do, in two seeds, the Man soweth Soul, and the Woman soweth Spirit; and being sown in an Earthly Field, it is also brought forth after the manner of all Beasts.

[*] Note, how the Soul is before the conception.

12. Yet nevertheless all the three Principles are in the seed, but the inward cannot be known by the outward: For in the seed the [*] Soul is not living; but when the two Tinctures come together, then it is a whole [p] Essence: For the Soul is Essential in the seed, and in [q] the Conception becomes substantial.

[p] Or Being, or Substance.

[q] Or breeding.

[r] Hammered by the Smith, or the Faber has struck Fire.

13. For so soon as the Fire is [r] struck upon by *Vulcan*, the soul is wholly perfect in the Essence, and the Spirit goes instantly out of the soul into the Tincture, and attracts the outward [s] Dominion to itself, *viz.* the Stars, together with the Air.

[s] Rule, or Regimen, or Influence.

14. And then it is an Eternal Child, and has the corruptible spirit also with the *Turba* hanging to it, which *Adam* took in by his Imagination.

[t] Or Bound, Term, Goal, or End.

15. Then instantly the *Turba* seeks the [t] limit in the Spirit of this world, and will enter into the limit; and so soon as the soul has its life, the body is old enough to die: Also many a soul perishes in the Essence, while it is in the Sulphur in the seed.

[u] *Masculine.*

[x] *Feminine.*

16. But that you may perceive that the Man has the Tincture of the Fire, and the Woman the Tincture of the Light in the Water, *viz.* the Tincture of *Venus*, you must observe the eager Imagination of both towards one another; for the seed in the Essence eagerly seeks the life, the [u] Man's in the [x] Woman's in *Venus*, and the Woman's in the Fire, in the Original of Life; as we have very clearly demonstrated it in the third Book, and therefore we refer the Reader thither.

[y] *Ab extra*, or externally.

[z] Work-master, Workman, or Smith.

17. And we answer here, that the Soul comes not at all into the Body, or is breathed into it [y] from without, but the three Principles have each of them its own [z] Artificer;

one

one [a] worketh Fire in the Center, and the other makes Tincture and Water, and the third makes the Earthly [b] *Myſterium Magnum*.

18. And yet it is not any new thing, but the very ſeed of Man and Woman, and is only [c] conceived in the mixture, and ſo only a Twig grows out of the Tree.

[a] Forges or ſtrikes fire.
[b] Great Myſtery.
[c] Or bred forth.

The Ninth Queſtion.

Which Way does the Soul unite itſelf with the Body?

1. IT is explained before, that all the three Principles are in one another, and they generate a Child according to their ſimilitude, and are all in one another, till the *Turba* deſtroys the body; and then the ſoul is in the inward body, *viz.* in the Divine body; or if it be falſe, in the *Turba*, which gives a body to it, according to the Imagination; all according to the abominations it has committed.

2. The Soul ſtands in the blood of the Heart, there it has its Seat and Original; the outward water and blood mingle themſelves, but it does not wholly receive the water of the blood, but it is captivated by the Imagination.

3. It receives indeed naturally the inward water, but it receives not the Majeſty with the Tincture of the Light, but only by the Imagination; therefore many times a Child is more [d] bleſſed than one that is old, who [e] has the Devil for his Gueſt.

4. But there are not many born [f] Holy, except only from good ſeed; and yet many times a wrathful *Turba* inſinuates itſelf, according to ſome powerful Conſtellation; as it is ſeen, that honeſt parents many times have [g] wicked Children, but God knows who are his.

5. You ſee it in *Jacob* and *Eſau*, that ſtrove in their Mother's [h] womb; alſo in *Cain* and *Abel*; in *Iſaac* and *Iſmael*; and many others.

[d] Or in a better condition.
[e] Or harbours the Devil.
[f] Or Saints.
[g] Or Evil.
[h] Or Body.

The Tenth Queſtion.

Whether is the Soul Ex Traduce, *and propagated after a human bodily Manner; or every Time new created, and breathed in from God?*

1. I VERY much wonder what kind of Underſtanding and Philoſophy the world now has, that it cannot [i] reſolve this; yet I do not blame you; for I know ſuch queſtions are agitated by thoſe, that account themſelves learned Doctors in the Schools and Univerſities, who make great diſputations about it. I cannot but wonder at the proud blindneſs, that there is no knowledge at all of God in [k] Reaſon.

2. Now therefore, ye wiſe men, behold yourſelves what you are, and what you underſtand; you underſtand even nothing of the Myſtery, how will you then be teachers?

[i] *Grunden.*
[k] Reaſon of the outward Man.

It were better for you to carry a Shepherd's Crook in your hand, than to put on the garment of Chriſt.

3. O! you ſhall give an account for your ſeducing of the world; and yet you vaunt yourſelves, as if ye were God, and arrogate Divine [l] Power to yourſelves: Take heed what you do; you ſhall ſee againſt whom you have [m] kicked: I fear you are for the moſt part of you in *Babel*; awake, it is Day.

[l] Or might, or Authority. *Jus Divinum.*
[m] Or ſtrove.

4. To you, my beloved friend, I give this Anſwer: That the Soul is not every time new created and breathed in, but is propagated after a human manner, as a [n] branch grows out of a Tree, or, as I may better render it, as a man ſets or ſows corn or ſeed, and ſo a Spirit and Body grows out of it.

[n] Or twig ſprings.

5. And this only is the Difference; that the three Principles are always in [o] ſtrife about Man, each would fain have him; ſo that many times a wonderful *Turba* is introduced, while yet he remains in the ſeed.

[o] Or wreſtling.

6. But if the Parents, both Father and Mother, have their Souls clothed with Chriſt's fleſh, the Divine Eſſentiality, then it cannot be: For Chriſt ſaith, [p] *a good Tree cannot bring forth evil Fruit*; yet the *Turba* in time can enter in [q] with the Reaſon.

[p] Matt. 7. 18.
[q] Or by.

7. So alſo [r] *an evil Tree cannot bring forth good Fruit*; that is, if both the Parents be evil, and held captive by the Devil, then an evil Soul is ſown; but the Principles cannot yet judge it, nor the *Turba* neither: It is indeed an evil Child, yet if it turns, it may, with the Imagination, enter into the [s] Word of the Lord.

[r] Matt. 7. 10.
[s] *In verbum Domini.*

8. But it is rare, and ſeldom comes to paſs, that a black Raven becomes white; but where there is but [t] half in half, there it may more eaſily be done; but however it is poſſible, it may very well be: God caſteth no Soul away, unleſs it caſts itſelf away; every Soul is its own Judgment.

[t] One parent good, the other evil.

9. Conſider this, ye evil Parents; you gather [u] money for your Children; get them good Souls, that is more neceſſary for them.

[u] Goods, Riches.

The Eleventh Queſtion.

How and where is the Soul ſeated in Man?

1. A THING which [x] is unſearchable, and yet ſeeks and makes a ground in itſelf, that has its Original and Seat in its firſt [y] Conception, where it conceiveth itſelf in itſelf, therein is its limit, *viz.* in the moſt innermoſt, and it goes forth out of itſelf, and ſeeketh forwards, where then it always makes one [z] Glaſs according to the other, until it finds the firſt again, *viz.* the unſearchable limit.

[x] Or without Ground.
[y] Forming, or making, compaction, or comprehenſion.
[z] Or reſemblance.

2. Thus alſo is the Soul; it is in God [a] conceived in the [b] Heart, and the Word which compriſed it was in the Heart, *viz.* in the Center; and ſo it continued in the Figure and in the Seat, as it was comprehended by the *Fiat*; and ſo it is ſtill at this Day.

[a] Or formed.
[b] Or Son, or Word.

3. It dwells in three Principles, but the Heart is its Original; it is the inward Fire in the Heart, in the inward blood of the Heart; and the Spirit of it, which has a [c] glance from the Fire, is in the Tincture; for it is clothed with the Tincture, and burns in the Heart.

[c] Or ſplendor.

4. And the Spirit moves upon the Heart in the [d] boſom of the Heart, where both

[d] Or concavity, or hollow pit of the Heart, *præcordia.* Φρὴς. Σφαγὴ.

Principles part themſelves; and it burns in the Tincture as a brimſtone Light, and diffuſes itſelf abroad into all the members of the whole body; for the Tincture goes through all the members.

5. But the true [e] Fire-Smith in the Center ſitteth in the Heart, and governs with the Spirit in the Head, where it hath its Counſel-houſe, *viz.* the mind and [f] ſenſes; alſo the five chief Counſellors, *viz.* the [g] five ſenſes, which exiſt out of the five Spirits of the Original, as we have declared in our [h] third Book, and in our [i] ſecond, and alſo in our [k] firſt.

6. The ſoul is indeed ſeated in the inward Principle, but it rules alſo in the outward, *viz.* in the Stars and Elements; and if it be not an Ape, and ſuffers itſelf to be captivated, it has power enough to rule them; and if the ſoul ſinks itſelf down into God, the outward muſt be obedient to it.

7. And if it comes again into the outward, riding upon the Chariot of the Bride, and ſo has the Holy Ghoſt for an aſſiſtant, no aſſault of the Devil is of any conſequence, it deſtroys his neſt, and drives him out, and he muſt ſtand in ſcorn and ſhame.

8. And this is our *Anſwer* to this Queſtion; it muſt not be ſo underſtood, as if when a man is beheaded, and ſo his blood guſhes out, and the outward Life periſhes, that this reaches the ſoul and kills that; no, it loſes [l] one Principle indeed, but not the [m] Eſſence of that Principle; that follows it in the Tincture, in the Spirit, as a ſhadow.

9. For the outward Eſſence reacheth not the inward in the ſoul, but only by the imagination: there is nothing elſe in this world, no fire, nor ſword, that can touch the ſoul, or put it to Death, but only the Imagination; that is its poiſon.

10. For it originally proceeded from the Imagination, and remains in it eternally.

[e] *Ignis fabrilis, Vulcanus.*
[f] Inward ſenſes.
[g] Or outward ſenſes.
[h] Threefold Life.
[i] Three Principles.
[k] Aurora.
[l] *Viz.* the third Principle.
[m] Or outward Works.

The Twelfth Queſtion.

How is the Soul enlightened, and what is the Illumination of it?

1. WE muſt conſider, that if the Sun was taken away out of this world, that all things would be in Darkneſs, and then outward Reaſon would ſay, we are in dark Death and in the [n] wrathfulneſs of the cold; and it were ſo indeed.

2. Now obſerve, my beloved mind, and conſider with thyſelf, when thy body periſhes, and ſo thy ſpirit loſes the [o] Sun; how canſt thou then enjoy the Light? and wherewith wilt thou ſee? In ſimplicity we put thee in mind of this, that thou mayeſt conſider it.

3. That thing which conſiſts in the Eternal Liberty, if it always enters again into the Eternal Liberty, it has no darkneſs, for it dwells in Nothing that [p] affords darkneſs: it is free as the Eye of God, which beholds itſelf through a [q] ſubſtance.

4. When that imagineth after any thing, in Luſt, then the will entereth into that thing, which the Deſiring Luſt itſelf makes; and this receives the will into itſelf, and overſhadows it, ſo that it dwells in darkneſs, and can have no light, unleſs it goes forth again out of that thing into the Liberty.

5. Thus we give you earneſtly to underſtand, that we have no Light in all our [r] affairs and works, if we let our will enter into that which we have wrought, by ſetting our heart and [s] will upon the work of our own hands, in Covetouſneſs; then the ſoul is wholly

[n] Or bitterneſs.
[o] *Viz.* the light of the Sun.
[p] Gives, makes, or cauſes.
[q] Or Being, or Eſſence.
[r] Matters, or Buſineſs.
[s] Or ſacrifice to our own net. Hab. 1. 16.
Note, the cauſe of our ſpiritual blindneſs.

blind, and we have no light in us, but only the outward Light of the Sun, which gives light to the outward body; and when that periſhes, then the ſoul is impriſoned by that thing [t].

[t] It was ſet upon.

6. You muſt here underſtand the ſpirit and will of the ſoul; for the priſon of the ſoul is a dark [u] vale, [x] having no Light; and although it elevates itſelf, and inflames itſelf, yet it becomes only a wrathful flaſh of fire, and is like the Devil, and cannot [y] attain the Divine Light in itſelf.

[u] Cave, or hole.
[x] Void of Light.
[y] Or reach.

7. The cauſe is, it has brought abominations into its will and ſpirit, which darken the Spirit, and hold it captive with the *Turba:* for God's Light goes not backwards, but forwards into the Eternity.

8. And therefore God's Eye is [z] twofold, ſtanding back to back, as before in the figure; one part goes forwards into the ſtill Eternity, into the Eternal Nothing, *viz.* into the Liberty.

[z] Or in two halves, or parts.

9. And the other part goes backwards into the Deſire, and makes darkneſs and the Center of Nature therein, and drives it to the greateſt anguiſh and ſharpneſs.

10. And then the will again ſinks out of the anguiſh through the darkneſs, into the ſtill Liberty, and brings the wrathfulneſs of the mobility and earneſt ſharpneſs out of the anguiſh with it.

11. In which ſharpneſs, the Liberty (when the will brings the ſharpneſs into it) becomes a highly triumphing Majeſtic Light, which is called God's Light, which ſhines for ever, and cannot be [a] ſmothered by any thing, for it giveth Light in the Eternal Liberty, and deſires no more.

[a] Or ſhut up.

12. And if (as thou Earthly man perhaps doſt ſuppoſe) God would receive thy ſpirit into his Majeſtic Light, while thou letteſt in thy Abomination *(viz.* Covetouſneſs, which has brought forth Pride, which is the fiery life of Covetouſneſs) into thy will, ſo that thy will ſticketh wholly in Earthlineſs; thou wouldſt darken God's Majeſty, and thy ſpirit and will would nevertheleſs ſtick in Covetouſneſs, and burn out with the fiery ſource of the ſoul, as a Reflexion in a Glaſs, *viz.* in Pride, and thou ſhouldſt not be able to reach the Majeſty of God.

Note, Pride is the fiery life, and the reflection of Covetouſneſs as in a Glaſs.

13. Nay, if thou ſhouldſt ſit in the Croſs of the Holy [b] Ternary, and waſt encompaſſed with all the Holy Angels, yet thou ſhouldſt ſit but in the Darkneſs, and thy Spirit ſhould ſhine but in the Glaſs of that Eſſence, which thou thyſelf haſt brought into the Spirit.

[b] Or Trinity.

14. But if now the ſoul with its ſpirit, in its Image will ſee God, and behold the Eternal Light in God's Majeſty, then it muſt go in a twofold way in this world; and then it ſhall obtain the Eternal body, *viz.* the Image of God, and alſo ſuſtain the outward Life with the Earthly body, and then it ſhall bring all the Wonders (for which God created it in an outward Life, which wonders alſo it ought to awaken in the outward Life) into the inward Life, and eternally rejoice itſelf in them, and have them as a [c] Glaſs; and this is the right way as follows.

[c] Looking-Glaſs, alſo as a ſport.

The exceeding Precious [d] Gate of the Aurora.

[d] Or Gate of the Day ſpring from on high.

15. Behold, thou beloved Soul, if thou wilt attain the light of God, and ſee with the Eye of God, and wilt alſo enjoy the light of this world, and ſuſtain thy body, and ſeek the wonders of God, then do it as God himſelf does it.

16. Thou haſt in thy ſoul two Eyes, which are ſet together back to back; the [e] one looks into Eternity, the [f] other looks backward into Nature, and proceeds forth always, and ſeeks in the Deſire, and always makes one Glaſs after another: let it be ſo, it ſhould be ſo, God will have it ſo.

[e] In Reſignation.
[f] In Selfhood.

17. But turn not this [g] other Eye back into the Longing, but with the Right Eye always draw the Left backwards to thee; and let not [h] this Eye with the will of the Wonders go from thee, *viz.* from that Eye which is turned into the Liberty, but draw to thee its wonders which it has manifested and wrought.

18. Let this Eye seek food for the Earthly body, but let it not enter into the food, that is, into Covetousness, but draw it close to the seeing Eye, and let it not go.

19. But let the hands labour and get food; and let the Eye draw the Wonders to it, but not [i] Matter; else that which is drawn in will be darkness to thee.

20. Let the Devil roar at thee, making a noise before thy left Eye: he cannot get in, unless thou suffereſt thine Eye to receive in [k] Matter.

21. Thus, when thy Earthly body perishes, thou shalt see with the right Eye all the Wonders [l] in the left Eye, which thou hast wrought and found out here; and when the Earthly life is gone, then thy left Eye is free from the [m] Nature of Wrath.

22. And although it has Nature, (for it is Nature itself which awakens and retains the Wonders,) yet then it is with the Wonders, in the Eternal Liberty: seeing it hath taken in nothing of Matter, therefore it is free.

23. And Nature with its Wonders, is a fiery sharpness, and takes hold of the Eternal Liberty, and so maketh Majesty in the Liberty in the Wonders; whence the Right Eye (which is as it were dead here in this life) becomes enlightened, and [n] rejoices with the Left Eye for ever, in the exceeding joyful Majesty, and sees God with both Eyes eternally.

24. This is one Gate. He that sees and knows this rightly in the Spirit, he sees all that God is, and can do; he sees also therewith, through Heaven, Hell, and Earth, and through the Essence of all Essences: also it [o] is the whole Scripture, whatsoever has been written from the beginning of the world hitherto; but this is a rare and precious [p] seeing; the Old *Adam* knows it not, he sees it not, only the New Man that is born in God.

25. But seeing the weak Mind will so hardly understand us, therefore we will set it down more plainly. Behold! if thou wilt see God's Light in thy soul, and would be enlightened from God, then do thus.

26. Thou art in the world: hast thou an honest [q] calling void of Deceit? continue in it, work, labour, finish thy business, as necessity requires; seek out Wonders, both in the Earth and other Elements; let the Art be what it will, it is all the work of God: seek Silver and Gold in the Earth, and make Artificial works of them: build and plant: All serves to manifest God's works of Wonder.

[g] *Viz.* the left Eye.
[h] The left, or Eye of Nature.
[i] Covetousness, Envy, Pride, or Anger.
[k] Somewhat wherein it trusts.
[l] Or which are in the Eye of Nature.
[m] Ephes. 2. 3. τέκνα φύσει ὀργῆς.
[n] Or solaces itself.
[o] Or the understanding of the whole Scripture is contained in it.
[p] Sight, or Vision.
[q] Or employment.

But mark this [r] A. B. C.

[r] Or Lesson.

27. Thou must not give thy spirit leave to enter into, and fill itself therewith, and so make a Mammon of it, and [f] set itself therein, as in a Darkness, else it is but a fool in the sight of God, and the Devil's Ape, and its will is wholly fix'd therein; and so thy noble Image is altered according to thy Imagination in the Spirit, and according to thy will, which sticks in Covetousness, and so thou loseſt God's Image.

[f] Or make its Nest therein.

28. For that is Magical, it is as subtle as a spirit, yea much more subtle; it is much more subtle and thin than the soul itself; it is as God, who dwelleth in the Eternal Liberty unapprehended by any thing; for it is thinner than any thing. and so is thy Noble Image.

29. And yet it consisteth [t] in heavenly flesh and blood, and is an Essentiality come out of the Divine Body; it is Christ's flesh and blood, and thy soul dwells therein; [u] it is the fire of the Majesty therein.

[t] Or of.
[u] The Soul.

30. And the Holy Ghost sitteth in the Heart of the Image, and proceedeth from the Image with voices, languages, wonders, sounds, and songs.

31. If thou art [x] upright, thou bringeſt thy wonders into this Image; and do it thus: Set thy left will upon the work which thou doeſt, and conſider that thou art God's ſervant in the vineyard of God, and labour faithfully.

[x] Faithful, and ſincere.

32. And direct thy right will upon God, and that which is Eternal, and think not thyſelf ſecure at any time; think that thou art but at thy day-labour, and muſt always liſten for the voice, when thy Maſter ſhall bid thee come home.

33. Give Reaſon no [y] room to ſay, this is my treaſure, it is mine, I have enough, I will gather much, that I may get honour in the world, and leave much to my Children.

[y] Or leave.

34. But conſider, that thy Children are God's Children, and thou God's ſervant; that thy work is God's work, and that thy Money, Goods, Mind, and Blood are in God's hand; he may do what he will with them: When he calls thee home to thine own Country, then he may take thy labour and give it to another.

[z] Or leave.

35. And give thy heart no [z] room to ſuffer the ſpirit of thy will to bring in haughtineſs into the Image, but caſt down thy will continually in humility before God; and ſo thy Image always enters with thy will in humility into the Majeſty of God; and thy Image is continually enlightened with the high Triumphing Light of God.

[a] Or perceives. [b] Or friendly.

36. O! how chearful is the ſoul, when its anguiſh ſource of fire [a] taſteth God's Light; how exceeding [b] courteous is it! O! how it bows itſelf before God!

37. Thus the Soul and the Image in the Spirit are all three in one another, for they are one Eſſence according to the Holy Trinity: My beloved brother, we *anſwer* to this Queſtion of yours thus, that the ſoul cannot be any other way enlightened than thus, its Illumination is only after this manner.

38. The ſoul is in this world, and alſo in God; here in this life it is a ſervant of God's Wonders, which it ſhould open with one Eye, and with the other bring them into the beginning before God, and ſet and caſt all its doings into God's will, and by no means ſay of any thing in this world, this is mine, I am Lord of this, for it lies if it ſays ſo.

39. All is God's, thou art a ſervant, and ſhouldſt walk in Love and Humility towards God, and thy Brother: for thy brother's ſoul is a fellow-member with thy ſoul, thy brother's joy in Heaven with God is alſo thy joy, his Wonders are alſo thy Wonders.

40. For in Heaven God is All in All, he filleth all, the Holy Ghoſt is the Life in All; there is mere joy, there is no ſorrow, there all is God's; alſo all belong to the Image of God; all things are common; one rejoiceth at the power, brightneſs, and beauty of another; there is no malice or envy, for all that remains in Death and Hell.

41. Therefore ye Elect Children of God, who are born again in Chriſt, take it into Conſideration, depart from Covetouſneſs and Self-will: you have been a long time led blindfold in *Babel*; go out from her, you are called with a [c] ſhrill voice, it will ſhortly raiſe the Dead; let it be a promotion to you, that you may obtain Eternal Joy in God.

[c] Strong, or loud ſounding voice.

42. The Spirit ſhows plainly, that whatſoever will not grow forth, together with the new ſprout which grows in the [d] Mother, ſhall and muſt be caſt into the Lake of Brimſtone, with the Dragon's Whore in *Babel*.

[d] *Viz.* the eternal Word.

43. There is a time of earneſtneſs at hand; and though thou ſeeſt it not with earthly Eyes, yet it will certainly come upon thee: thou wilt ſee well enough in thy Death, what kind of Judgment this is, and in what time, and under what *Turba* thou haſt lived; we ſpeak in good earneſt, as we ought.

The Thirteenth Queſtion.

How does the Soul feed upon the Word of God?

1. IF the Soul enters thus (as above mentioned) into the Light of the Majeſty, and receives the Light of God, then it has wholly a longing and luſting, and continually attracts in its Deſire the Divine Power, *viz.* the Divine Body, into itſelf; and the Holy Ghoſt is the Power of God's Spirit, and ſo it obtains the Body and Spirit of God, and eats at God's Table: All that the Father hath is the Son's, and whatever the Son hath, that belongs to his Image.

2. It eateth God's Fleſh, Chriſt's Fleſh, and by this eating the Divine Body does alſo grow [e] in it, ſo that it thus gets the Divine Body, and ſo becomes God's Child, not only a ſimilitude, but a Child born in God out of his Eſſences, and lives in God.

3. When it hears God's Children teach and ſpeak God's * word, (even in this world,) it receives it, and eats it.

4. The outward Man eats earthly Bread, and the Soul eats the Bread of God; of which Chriſt ſaid, that he gives his Body for Meat, and his [f] Teſtaments are nothing elſe.

5. Indeed we eat not Spirit without Body; for the Soul is Spirit already, and deſires to have a Body, and ſo it gets both Body and Spirit.

6. Let this be ſpoken to thee, O *Babel*, and ſee how thou manageſt Chriſt's Teſtaments, and what thou teacheſt; when thou ſayeſt Chriſt's Teſtaments are Spirit without Body, thou believeſt God, and denieſt God's Subſtantiality, Chriſt's heavenly Body, which is greater than all things, which is the fulneſs of all things, but in its own Principle.

7. O earthly mouth, thou ſhalt not chew it with teeth: the Soul has another Mouth, which receives it under the outward Element: the outward receives the outward, and the inward receives the inward.

8. The Supper of Chriſt with his Diſciples was ſo: the outward is a Remembrance; the inward is the ſubſtance; for the Kingdom of God conſiſteth in Power, it is Magical; not as a thought; but Eſſential, ſubſtantial.

9. The *Magia* makes ſubſtance: for in the Eternal Nothing there is Nothing; but the *Magia* creates [g] where nothing is.

10. Now in God there is not only Spirit, but Nature, Subſtance, Fleſh and Blood, Tincture, and All: this world outwardly is a *ſimilitude* of the inward world.

11. We tell you, we ſpeak what we feel, ſee, taſte, and know, and not a Fiction or Opinion, and that not for ourſelves only, but for your ſake, as one member is bound to do for another, that ſo our Joy may be in you, and we alſo may enjoy you again, as brethren together in one Eſſence: He that deſires to know further of this, let him read our [h] third Book, and there he ſhall find the Circumſtances, concerning the [i] Soul's Meal, and Chriſt's Teſtaments.

[e] Or from, or out of it, or as a Chicken grows in an Egg.

* Note, the food of the Soul.

[f] The Author calls Baptiſm and the Supper of the Lord two Teſtaments.

[g] Something.

[h] Threefold Life, 13th Chap.

[i] *Seel-Meſſe*, the Food, Meis, Supper, or eating of the Soul.

The Fourteenth Queſtion.

Whether is ſuch a new Soul without Sin? We underſtand here, the propagated Soul in a Child newly born.

[k] Sublime, acute, or ſubtle.

1. MY beloved friend, this is a very [k] deep Queſtion, yet you ſhall be anſwered; for the time of the manifeſtation is born, the Day breaks, the Night is paſt; therefore eternal praiſe and thanks be given to God, that has again begotten us to light, and to an inheritance that never fades away, and has received us for his beloved Children.

2. My beloved friend, you know well the heavy fall of *Adam*, as we have ſhown you copiouſly in all our writings, *viz.* that the ſoul has turned itſelf away with the right Eye from God into the Spirit of this world, and is become diſobedient to God, and has wholly depraved its Noble Image, and changed it into a monſtrous Image, and has let in the Spirit of this world; whereas it ſhould have powerfully ruled over it with the will, and not have let the ſoul eat of evil and good at all.

[l] Pleaſure.

3. But now it has plainly tranſgreſſed God's [l] Command, and has put its Imagination into the Earthly Spirit, where the *Turba*, which brought the Earthly Monſter into its Noble Image, inſtantly took it captive, and ſo the *Turba* inſtantly ſought, and found the Limit, in which the Image periſhed; and if the Word had not [m] mediated, or interpoſed itſelf, it would have continued ſo for ever.

[m] Set itſelf in the midſt.

4. And ſo, now the *Turba* is once ſeated in the Earthly Abyſs, and has captivated both body and ſoul, it always drives the body to the limit, and there deſtroys it, and caſts it away, and then the poor ſoul remains [n] Naked without a Body.

[n] Raw.

5. And except it turns with its Right Eye again into the Word, and acquires again a body born out of God, it is but naked, and has the *Turba* in it, which ſtirs up the fire in its great Anguiſh; for [o] it is an eager hunger, a ſeeker, and a finder.

[o] *Viz.* the Turba.

6. Now it is thoroughly known to us, that our Soul is faſt bound to the Spirit of this world, for the *Turba* holds us captive in the Wrath of the Anger of God.

[p] The Turba.

7. And although our ſoul goes forth, and becomes new-born in God, yet [p] it poſſeſſes the outward body ſtill, and conſumes it, for it pierces through it even to the Abyſs, and there it finds that it is only a Looking-Glaſs of the Eternal; and then it goes forth from the Eternal, and lets the body lie in the Nothing.

8. Alſo you know well, that the ſoul, with the body in the ſeed, is half Earthly; for it is Sulphur, that is, [q] Phur and [r] Sul [s] together, and the *Turba* is in it, which has ability enough to deſtroy the ſeed.

[q] *Phur* is power, matter, or ſubſtance.
[r] *Sul* is Spirit, or Light.
[s] In one another.
[t] Or body.

9. How then can a ſoul be born pure? It cannot be; it brings the *Turba* with it into the world, and is ſinful in the Mother's [t] womb.

10. But know that God is become Man, and the Word *Fiat* has again put itſelf into the ſeed; and although the *Turba* be now in the Earthly Part, ſo that the ſeed is not altogether free, yet the matter ſtands thus with the ſoul.

[u] Or virtuous.
[w] External Baptiſm.
[x] That which belongeth to Faith.

11. The ſoul is not wholly forſaken of God, ſo far as the Father and Mother are [u] honeſt, and in God; for it proceeds from the ſoul of the Father and of the Mother: And although a Child dies in the Mother's womb without [w] Baptiſm, yet it is baptized with the ſpirit of the Father, and of the Mother, *viz.* with the Holy Ghoſt which dwells in them, and the *Turba* is deſtroyed in Death; for the [x] Faith's part preſſeth through to God.

12. But

12. But the matter is far otherwiſe with wicked Parents: If the Child dies in the Mother's womb [y], the ſoul of it falls into the *Turba*, and reaches not God to Eternity: It alſo knows nothing of him, but it is a life according to the Eſſence, and property of the Parents.

13. And yet it doth not by this reach to the inflamation, for that ſoul itſelf has not yet committed [z] ſin; but it is a ſpirit in the ſource, quite void of ſelf-deſire, and wonders; it is like the Flame of Brimſtone, like the [a] *Ignes Fatui*, and cannot reach God, but remains between Heaven and Hell in the Myſtery, until the Judgment of God, which ſhall at laſt gather in its harveſt, and put every thing in its own place.

14. Although [b] Mr. Sophiſter may herein have other [c] *Philoſophy*; but we care not for his Art, we have Eyes and he has Art; we ſpeak what we ſee.

15. Thus we give you to underſtand, that no ſoul is born into this world without ſin, how honeſt ſoever the Parents be; for it is [d] conceived in the Earthly ſeed, and brings the *Turba* of the body with it, which alſo hath ſurrounded the ſoul.

16. Therefore God made a Covenant with Children in the Old Teſtament, in the Circumciſion, and bound them in that Covenant to have their blood ſhed, and ſo drown the *Turba* of the ſoul therewith.

17. And in the New Teſtament there is the Baptiſm; wherein the Holy Ghoſt waſheth away the *Turba* of the water of the Soul with the water of Life, that it may [e] draw near to God and be his Child.

18. But if any will ſay, that thoſe who have not Baptiſm (as *Jews* and *Turks*, and other People who have not the knowledge thereof among them, nor the Candleſtic,) are all rejected of God, (although in their Doctrine, Life, and Deeds, they do earneſtly ſtrive to enter into the Love of God,) they ſpeak fantaſtically, and without knowledge, like *Babel*.

19. Bleſſedneſs lies not only in the outward Word, but in Power: Who ſhall caſt out him that enters into God?

20. Is not this *Babel*, which has confounded the whole World, ſo that People have divided themſelves in Opinions, and yet in the Will they go but one Way? What cauſed this but only the Antichriſt, when he [f] drew the Kingdom of God into his own Juriſdiction, and made a mere fable of the New Birth, which the very Children will be aſhamed of, when it ſhall be day?

21. We can ſay, with good ground, that Antichriſt's teaching is but [g] beating of the Air, a ſlight of the Serpent which continually beguiles *Eve*.

22. Thus we know, that no Soul comes into the world without ſin, every one brings the [h] *Turba* with it; for if it was without ſin, then it muſt alſo dwell in a body wholly pure, having no evil will in it, and in which is no Earthly [i] Deſire.

23. Now body and ſoul are thus [k] bound together, until the *Turba* finds the [l] Limit of the body, and then it ſeeks the works of the body.

[y] *Vide* Queſtion 19. ver. 12.

[z] Actual.

[a] Wandring falſe Lights, that lead people aſtray in the Night. Πολυδεύκης.

[b] Or one that is learned in the Letter, or carnal Reaſon.

[c] Meaning, or Opinion.

[d] Engendred, or hatched.

[e] Stand, or appear before God.

[f] Took God's Government upon himſelf.

[g] A mere flouriſh, or juggling, or caſting a mist before the Eyes.

[h] Diſharmony

[i] Seeking, or ſtrife of the four Elements.

[k] Or knit.

[l] Or End.

The Fifteenth Question.

How cometh Sin into the Soul, seeing it is the Work and Creature of God?

1. IS it is mentioned before, so it is, the *Turba* with the Earthly [m] Desire came together into this world, and so the soul is strongly drawn by two, *viz.* by the [n] Word of the Lord, which mediated or interposed itself, which out of Love is become Man; this draws the soul continually into the Kingdom of God, and plainly shows the soul the *Turba*; so that the soul sees in Nature what falshood and sin is, and if it suffers itself to be drawn, then it becomes born again, and so comes to be God's Image.

[m] Seeking, or longing.
[n] *Verbum Domini.*

2. Secondly, the *Turba* also mightily draws the soul with its band, and continually brings the Earthly Desire into it, especially in the youth, when the Earthly Tree sticks full of green sprouting Essences and Poison; then the *Turba* does so mightily insinuate itself, that many a soul is not freed to Eternity.

3. In a thing which has its rise from two beginnings, being of equal weight, one part will sink down, if weight be added to it, be it either good or evil that is added.

4. Sin makes not itself, but the will makes it, it comes from the Imagination into the Spirit; for the Spirit enters into a thing, and is infected by that thing, and so the *Turba* of that thing comes into the Spirit, and first destroys the Image of God.

5. And the *Turba* proceeds further, and searches deeper, and so it finds the Abyss, *viz.* the soul; and it seeks the soul, and so finds the wrathful Fire, by which it mingles itself with the thing that is so introduced into the Spirit; and thus at length sin is wholly born. Now, therefore, whatsoever desires to bring that which is outward into the Will, that is sin.

6. The will ought to incline to nothing but to meekness and love, as if it were a Nothing, or Dead; we should only desire to live to God, so that God may work in us, and whatsoever we do besides, our will must be directed so, that we do it to God.

[o] Covetousness, or earthly desire, *viz.* Pride, Goods, Power, and Honour.

7. But if we set our will upon the [o] Essence, then we bring the Essence into the Spirit, and that takes possession of our Heart; and then the *Turba* is born, and the soul is captivated by the thing.

[p] Or Body.

8. And therefore we *Answer*, that no soul comes pure from the Mother's [p] womb, whether it is begotten by holy or unholy parents.

9. And as the Abyss and the Anger of God, and also the earthly world, depend wholly on God the Father, and yet cannot comprehend and touch his Heart and Spirit; so it is also with the Child in the Mother's womb, if it is begotten by godly Parents, then each Principle [q] stands in its own part.

[q] Or has a part or share in it.

10. When the *Turba* takes the Earthly Body, then the Heaven takes the Spirit, and the Majesty fills the Spirit; and then the soul is in God, it is free from pain.

11. But while the soul remains in the Earthly Life, it is not free; because the Earthly Spirit does, with its Imagination, always bring its Abomination into it; and the Spirit must continually stand in strife against the Earthly Life.

The Sixteenth Queſtion.

How is the Soul kept in ſuch Union, both in the Adamical and Regenerate Body?

1. WE have mentioned before, that there are three Principles, which are all three in the ſoul already, and are in one another, as one thing: and you muſt underſtand, that the ſtrife in the ſoul begins before, in the ſeed, while it lies hidden in both Sexes, in the Man and Woman; when alſo the *Turba* ſtirs up itſelf before, in that it drives the Eſſence of the ſeed to a falſe Imagination, to a falſe Deſire.

2. Though the Spirit tames the body, yet it imagines, and this the *Turba* cauſes in the ſeed; and no man can well deny, but that many times this Imagination is offenſive to him, and where there is a right Spirit, it wiſhes it [r] anathematiſed: And you muſt know, that the ſpirit of the ſoul ſticks thus in a miſerable ſtrait, and cannot be looſed, till the *Turba* takes the body.

[r] Baniſhed from him.

3. Now there is never any union between the outward, and the Regenerate Man; the outward man would always devour the Regenerate, for they are in one another, but each has its own Principle, ſo that the outward cannot overpower the Inward, if the Spirit does but continue [f] in ſtrife.

[f] In the Combat.

4. They may very well depend on one another; for all three ſet forth God's works of Wonder, if they continue in due Order, each keeping its own Principle.

5. For the ſoul hath the Government of the Fire, and it is the cauſe of the life of all * three: and the [t] Spirit has the Government of the Light, in which the Noble heavenly Image conſiſts with the Divine Love: and the outward Spirit has the Government of the Earthly Life; this ſhould ſeek and manifeſt the Wonders, and the Inward Spirit ſhould give it underſtanding to do it; and the ſoul ſhould manifeſt the Abyſs (*viz.* the higheſt ſecret) to [u] it.

* Note, three bear rule in Man.

[t] The Spirit of the Soul.

[u] The outward Spirit.

6. The Soul is the Pearl, and the Spirit of the Soul is the finder of the Pearl, and the Earthly Spirit is the ſeeker: the Earthly body is the [w] Myſtery, wherein the [x] ſecret of Greateſt [y] abſtruſeneſs lies: for the Deity has manifeſted itſelf in the earthlineſs, *viz.* in a comprehenſible Eſſence; and therefore now three Seekers belong to it.

[w] *Myſterium.*
[x] *Arcanum.*
[y] Or hiddenneſs.

7. But you muſt not ſuppoſe, that we undervalued the outward life, for it is moſt profitable to us, as to the Wonders of God: there is nothing more profitable to the whole man, than to ſtand ſtill in his threefold Dominion, and not go back with the outward into the inward, but with the inward into the outward.

8. For the outward is a Beaſt, and belongs not to the inward; but its Wonders which it has brought forth out of the Inward, and which it has opened in the comprehenſible Eſſence, they belong in their Figure (not in their Eſſence) to the Inward: the Inward Spirit muſt receive theſe, (which are God's works of Wonders,) for they ſhall be the joy of it for ever.

9. And thus we ſay, that the ſoul may be kept very well in the New Man, if the Spirits of its Tincture do but hinder its [z] *Longing and Imagination*; and though the outward Spirit be beſtial, yet the Inward underſtanding [Spirit] is able to keep in, and ſubdue the outward, for it is Lord over it: But he that ſuffers the Beſtial Spirit to be Lord, he is a Beaſt, and has alſo a Beſtial Image in the inward Figure in the Tincture.

[z] Seeking, or Deſire.

[a] Subſtantial, or Devil incarnate.

10. And he that letteth the Fire-Spirit, *viz.* the *Turba*, be Lord, he is an [a] Eſſential

Devil in the Inward Image; therefore here it is neceſſary, that the outward Spirit pour [b] water into the fire, that it may hold that [c] ſtrong Spirit captive; whereas, whilſt it will not be God's Image, it is a Beaſt, according to the Inward Image.

[a] *Viz.* humility.
[c] Or ſtern.

11. Now if we conſider ourſelves in the [d] union, the outward Spirit is very profitable to us; for many ſouls would periſh, if the Beſtial Spirit were not, which holds the Fire captive, and ſets before the Fire-Spirit earthly beſtial Labour and Joy, wherein it may buſy itſelf, till it be able by the [e] Wonders in the Imagination to diſcover ſomewhat of its Noble Image, that it may ſeek itſelf again.

[d] Of the Old and New Man together.
[e] Or works.

12. My beloved Children, who are born in [f] God, I tell it to you, that it was not done without cauſe, that God breathed the outward Spirit (*viz.* the outward Life) into *Adam*'s noſtrils; for great danger attended this Image.

[f] Or of.

13. God knew how it went with *Lucifer*, and alſo what the great Eternal [g] Magic could do: yea, *Adam* might have been a Devil; but the outward Looking-Glaſs hindered that, for where Water is, it quenches the Fire.

[g] *Magia* or Deſire.

14. Alſo many a ſoul by its wickedneſs would become a Devil in a [h] moment, if the outward life did not hinder it, ſo that the ſoul cannot wholly inflame itſelf.

[h] Or the twinkling of an Eye.

15. How many are there that are ſo full of poiſon and [i] evil, that they would murder and commit villany? but this their Fire has Water, or elſe they were paſt remedy; as you ſee in gall, which is a fiery poiſon, but it is mingled with water, and ſo the violence of the fire is allayed.

[i] Or malice, and wickedneſs.

16. Thus it is alſo with the Inward Eſſence: the Spirit of this world has wound itſelf into the Abyſs of the ſoul, and in its ſource has mortal water, wherewith it often moiſtens the ſoul, when it would ſpit Fire.

17. Moreover, the outward Spirit could not have life without this Fire, ſeeing it has fire in all Creatures; but this Fire is only the wrath of the Inward fire.

18. The Inward fire conſumes earth and ſtones, alſo the body and blood, yea, even the Noble Image, if it be [k] inflamed in the Will: But there the water is a *Medicine* for it, which allays its aſpiring force, whereby it labours to get above the meekneſs of God, as *Lucifer* did.

[k] Or kindled.

The Seventeenth Queſtion.

Whence, and wherefore is the Contrariety between the Spirit and the Fleſh?

1. MY beloved friend, you know well, that fire and water are contrary; for the fire is Life, and the water is its Death; and you ſee plainly, that when Water is poured upon the Fire, the ſource of the Fire goes out, and ſo the Fire is dead.

2. And though in Man [the fire] is not wholly dead, becauſe of the Light, which continually cauſes fire, yet there is an enmity; as there is an enmity between God and Hell; and yet Hell, or the Fire of Wrath, is God's.

3. And God's Majeſty would not be manifeſted, if his Anger were not, which ſharpens the divine obſcure hiddenneſs of the Eternity, by the wrath of Nature, ſo that it is changed into Fire, whence the high Light in the free Eternity is brought forth, which makes a Majeſty in the meek ſource.

4. And yet the Fire is the only cauſe, that there is a [l] ſource in the Light, in the Meekneſs; for the Light proceeds from the Glance of the fire, and hath in it the ſource of the Fire.

[l] Or life, or working.

5. But the Will (as is mentioned before) ſinks down in the Anguiſh, even into Death, and ſpringeth forth again into the Liberty; and this is the Light which has the [m] ſource of the Fire; but yet it has another Principle in it, for the Anguiſh is become Love.

[m] Or property.

6. After this manner alſo it is in the Body, where the fleſh ſtrives againſt the Spirit: the Life of the outward fleſh is a Looking-Glaſs of the moſt Inward fire-life, *viz.* of the life of the ſoul; and the life of the Spirit of the Soul, with the Light of the Tincture, is the middlemoſt Life, and yet it is born out of the ſoul.

7. But underſtand our depth right: the Spirit of the Soul, wherein the Divine Image ſtands, ariſes in the fire, and is firſt of all the will to the Fire; but when the [n] wrath in the fire is ſharpened and inflamed, then the Will comes into a great anguiſh, like a dying, and ſinking down in itſelf, out of the wrath into the Eternal Liberty; and yet there is no dying, but [o] another world thus comes out of the firſt.

[n] Or wrathful deſire, and indignation of the fire.
[o] Or ſecond.

8. For then the Will ſprings up in the other world, as a ſharpneſs out of the fire; yet it is without any ſuch [p] Anguiſh ſource in the Eternal Liberty: and it is a moving, a driving and an [q] acknowledging of the Anguiſhing Nature; it has all the [r] Eſſences, which in the firſt ſharp fire-world are brought forth in the Anguiſh; but they are like one that goes out of fire into water, and ſo the Anguiſh of the fire is left in the water.

[p] Or Aking property.
[q] Or feeling.
[r] Or ſpringing virtues.

9. You muſt underſtand, that this Life is the Life of the Spirit of the Soul: the Soul is the Center of Nature, and the Spirit is the precious and noble Image, which God created for his Image; herein ſtands the High, [s] Royal, and precious Image of God; for God is thus, he is comprehended in the ſame ſource of Life.

[s] Or Kingly.

10. The Spirit is not parted from the ſoul; no: as you ſee Fire and Light are not parted, and yet are not one, they have a twofold [t] Source: the Fire is wrathful, the Light is meek and lovely: in the Light is the Life, and in the Fire, the cauſe of the Life.

[t] Or Quality.

11. And thus without much ſeeking, you may find the cauſe of the Contrariety, that is between the fleſh and the ſpirit: for the inward Spirit has the [u] Divine Body from the meek Eſſentiality; and the outward Spirit has the Body of the Glaſs of the wrathful Fire, *viz.* the body of the Looking-Glaſs of the ſoul, which would always awaken the [x] wrathfulneſs, *viz.* the great Wonders which lie in the [y] *Arcanum*, in the [z] eagerneſs of the ſoul; but that the inward Spirit of Love hinders it, leſt it ſhould elevate itſelf, and inflame the ſoul, and ſo it would loſe the [a] fruition of Love and the Image, and the wrathfulneſs of the ſoul would deſtroy it; and thus contrariety ariſes.

[u] Or God's body.
[x] Vehemency or fierceneſs.
[y] In the ſecret, or hidden Myſtery of Eternity.
[z] Sternneſs or fierceneſs, or ſtrength.
[a] The habitation, or ſweet taſte.

12. The Inward Spirit would be Maſter, for it ſubdues the outward; and ſo alſo the outward would be Maſter, for it ſaith, I have the Great Wonders, and the *Arcanum*: thus it brags of the Myſtery, and yet it is but a Glaſs of the Myſtery.

13. It is not the Eſſence of the Myſtery, but a [b] Deſire, a comprehenſible Glaſs, in which the Myſtery is beheld; but it would be Maſter, ſeeing it has attained a Principle, and is a Life of itſelf; but it is a fool in reſpect of the Myſtery.

[b] Seeking, or longing.

14. Therefore, beloved Brother, if you would ſeek the Myſtery, ſeek it not in the outward Spirit, you will be deceived, and attain nothing, but a glimpſe of the Myſtery: enter in even to the Croſs, then ſeek Gold and you will not be deceived; you muſt ſeek in another world for the pure Child that is without ſpot: in this world you find only the droſſy Child, that is altogether imperfect; but go about it in a right manner.

15. Go back from the Croſs into the fourth form, and there you have [c] *Sol* and *Luna* together, bring that in Anguiſh into Death, and drive on that compoſed Magical body

[c] Sun and Moon.

so long, till it becomes again that which it was before the Center in the Will, and then it becomes [d] Magical and hungry after Nature.

[d] Desirous.

[e] Or seeking, or desire.
[f] Or for a body.

16. It is a [e] longing in the Eternal Longing, and would fain have a body, therefore give it *Sol*, viz. the Soul, [f] that it may have a body, and then it will soon make a body according to the Soul; for the Will springeth up in Paradise, with fair heavenly fruit without blemish.

17. There you have the Noble Child; ye covetous gripers, we must indeed tell this to you, seeing it is born with the time, but those only that are *ours* will understand us.

[g] Or Similitude, Figure, or Parable-
[h] Or Cow's Eyes.

18. For we mean not here a [g] Glass or Heaven, but Gold wherewith you vaunt, which for so long a time has been your Idol God; and your blind [h] Owl-eyes are so quite put out, that you see less than before: But the Children shall see, eat and be satisfied, that they may praise God.

19. We speak here wonderfully, yet we speak nothing but what we must speak: Let none marvel, that he knows the Mystery, who has not learnt it from any man; does not an herb grow without your [i] Counsel? neither does it inquire for your Art: yea the Mystery is grown also without your Art, it has its own school; like the Apostles on the Day of *Pentecost*, who spoke with many Languages and Tongues without premeditation and Art; and so is this simplicity in like manner.

[i] Or direction.

[k] That you may be warned of it.
[l] *Magi.*
[m] Wrangling, Malice, and Tyranny.

20. And this foretels thy Fall, O *Babel*, [k] that thou mayest know it: no Wrath nor Anger will help you; the Star is born which leads the [l] wisemen out of the East-Country: but seek thou only where thou art, and find thyself; and cast the [m] *Turba* from thee, and then thou shalt live with the Children: this we tell thee in good earnest, there is no other Remedy; thy Anger is thy fire, which will destroy thyself.

21. Or dost thou think that we are blind? If we saw nothing, we would still be silent; what pleasure would a lie be to God? yea we should be found in the *Turba*, which searches through all human Essences and Works: or do we this piece of service for Wages? is it our [n] living? why do we *not mind our bread only* according to outward Reason?

[n] Or trade.

[o] Matt. 20. 8.

22. But seeing it is our Day-labour, we must do what the Father will have us, for [o] *we must give an account of it in the evening*; this we speak seriously, and in good earnest.

23. Thus you may well understand the Contrariety of Flesh and Spirit, and apprehend very well that two Spirits are in one another, one striving against the other; for one desires God, the other desires Bread, and both are profitable and good.

[p] 2 Tim. 4. 7.

24. But thou Child of Man, let this be spoken to thee: Lead thy life circumspectly, and let the Spirit of thy Soul be Lord, and thou *wilt* [p] *have fought here a good Fight*, for this time is but short.

25. We all stand here in the field and grow; let every one have a care what fruit he bears, for at the end of the Harvest every work shall be put into its own Granary.

26. It is better to labour a little while with toil and care in the vineyard, and to expect the great wages and refreshment, than to be a King here for a little time, and afterwards to be a Lion, a Wolf, a Dog, a Cat, a Toad, Serpent or Worm, in [q] Figure.

[q] Or shape.

27. O child of Man! think upon this, be yet warned; we speak very seriously, out of a wonderful Eye, you shall very shortly find it by experience; there is yet but a little time, for the beginning has already found the end: this is a little [r] Rose out of the beginning; see yet, and put covetousness out of your [s] Eyes, or else you shall wail and lament, and none will pity you; [t] *for what a man sows, that he must also reap*; what will Pomp and Honour avail when it leaves you?

[r] A Rose-bud.
[s] Or sight.
[t] Gal. 6. 7, 8.

28. Here you are very potent, but afterwards you shall be impotent; [u] ye are Gods,

[u] John 10. 34, 35.

and yet you run on headlong to the Devil; take pity on your own Life, and on your fair heavenly Image.

29. Pray be the Children of God, and be not the Devil's; let not the Hypocrites keep you back by their [x] flattery; they do it for their bellies, for their honour's, and for money's ſake; they are the ſervants of the Great *Babel*.

[x] Or Example.

30. Examine yourſelves, aſk your Conſcience whether it be in God? that will blame you, and bid you drive the Hypocrites from you, and ſeek the clear countenance of God, and look not through [y] a Glaſs.

[y] Or Spectacles.

31. God is for you, he is in you, confeſs to him, come to him with the loſt Son; there is no other can take the *Turba* from you; you cannot enter but through Death into the other world, whither your Hypocriſy can never come, otherwiſe there is no forgiveneſs of ſin; and although you ſhould give all to your Hypocrites, yet then you would be as much captivated in the *Turba* as you were before.

32. It is no ſuch matter, as that one ſhould ſtand by and take away the *Turba* from you when you give him good words; no, no, it is a Magical thing: You muſt be born again, as Chriſt ſaith, or elſe you cannot come to God; do what you will, All Hypocriſy is deceit.

33. If you would ſerve God, you muſt do it in the New Man, the Earthly *Adam* can do him no acceptable ſervice; let him ſing, ring, roar, call, confeſs, pray, cry, and do whatever he will, all is but fighting with a ſhadow; the Will muſt be in it, the Heart muſt wholly reſign itſelf up into it, elſe it is but conjecture, and a fable of Antichriſt's, wherewith the whole Earth is filled.

34. The will is greater and more powerful than much crying; it is able to deſtroy the *Turba*, and to enter into the Image of God; it has power to be the child of God; it can throw down Mountains and raiſe the Dead, if it be born in God, and if the Holy Spirit gives it leave.

35. For a man muſt walk in obedience in great humility, and only caſt his will into God's will, that God may be both the will and the deed in him: This is the way to Salvation and to the Kingdom of Heaven, and no other; let the Pope or Doctors preach what they will to the contrary, all is but lying, and mere Hypocritical juggling.

The Eighteenth Queſtion.

How does the Soul depart from the Body at the Death of a Man?

1. HERE we would have the world invited for a Gueſt, eſpecially *Babel* the Whore, and ſee whether ſhe can be made a true child; for Death is a terrible Gueſt, he throws the proud Rider and his Horſe to the ground.

2. My beloved friend, this is a very [z] hard Queſtion, and requires the Eyes of all the three Principles to ſee it well; they muſt not die in Death that would enter in and behold this; they muſt be poiſon to Death, and a peſtilence to Hell; they muſt take Death captive if they will ſee it; no man's underſtanding can otherwiſe find it out, except he comes into Death himſelf, and then he will feel indeed what Death is; he ſhall ſurely taſte what it is, when one Principle (*viz.* the life) periſhes.

[z] Or Deep.

[a] Things of ſubſtances.

[b] See the Book of the ſmall ſix Points, Part 5. per tot.

3. You underſtood before, that all [a] Eſſences are [b] Magical, and that one is always

the [c] Glaſs of the other, and that in this Glaſs the Deſire of the firſt Looking-Glaſs is opened, and comes to be an Eſſence; and then alſo that the *Turba* is in every Eſſence, which deſtroys all [till it comes] to the firſt Eſſence, and that is alone, and has no Deſtroyer.

[c] Or Reſemblance.

4. For there is nothing more; it cannot be broken, it ſtands in itſelf, and out of itſelf, and goes whither it will: and thus it is every where in no place, for it is in the Abyſs, where there is no place of Reſt, it muſt only reſt in itſelf.

5. Now ſeeing all Eſſences have proceeded from one, therefore the beginning is alſo in the laſt Eſſence; for the laſt is [d] gone back into the firſt, and ſeeks the firſt, and finds it in itſelf; and when it finds the firſt, it lets all the other go, and dwells in the Limit, and there it can be without [e] ſource.

[d] Or retired.

[e] Or pain.

6. For there is nothing that can give it a [e] ſource: It is itſelf the matter of the firſt Eſſence; and though it be another thing, yet it is but the twig of itſelf, and its own will and nothing elſe; for there is nothing that can give it another will.

7. Thus we give you to underſtand what dying is: the beginning ſeeks the Limit; and when it finds it, then it caſts away the ſeeking, *viz.* the Earthly Life, that ſhall be caſt away, it muſt break off itſelf.

8. For the beginning *(viz.* the ſoul) continues in the Limit, and lets the body periſh; there is no complaining about it, neither doth the ſoul deſire it any more: it muſt go into its limit, *viz.* into the Wonders of that which it has been.

9. For the Spirit of the Soul grieves not when the body [f] periſhes, but the Fire-Life grieves, becauſe the matter of the Fire, which the fire has produced, that alſo periſhes, but only in the Subſtance.

[f] Or dies, or falls away.

[g] Subſtance, or Droſs.

[h] Subſtantiality, the Glance of the Majeſty; the glorified body of Chriſt; and Adam's body before he ſlept; *Sophia*'s wedding Garment.

10. The figure continues ſtill in the will, for the will cannot be deſtroyed: and thus the ſoul muſt continue in the will, and it takes the figure inſtead of matter, and burns in the will; for the firſt glowing of the fire does not paſs away, but it is quite deprived of the matter of the Earthly Life, *viz.* of the [g] *Phur.*

11. And thus the fire becomes impotent, and paſſes into Darkneſs, unleſs the Spirit has heavenly [h] Eſſentiality, *viz.* the Divine Body; and then the Fire *(viz.* the true ſoul) receives that meek body for a [i] Sulphur, and ſo the ſoul burns in the Love-fire, and is quite gone out from the firſt [k] Fire-life.

[i] Or glorified body.

[k] *Viz.* the Elementary fire of the outward Nature.

12. It is now in God's Principle: the firſt [l] wrathful Fire cannot touch it in Eternity, for it has received another Source, and is truly born again, and knows no more of the firſt Life, for it is ſwallowed up in the *Magia.*

[l] The fire of the wrath of the outward Life.

13. The *Turba* remains in the Earthly Body, and is again become that which it was before the body was, *viz.* a Nothing, a *Magia*, wherein all its Eſſences ſtand in the Figure as in a Glaſs, but not corporeally, but after the manner of Eternity; as we know that all the Wonders before this world ſtood in a Myſtery, *viz.* in the Virgin of wiſdom, but without ſubſtance.

14. Therefore we here underſtand, that this Myſtery has been ſo manifeſted in its parting, that it cannot be [m] extinguiſhed in Eternity; but it remains eternally in Diſtinction and Partition, and is beheld in the Magia, in the ſeparation, in that manner as it formed itſelf here.

[m] Or made one again.

15. Thus we may perceive what the [n] Separation is, that the *Turba* has found the Limit of the Eſſence; for ſickneſs to death is nothing elſe, but that the *Turba* has inflamed itſelf, and will deſtroy the Eſſence; it is at the Limit, and will caſt away that which is introduced [o] between.

[n] Or parting of the Soul from the Body.

[o] Or middle, between the beginning and the end.

16. And this is alſo the cauſe that the body dies; the *Turba* paſſes into itſelf into the fire, and ſo the outward Life is extinguiſhed; for it withdraws the fire of the ſoul, and ſo it paſſes into its own [p] Æther, and is at its Limit.

[p] Or receptacle.

17. And

17. And if the fire of the ſoul has not the Divine body in the Spirit, nor in the Will in the Deſire, then it is a dark fire, which burns in anguiſh and great horror; for it has nothing but the firſt four forms of Nature in Anguiſh.

18. And if the will is quite void of the power of humility, then there is no ſinking down, or into itſelf, through Death into Life, but it is like a [q] tormenting furious wheel, which would continually fly aloft, and yet it goes downwards on the other ſide; it has the condition of Fire, but not the burning of Fire.

[q] Anxious, mad, ſenſleſs, giddy wheel.

19. For the *Turba* is the exceeding ſtrong [r] harſhneſs and bitterneſs: and the bitterneſs continually ſeeketh the Fire, and would ſtrike it up, but the Aſtringency holds it captive; ſo that it is only an horrible Anguiſh, and continually turneth itſelf like a wheel, and imagines, but finds nothing but itſelf: it draws itſelf into itſelf, and impregnates itſelf: it devours itſelf, and is its own ſubſtance.

[r] Or Aſtringency.

20. It has no other ſubſtance, but that which the Spirit of the ſoul continually [s] has made in the outward life, *viz.* covetouſneſs, pride, curſing, ſwearing, reviling, backbiting, ſlandering, [t] murder, hatred, [u] wrath, anger, falſhood; this is its food, ſport, and [x] paſtime; for the *Turba* in the will takes the ſubſtance with it: Its works follow it.

[s] Or did, or wrought.
[t] Cruelty.
[u] Rage, or ſullenneſs.
[x] Work, or buſineſs.

21. And though it has done ſome good, yet that is done only in [y] a gliſtering ſhow and appearance, from an ambitious mind; and afterwards it continues thus, in its aſpiring, always endeavouring to climb up, it always elevates itſelf, it would continually be above the Meekneſs, and yet it neither knows it nor ſees it; it is an inceſſant elevation above God, and yet an Eternal Depreſſion; it ſeeks a ground, and there is none: This is its Life.

[y] Or Hypocriſy.

22. Yet if it had comprehended any purity of Love in its will, (as many a one that is converted at laſt in his end,) then it thus ſinks into itſelf through the Anguiſh; for the humble ſpark falleth down through death into life, and then the [z] ſource of the ſoul ends: but it is a ſmall twig budding forth into the Kingdom of God.

[z] Or pain.

23. It cannot ſufficiently be deſcribed, what refining the ſoul has, and how it is hindered and plagued by the Devil, before it can get this ſpark into itſelf. But this wiſe world will not believe this, it is too wiſe, and yet it is ſo ſtark blind, it underſtands Nothing, but hangs continually to the Letter: O! that none might feel this by Experience, we would willingly be ſilent.

24. We ſpeak not here of any ſtrange [a] ſource, but only of that which is in the *Turba*, and alſo of no other Power of the Devil over the poor ſoul, but its own horror and [b] abominable ſuggeſtions, by which the Imagination of the ſoul is ſo tormented.

[a] Or pain.
[b] Or wicked.

25. The condition of Hell is far otherwiſe than *Babel* teaches; ſhe ſaith that the Devil [c] beats and torments the ſoul; but this is ſpoken in mere blindneſs; the Devil is not at odds with his own Children; they muſt all do his will; the anguiſh and horror of Hell plague every one of them ſufficiently in their own abominations; every one has his own Hell; there is nothing but his own poiſon that apprehends him.

[c] Whips.

26. The four Forms of the Original of Nature, are the common plague which every one feels according to his own *Turba*, but one different from another: the covetous has froſt; the angry, fire; the envious, bitterneſs; the proud, an high aſpiring, and yet an Eternal ſinking and falling into the Abyſs; the [d] ſcorner ſwallows down the *Turba* of thoſe abominations which he here belched forth; the falſe deceitful heart has the fourth form, *viz.* the great [e] Anguiſh.

[d] Or blaſphemer.
[e] Or aking.

27. For the *Turba* ſtands in the Circle of the Fire, *viz.* in the heart of the ſoul; and falſe-ſpeaking, lying, and [f] untruths, are an abomination and gnawing, and make it curſe itſelf.

[f] Idle words, unfaithfulneſs, or jeering.

28. A Potentate who has oppreſſed the poor, and conſumed his [g] ſweat in pride, he rides in the curſes of the poor in the height of Fire; for all the [h] neceſſities of the poor ſtick in him.

[g] Or labour
[h] Or miſerie

29. He has no Reſt, his pride always climbs up, he behaves himſelf juſt as he did here; he continually ſeeketh, and yet wanteth all things; what he had too much of, that he has too little of there; he continually deſires to devour his own Eſſence, but he has none, for he is Magical.

Or right.

30. He has loſt his [i] true Image; he has the Image, as it were, of a proud prancing Horſe, or of what elſe he has been delighted with; whatſoever he took with him in his will, that is his Image; where his Heart is, there is his treaſure alſo, and that in its Eternity.

31. But hearken, friend, what the laſt Judgment will bring with it! then all things ſhall paſs through the Fire, and the floor ſhall be ſwept clean, and every one ſhall go into his own place; at this the very Devils themſelves tremble.

The Nineteenth Queſtion.

How is the Soul Mortal, and how Immortal?

1. A Thing which has an Eternal beginning, has alſo an Eternal end, and ſo has the Eſſence of the ſoul.

2. As to what concerns the Image which God created, and which has a Temporal beginning, that is born out of the Eternal, and will be ſet in the Eternal Eſſence without [k] ſource.

[k] Or pain, or working property, or Nature.

3. And where there is no [k] ſource, there is alſo no Death; and though there be a ſource, (as there is a ſource in Heaven,) yet it is but in one only will, and that has its foundation in the Eternity; and as nothing is there that can find it, ſo there is nothing that can come into it.

4. But where there is one will only, (as in God, who is All in All,) there is nothing that can find the will; there is no *Turba* there; for the will deſires nothing but itſelf only, and its [l] twigs, which all ſtand in one tree, in one Eſſence; the Tree is its own beginning, and its own end.

[l] Or branches

5. The ſoul has proceeded out of the Mouth of God; and when the body dies, it goes again into the Mouth of God: It is in the Word, the Eſſence; and in the Will, the Deed.

6. Now who will condemn that which he has in his own body? now the ſoul is in the Divine body, it is hidden in God from all evil; and who can find it? none but the Spirit of God, and one ſoul another, and the Communion of Angels.

7. But the wicked ſouls have loſt their Image in the Limit, for it is entered into a Limit, and that Limit is the End of the Image; the *Turba* deſtroys the firſt Image, and attracts the [m] Eſſences of the will for an Image; and this is alſo immortal, for the Eternal Nature dies not, becauſe it had no beginning.

[m] Or works.

8. If the Eternal Nature in the fire of Anger ſhould die, then alſo God's Majeſty would be extinguiſhed, and the Eternal Something would again become an Eternal Nothing; and that cannot be, but whatſoever is from Eternity, that continues Eternally.

9. The falſe ſoul cannot awaken any other ſource, but that only which ſtood from Eternity in the Eye of Anger, *viz.* in the Center of Nature.

10. All things have been from Eternity, but eſſentially in the Eſſence, not in the Subſtance of the Eſſence, not ſubſtantial Spirits, but Spirits [n] in Figure, without Corporality; they have been from Eternity as in a *Magia*, one has ſwallowed up the other in the *Magia*.

[n] *Figurales Spiritus.*

11. And a third is come out of theſe two, according to the form of theſe two; there has been a Wreſtling from Eternity, and a figured ſubſtance: the Creation hath placed all in the ° Wonders, ſo that now in Eternity all things ſtand thus in the Eternal *Magia* in the Wonders.

° Or Works of Wonder.

12. Now if the wicked ſouls had * brought no ſubſtance into their wills, then they ſhould have no pain, there would be no perception but *Magia*; but the ſubſtance is an Image, and that is the *Turba*, and ſo there is a ſource that may be felt.

* Note, the condition of the evil ſouls of ſuch Infants as die in their Mothers womb, before they commit ſin actually.

13. There is a dying, and yet no dying, but a will of dying, *viz.* an anguiſh in that ſubſtance which was introduced into the will.

14. And that cauſes that all things long or pant after God, and yet are not able to reach him; and this cauſes anguiſh and ſorrow for the introduced evil, when the ſoul continually thinks, hadſt thou not done this, or that, then thou mighteſt have attained the Grace of God; and the evil ſubſtance cauſes the Eternal Deſpair.

15. And thus we ſay no ſoul is mortal, whether it be in God or in Hell; and its ſubſtance remains for ever to God's Wonders.

The Twentieth Queſtion.

How does the Soul return to God again?

1. THIS has been already ſufficiently explained; that it was [p] ſpoken out of the Mouth of God, and created by the Holy Ghoſt into the Image of God.

[p] Or breathed.

2. Now if it ſo continues, then, when it leaves this Earthly Life, it is already in the Mouth of God; for it is in the Divine Body, no [q] Source can touch it.

[q] Evil, pain, or hurt can come at it.

The Twenty-firſt Queſtion.

Whither goes the Soul when it departs from the Body; be it ſaved, or not ſaved?

1. HE that rightly underſtands the three Principles, has no occaſion to aſk this Queſtion; for the ſoul departs not out at the mouth, for it did not come in at the mouth; but it only paſſes out of the Earthly Life; the *Turba* breaks off the Earthly Life, and then the ſoul remains in its own Principle.

2. For the body retains it not, no wood, no ſtone, can [r] retain it; it is thinner than the Air; and if it has the Divine Body, then it goes direct as a Conqueror through the *Turba*, viz. through the Anger of God, and quite through Death; and when it is through, then it is in God's [s] Eſſence.

[r] Comprehend, incloſe, keep, or withhold it.

[s] Or ſubſtance, [t] Deeds.

3. It remains in its [t] Wonders and Eſſences which it wrought here; it beholds the Majeſty of God, and the Angels, face to face.

4. Whereſoever it is, it is in the Abyſſal World, where there is no End nor Limit.
[a] Matt. 24. 28. Luke 17. 37. Whither ſhould it go? [a] *Where the Carcaſe is, there the Eagles gather together:* It is in Chriſt's Fleſh and Blood, with Chriſt its Shepherd.

5. Though it ſhould go a thouſand miles off, yet it would be in the ſame place from whence it went; for in God there is no Limit, near and far off is all one in him.

6. It is as ſwift as a Thought, it is Magical, it dwells in its Wonders, they are its Houſe.

7. The Eſſentiality that is without it, is Paradiſe, a ſpringing, bloſſoming, and growing of all manner of fair heavenly fruits; juſt as we have all kinds of fruit here in this world, which we eat after an Earthly manner, ſo alſo there are all manner of fruits in Paradiſe, which the ſoul may eat; they have colours and virtues in the ſubſtance, and not like a thought: though they be as thin and ſubtle as a Thought, but ſubſtantial, comprehenſible, and palpable to the ſoul, virtual and full of the ſap of the water of Life, and all this from the heavenly ſubſtantiality.

8. For the heavenly body of the Soul is from the pure Element, (whence the four Elements are brought forth,) and that gives fleſh, and the Tincture gives blood: the heavenly man has fleſh and blood, and Paradiſe is the Power of the ſubſtantiality; it is heavenl Earth, incomprehenſible to our outward Reaſon.

[x] Or Leſſon. 9. But we will again teach you another [x] A. B. C. All in this world have not Chriſt's fleſh in them, hidden in the Old *Adam*; indeed among very many, ſcarce one, but the Regenerate, who are departed from their own will into God's will, in whom the Noble Grain of Muſtard-ſeed is ſown, out of which a Tree is grown.

10. Moſt ſouls depart from the body without Chriſt's body, yet they hang as by a [y] The ſmall thread of Faith. [y] thread, and are at laſt in their Faith entered into the will; theſe ſouls indeed are in the Image in the Spirit, but not in the Fleſh.

11. Such as theſe wait for the laſt Day; when the Image, *(viz.* the Body,) ſhall come forth out of the Grave, out of the firſt Image, for God will raiſe it up by the voice of Chriſt, even that Image which *Adam* had in his Innocence, which has ſprouted with or by Chriſt's Blood.

12. But the Earthly Body ſhall not touch it, that muſt come before the Judgment in the *Turba*; but after the Sentence of the Judgment, the *Turba* ſhall ſwallow it up, and [z] Or works. the [z] Wonders [of it] ſhall only remain.

13. You muſt underſtand us right: Theſe ſouls that muſt wait till the laſt Day for their Bodies, they remain with their bodies in the ſtill Reſt, till the laſt day, without [a] Or Source. feeling any [a] pain, but in another Principle.

14. They have neither Darkneſs, nor Majeſty, in the Earth, but are at reſt without pain, in the Eternal ſtill Liberty, without touching the Body.

[b] Or works. 15. Yet they ſee their [b] Wonders, but they perform nothing in them, for they wait upon God, and are in Humility; for they are ſunk down through Death, and are in [c] Gulf, or diſtance. another world, yet there is a great [c] Space between them, and the holy ſouls that are in Chriſt's fleſh and blood; but not a Principle, they are in one and the ſame Principle.

[d] Or Power. 16. But a Spirit without a Body has not that [d] might, which the Spirit in the Body has; therefore they are in reſt, and are under the Altar of God.

17. When the laſt Day ſhall come, then ſhall they come forth, and eat of the Bread [e] Rev. 6. 9, 10, 11. of God, and put on the Divine Body, as is mentioned in the [e] *Revelation* of *John*; where the ſouls under the Altar, clothed in White, ſay, *Lord, when wilt thou avenge our Blood?* and it was anſwered them, *that they ſhould reſt a little while, till their brethren were accompliſhed, which ſhould be killed for the witneſs of Jeſus.*

18. But the ſouls of the wicked have another place, *viz.* in the moſt [f] innermoſt, which alſo is the moſt outermoſt in the Darkneſs; they dare go no whither; they remain merely with the body, in their [g] ſubſtance, yet not in this world, neither do they touch the Earth.

19. They have, indeed, power enough over the Earth; they can open it without [h] ſubſtance and perceptibility: But they have not the outward Principle; they have not power enough over the outward Spirit; yet it can for a time make [i] Apparitions in the [k] ſydereal Spirit.

20. As many appear again in the Aſtral Spirit, and ſeek [l] Abſtinence, and make many afraid, with cauſing diſturbances in houſes; all which they do by the Aſtral Spirit, till that be conſumed, and then their [m] tricks lie in the Darkneſs; and they expect the laſt Judgment.

21. Our *Babel* ſays, it is the Devil which goes up and down in the ſhape of the ſoul; indeed the damned ſoul has enough of the Devil, but it is not the very Devil; he is in the Abyſs, and torments the ſoul in the time of the body willingly, in the Abyſs of the ſoul.

22. Neither does he altogether want a cloak for his hypocritical deceit, for he can put on an outward garment, to ſeduce or terrify men in.

23. But this complaint we have againſt *Babel*, that ſhe is ſo extreme blind, and has ſo little knowledge of God, ſhe has caſt away the true *Magia* and Philoſophy, and received Antichriſt; now ſhe has loſt her underſtanding, ſhe has a kind of Art ſtill, but her underſtanding quite fails her, ſhe has broken the Looking-Glaſs, and ſees with Spectacles.

24. What ſhall we ſay? The world is blind-folded, it is drawn into a ſnare, and taken captive, and it ſees it not, yet it were at liberty if it did but ſee it; the ſnare wherewith it is bound is malicious knaviſh cunning; thou ſhalt ſoon be made to ſee: It is broad day-light, only awake, thou Keeper of *Iſrael*.

25. Thus, my beloved friend, know that there is a difference of places where ſouls are, according to that whereinto the ſoul is entered; if it be Holy and Regenerate, then it has a [n] body which expects only the [o] Wonders of the body at the laſt Judgment-Day; it has [p] comprehended them already in the Will, but at the laſt Day they muſt ſtand before the Judgment.

26. All ſouls, good and bad, ſhall every one receive their Sentence and Reward: The Holy ſhall be ſet in the preſence of the wicked, that they may ſee and [q] feel the cauſe of their [r] pain.

27. If any ſhould conceit a peculiar Reſidence, or place where they ſhould conſort or ſit together, that contradicts the Rule of the *Magia*: Every ſoul is in its own country, and not bound to the place of the body, but it may be where it will; whereſoever it is, it is either in God, or in Darkneſs.

28. God is every where, and Darkneſs is every where; the Angels alſo are every where, each in its own Principle, and in its own [s] Property.

29. The Fiction of outward Reaſon, without the knowledge of the Principles, is [t] as a fighting with a ſhadow: If I ſhould aſk a thouſand times, and ſhould always be told ſomething concerning God, and yet were but in fleſh and blood, I ſhould look upon it as *Babel* does; which ſuppoſes that the ſoul flies into a Heaven above the Stars; I know nothing yet of that Heaven, and I can well forbear being there.

30. Heaven is indeed above; but there are the Angelical Principalities and Thrones: This [u] Eye of the [w] Æther is our Principality and Kingdom.

31. The ſame is with them above which is with us, but our Creation and Eſſence is in our Æther: A ſoul may come to them if it earneſtly deſires, and the Angels of God will lovingly entertain it.

[f] The innermoſt is the utter Darkneſs.
[g] Eſſence or works.
[h] Eſſence and feeling.
[i] Show juggling tricks.
[k] Or Spirit of the Air.
[l] Or Reſt.
[m] Or Pomp, and Show.
[n] The body of Chriſt.
[o] Or works.
[p] Conceived, or formed.
[q] Or taſte.
[r] Or ſource and torment.
[s] Or ſource.
[t] Or a falſe Glaſs, a conceit.
[u] Or Globe.
[w] Skies, Manſions, or Spheres.

32. For the same Essence of God, which is with us, is with them; this only is the difference, that they have among them Angelical works, wholly pure without blemish, and we have the great wonders, and therefore they long to be with us; and besides, they are our ministring servants, during the life of the body, and resist the Devil.

33. Now if the Angels be in this world, in the Holy Principle, whither then shall the soul fly first? Perhaps into Pride, as *Lucifer* did, might *Babel* think. O no! they continue in humility, and look [x] upon God's Wonders; as God's Spirit moves, so do they.

[x] What God does.

The Twenty-second Question.

What does every Soul departed? Does it rejoice till the last Judgment-Day?

1. THIS Question contains the exceeding joyful Gate of Glory, leading to the knowledge of the [y] victorious Garland of the soul.

[y] Or Triumphant.

2. When a Darling Son travels afar off into a strange Country, for Art and Honour, he often thinks of home, and of the time when he shall enjoy his Parents and Friends; he rejoices at the thought of that Day, and expects it with inward Joy and Longing: also he applies himself to his business, that he may get Arts and Skill, wherewith he may rejoyce his Parents, Kindred, and Friends.

3. Think of this similitude, and take it into consideration. It is just so with the soul; the souls without the body have a great inward joy, and wait for the last Day with great inward Desire, when they shall again receive its fair and Holy Body with its [z] Wonders.

[z] Or works, which it did here.

4. Also their Rest is in their will, where they behold their works after the manner of the Eternal Abyssal Magic, which they shall then first receive at the last Day, in the Figure, with the New Body out of the Old.

[a] Or fully.

5. Also we know and [a] highly perceive, yet in the Spirit only, according to its knowledge, that the blessed souls rejoice in the labour which they took here, and exceedingly recreate themselves in their wonders which they see Magically: for they that have led many to Righteousness, they have their Reward in the *Magia*, in the will before their Eyes.

6. They that have suffered much Persecution for the Truth's sake, they see their bright [b] Triumphant Garland, which at the last Day they shall set upon the New Body.

[b] Or Crown of Victory.

7. They that have done much Good, they see that plainly *shining* in the will.

8. They who have been scorned, contemned, persecuted, and slain for Christ's Doctrine, Honour, and Truth's sake, they see the Triumphant Victory, like one that has overcome his Enemy in a fight, and then represents the Victory to his Prince or King; for which he has exceeding great Glory, when his King receives him with great joy, and keeps him with him for his faithful assistant.

9. We have no Pen that can write what exceeding joy is in them; only this we know, that those for the most part have put on the Divine Body in this world, and so have greater perfection than the other: they expect the last Day with great joy and glory, when their

works ſhall be preſented to them, and ſet before their Eyes in heavenly figures; and the wicked ſhall ſee them, [c] againſt whom they have kicked.

10. Every ſoul rejoices before the face of God, in great hope of that which it ſhall receive again, for it knows its Reward; but without the body it cannot receive it: for it hath wrought its works in the Body, and therefore it will get that again, which will follow it in the New body.

11. For though the exceeding precious Holy Souls have put on Chriſt's body in this world, ſo that they ſtand in Heaven, *viz.* in the Image of God; yet all their works were wrought in the Old Body, which was God's Looking-Glaſs: and in the Reſurrection they ſhall be preſented to them in the true heavenly Figure in that [d] body.

12. For the firſt Image which *Adam* was before the fall, is Regenerated in Chriſt; and ſhall again, with its Wonders, be put upon the ſoul; and although it had the Divine Body before, yet the [e] Wonders ſtand in the firſt Image.

13. But the *Turba*, with the outward Kingdom of the outward Source, is gone, for [f] it was a Glaſs, and is now become a Wonder; it lives without Spirit as a Wonder, and ſhall be put upon the ſoul in great [g] Glory, which it ſhall have from the Light of God; at which the holy ſouls exceedingly rejoice, and expect it with great longing.

14. You muſt know, that every bleſſed ſoul trims its Lamp, ſo that it willingly meets its Bridegroom at the laſt Day: it always renews its will, and thinks how it ſhall rejoice with all holy men and Angels, in its new Body in the Wonders: there is a continual ſpringing up of Joy in them, when they think of that which is to come, each as its virtues are.

15. And as their works have been different upon Earth, ſo alſo is their hope: for a Day-labourer, who has wrought much, rejoices at his wages, ſo alſo here; there is a friendly Eſſence among them, and in them.

16. All the ſcorn and diſgrace which was put upon them, that were innocent, is a great Triumphant Glory to them, in that they have ſuffered in Innocence, and put on Patience in Hope, which they have ſtill on them; Death cannot take it away, nor put it off, but the ſoul takes that with it which it has [h] conceived.

17. Its many hearty prayers, wiſhes, and good deeds in love to its neighbour, are its food which it eats, and it rejoices itſelf, till its New Body ſhall eat Paradiſical fruit.

18. But they who have put on the Divine Body here, they eat at God's Table without ceaſing; yet the Paradiſical fruit belongs to the body of the Wonders, which ſhall ariſe out of the Grave, and which was created in Paradiſe; for it was made out of the Beginning, and it brings the End with the [i] Wonders into the Beginning again.

19. But wonder not, nor think that we underſtand it ſo, though we ſeem to ſpeak of two bodies of the Holieſt Saints; for they are not two, but one: But conſider, that God's Eſſentiality filleth all, and that is the Divine Body, which is put upon the [k] Holy Souls, even in this life.

20. For they caſt their will into God's will, and ſo they receive the Divine Body which filleth all things: their will dwells in the Divine Body, and eats of God's word, of God's fruit, of God's [l] virtue, in the Divine Body; and Chriſt is in God; God is become Chriſt.

21. And ſo they [m] carry about them Chriſt's Body in God, and yet wait for their firſt Adamical holy Body, with the [n] Wonders, which ſhall be put upon them with Paradiſical [o] property.

22. For God's purpoſe muſt ſtand; he created the firſt Body [p] for Paradiſe; it ſhould have continued there Eternally, and it muſt go thither again: and the ſoul muſt remain upon the Croſs of the Ternary, in the Mouth of God, whence it came: and yet the whole Perſon continues with body and ſoul in one another; but God filleth All in All.

[c] Or whom they have tyrannized over.

[d] Or old body.

[e] Or works.

[f] The firſt Image.

[g] Clarity, Transfiguration, or brightneſs.

[h] Or wrought.

[i] Or works.

[k] The great Holy Souls.

[l] Or Power.

[m] Or are clothed with.

[n] *Viz.* the works and deeds which were done by the Elementary Body, during the whole life.

[o] Or quality.

[p] Or in,

23. O! that we had but a human Pen, and were able to write it in the Spirit of your Soul, according to our knowledge: O! how many would then return out of *Sodom* and *Gomorrah*, out of *Babel*, out of the covetous, proud valley of Misery, which is but anguish and pain, full of fear, vexation and horror!

24. And here we shall let you know, that you may deeply consider it, what is the lamentable and miserable condition of the damned souls, and what they have to expect, and but briefly, seeing the following Question does it at large.

25. Their expectation is like that of an imprisoned Malefactor, who continually listens when any thing stirs, when the Executioner should come and execute Judgment, and give him his Reward: so also they.

26. They have a false Conscience, which gnaws them; their sins are set continually before them: they also see their works Magically; they see all their unrighteousness and vanities, their unmeasurable pride and haughtiness; they see the oppression of the poor; their scorning and domineering over them.

27. Their false confidence flies from them, their Hypocrisy was only a deceitful Glass; it reached not the Heart of God; it stands visibly before them in the Magic, *viz.* in their will; but when they search therein, they stir up the *Turba*, of the fire, which will always consume the Looking-Glass, and then they are in fear and horror.

28. For they see and know that all must be tried at the last Day, by the Eternal fire of God's Anger; and they feel very well, that their works will stay in the fire.

29. The Devils also exceedingly tremble when they consider their fall, which rests in God's Judgment what he will do; of which the Holy Scripture tells us plainly enough, especially the Judge Christ himself.

30. Thus know, that the totally miserable condition of the damned is, that when they should trim their Lamps to meet the Bridegroom at his Coming, they tremble, and their works wound them, which the *Turba* nevertheless sets before their Eyes.

31. But now those that are souls highly damned, are presumptuously bold, they renounce God, and curse him, and are his most malicious Enemies.

32. They hold their cause to be just, they oppose God with daring impudence, and think, Is there fire? so are we fire: Is there [e] source? then we will climb up above God, and Heaven in the source of the fire; what care we for humility, we will have the strength and might of the fire, we will be above God, and do wonders by our Power.

[e] Or Quality.

33. We have the root, God has but the Glance: let us be Lords, God shall be Servant; our [f] Mother is his life, we will overthrow his strong Tower at once.

[f] The wrath of the Eternal Nature.

34. They have the mind of soldiers, that scale Forts and Walls, and think the City is theirs, though indeed they lose their lives and never get it.

35. You must understand, that Hell is against Heaven, and the Inhabitants thereof against the Inhabitants of Heaven; and this in God is also a great Wonder; all makes for his Glory.

The

The Twenty-third Queſtion.

Whether do the Souls of the Wicked, without Difference, (for ſo long a Time before the Day of Judgment,) find any Mitigation, or Refreſhment?

1. A THING which goes into an Eternal Entrance, is alſo in the Eternal End: Who can put any thing into his Hand that is afar off, and not preſent where it is to be done? he muſt give it only into his hand that is near to receive it; and that thing, which with its will is gone forth out of itſelf, can receive nothing within itſelf, becauſe it deſires nothing within itſelf.

2. Thus it is with the Wicked in this world; he is gone with his will out of himſelf into Covetouſneſs, Pride and Voluptuouſneſs, into Blaſphemy, Gluttony and Drunkenneſs, Whoredom and Wantonneſs: his will is continually bent to deſpiſe the Poor, and in ſcorn and diſgrace to plague the Righteous, and to tread him down by Authority.

3. He has corrupted Judgment with lies and bribes, and continually ſwallowed down unrighteouſneſs, as a Cow drinketh water; all that has come from him has been [t] bitter Anger, which he eſteemed to be his might and power; his will has been mere wilfulneſs, he hath done what he liſted; he hath danced after the Devil's Pipe, and has wholly entered into Covetouſneſs; he has accounted his money and goods his treaſure, and his will has continually entered into it.

[t] Or cruel.

4. He has never retired into himſelf, and ſought after Love, much leſs humility; he has looked upon the needy as his footſtool, he has oppreſſed without meaſure; he has counted it his Art and Wit when he has been able to circumvent the ſimple, and deprive him of his labour.

5. He has ſuppoſed that he had found out the fineſt policy, who could contrive his buſineſs ſo ſure that he might do what he would; then he thought himſelf very cunning, and that he had great Wiſdom.

6. All this, yea and much more, he has conceived in his will, and therewith the Image of the Spirit of the ſoul has been filled, and all this ſtands in his figure; and whenever the body [u] dies, then the *Turba* compriſes all this in the Spirit.

[u] Or returns to Earth.

7. And then if the Spirit would now enter into itſelf, the *Turba* goes with it and ſeeks the ground, *viz.* the Root of the ſoul, and ſo the fire is but [x] kindled by it.

[x] Inflamed.

8. And you muſt know, that the ſouls of the wicked have no mitigation, their beſt eaſe and joy is when they climb up in the will, in their [y] works which they did here, and continually deſire to do them more; it grieves them, that they did not afflict the honeſt more than they did; their will is juſt as it was here.

[y] Employment or Office.

9. They are Spirits of Pride like the Devil, alſo of Covetouſneſs, and ſo they ſwallow down their abominations which they committed here; their joy is only to think how they will contemn God and be their own Lords; this is their recreation and refreſhment, and no other.

10. For how ſhould they receive any other refreſhment? They dare not for ſhame lift up their Eyes to God, nor dare they fly to the Saints, whom they have here ſcorned; they are aſhamed to do that, for their falſhood continually ſmiteth them on the face, and their malice and falſhood riſe up from Eternity to Eternity.

11. When but the leaſt thought of the laſt Day comes into their minds, then fear and

horror ſtir in them; they had rather let that thought alone, and recreate themſelves in haughtineſs.

[z] Or an Image of Love. [a] Or mad, ſenſeleſs Image of Anger, and Wrath. [b] The Eye of Love, and the Eye of Wrath. [c] Or Jaws.

12. And this is alſo a Wonder, and the greateſt Wonder of all, that an [z] Angel ſhould become ſuch a furious [a] Devil; and ſo the Power of God's Anger comes to be manifeſted: for God has manifeſted himſelf according to both [b] Eyes, in Love and Anger; and it is left free to Man, he may go into which of them he will; God throws none into wrath, the ſoul caſts itſelf into it.

13. But you muſt know, that the wrath has ſet its [c] throat wide open, and draws mightily, and deſires to devour All; for it is the Covetouſneſs and the Pride inſulting over humility.

14. And ſo alſo Love and Humility have opened their Mouth, and draw with all their Powers, and would draw Man into Love, into Heaven.

15. Now into which of theſe the ſoul enters, in that it remains and grows, whether in Love or Anger; in that Tree it ſtands, and there is no Deliverance in Eternity from thence; here in this Life the ſoul ſtands in a Balance in the Angle, and may (though it has been evil) be born again in Love, but when the Balance breaks, then it is gone; it is afterwards in its own Country, in its Principle.

16. Who ſhall break that which is Eternal, where no breaker can be found? for it is its own Maker: Whence then ſhall another *Turba* come, when a thing is in the Eternity where no Limit is?

17. But that you may yet ſee, that God willeth not evil, he makes his will known unto you; he ſends you Prophets and Teachers, and gives them his Spirit, that they may give you warning: Now if you refuſe to obey, then you ſtay ſtill willingly in the Anger, which is your [d] Wages and Kingdom.

[d] Dwelling, or Priſon. [e] Sends you Croſſes.

18. God [e] afflicts you to break you off from your own will, from your voluptuous, proud, and diſſolute Life: But if you go on, you ſhall hereafter ſurely taſte the helliſh Dregs.

19. We teach you the Croſs, and the Devil teaches you pleaſure: Now you may take which you will, and that you ſhall have, whether it be Love or Wrath.

20. We labour for you, but you contemn us; what ſhould we do more for you? we are even your very ſlaves; if you will not accept us, be it at your peril, and get you away with that which is yours, and we will take that which is ours, and ſo we are parted for ever.

21. We will ſtill work in our Day-labour, and do what is commanded us; at the Harveſt we ſhall appear before one another, and then you will know us, and do that to yourſelves there which you have here done to us; we will not hide this from you, but ſpeak what we ſee.

The Twenty-fourth Queſtion.

Whether do Men's Wiſhes [f] profit them at all?

[f] Do them any good.

1. MY beloved friend, look upon the Rich Man and poor *Lazarus*; ſo you ſhall find that there is a great [g] Space between them and us, ſo that thoſe that would reach them with their prayers and wills cannot, neither can they come to us; there is a Principle between.

[g] Or Gulf. Luke 16. 26.

2. The Prayer and Wiſh of the Righteous penetrates into Heaven, and not into Hell: the Scripture alſo tells you, out of Hell there is no [h] Redemption; they lie in Hell as dead bones, they call, and no man heareth them, no praying avails them.

[h] Or deliverance.

3. And though many men ſhould pray for the damned ſouls, yet their Prayers remain in their own Principle, and paſs into Heaven, and not into Hell; there is no calling back again out of Hell, ſaith the Scripture.

4. You know what Chriſt ſaid to his ſeventy Diſciples, [i] *When ye enter into an Houſe, greet the Houſe, and if the Child of Peace be in that Houſe, then your greeting and wiſh ſhall reſt upon it; if not, your wiſh returneth to you again:* and ſo it is alſo here. [i] Matt. 10. 12.

5. No good wiſh enters into Hell: But if the Wicked leaves behind him much falſhood and deceit, ſo that the Helliſh Torment is wiſhed to him in the Grave, ſuch wiſhes come to the wicked ſoul, thoſe wiſhes come where they are; for that ſoul muſt ſwallow down its abominations which it committed here, and that is its food which the living ſend after it.

6. But it is altogether wrong, and does not become the Children of God at all; for thereby they ſow into Hell, into the Anger of God: they had need beware, leſt they alſo reap that which they ſow; moſt certainly, if they do not recall themſelves and repent, it will fall out no otherwiſe.

7. Further, we give you to underſtand, according to our knowledge in the Spirit, (not according to the opinion and conceit of the outward Man, but according to our Gift) that thoſe ſouls, which, as it were, hang by a [k] thread, and but at laſt enter into Repentance, and ſo lay hold of the Kingdom of Heaven, as it were, by a thread, ſo that Doubting and Faith are mixed, are in ſuch a condition, that a hearty Prayer and Wiſh redound to their profit, and pierce into the poor captive ſoul, into its [l] ſource, if it be made with all Earneſtneſs.

[k] The thread of Faith, which is ſmall and weak.
[l] Condition, or property, or miſery.

8. For it is neither in Hell, nor in Heaven, but in the Gate, in the midſt, in the ſource of the Principle, where fire and light ſever themſelves, and is held by its *Turba*, that always ſeeks [m] the fire: But then this ſmall twig which it has [n] conceived, *viz.* the weak Faith, deeply demerſes itſelf, and earneſtly reaches after the Mercy of God, and yields itſelf patiently into the Death of that ſinking down out from the Anguiſh, and that ſinks down from the [o] pain into the meekneſs of Heaven.

[m] Or to devour it.
[n] Or comprehended.
[o] Or ſource.

9. And although many a ſoul is held a [p] ſufficient while, yet the Anger cannot devour that ſmall Faith, but muſt at laſt let it go.

[p] Or tedious while.

10. But I leave it to him, to try what this is, who wilfully perſiſts in ſin till his End, and then firſt deſires to be ſaved: and then the [q] Prieſt, forſooth, muſt ſave him: he ſhall find it by woeful experience.

[q] *Pfaff.*

11. We ſay, that a man's hearty fervent prayer ſtands ſuch a one in ſtead; for a zealous, earneſt, faithful Prayer has power to break open the Gates of the Deep, it breaks open a whole Principle, and ſeeks; and if there be any thing there, that is capable of its will, that takes hold of it, *viz.* the poor ſoul in its ſource of ſin receives the earneſt Divine Will of its loving Brother, and ſo is ſtrengthened; and in its brother's Spirit and Will is able to ſink down out of the Anguiſh, through Death, and attain the Kingdom of God.

12. But into its glorification it cannot help it; for it ſhines forth out of its own Eſſence and Will: The ſoul of a Neighbour goes no further than death with it, (yet it is not the Soul, but the Spirit and Will of his Soul that does this,) and there the Anger parts, and then it is releaſed from the wrath; and then the Spirit enters again into its own ſoul.

13. In Popery, much juggling has been invented about this, with [r] Maſſes for ſouls, and that for money only: but this has been a great cheat of the [s] Prieſts of *Babel*; for there is earneſtneſs required to ſtrive with the Anger of God, and overcome it.

[r] *Seel-Meſſen.* Souls-Meals.
[s] *Pfaffen.*

14. Yet we confeſs, and acknowledge readily, that the Church of Chriſt has great power to ranſom ſuch a ſoul, if with fervency and earneſtneſs it does it, as it was done in the Primitive Church, when they had holy people, and Holy [t] Prieſts, who performed their Miniſtry in real Earneſtneſs.

[t] *Prieſter.*

15. They indeed effected somewhat, but not in such a way as the Pope boasteth of; saying, that he hath the Key, and that he can let out a soul with his [u] blessing when he will, if a man will but give him money: This is a lie.

[u] Or Pardon.

16. If he be Holy, then he bears the [x] Great Mystery, and is a Shepherd of Christ over his Lambs: but then he must, with the Congregation, in great earnestness, press into God in great Humility, and come to the place of the poor soul, but not for money.

[x] *Mysterium Magnum.*

17. There is always covetousness in Money, and it never reaches the earnest [y] Principle; the Prayer of the Covetous goes into his chest: we say, that all service which is done in the Church of Christ for Money, belongs to Antichrist in *Babel*, for [z] their hearts depend upon it: It were better men gave them meat and drink, and necessaries, but no money; and then they should not set their hearts so much upon it.

[y] The first most inward Ground.

[z] Or they set their hearts upon it.

18. What can a Spirit seek and find in the Mystery, when itself is not in the Mystery? O! there is a great deceit in that; when it is Day, you will see that it is so: you are still in darkness in the Mystery, so egregiously has *Babel* blinded you.

19. And it only is (because you have regarded Art and Favour, and not the Spirit of God) therefore notorious deludions are seized upon you, so that you believe lying Spirits, who speak Deludions in [a] Hypocrisy; on these you depend, and stick to them, and commit Hypocrisy with Error: Observe well what the *Revelations* of *John* and *Daniel* tell you; It is Day; the Reward will shortly follow.

[a] Fine outside, seeming holiness.

20. You have Teachers now, that wholly [b] suppress the Spirit of the Primitive Church; try them, and you shall find them to be the Whore's Wolves, which at first sprung up in the Primitive Church, when men slept; and these are they that will devour the Whore themselves.

[b] Or cast to the ground.

21. But try them, they are Wolves sent from the [c] *Turba*; they must do it; God permits it so to come to pass, and will have it so, that he may sweep out one besom with another: yet they are besoms, and after the accomplishment of the [d] Wonders of the Anger, they shall both be delivered to the [c] *Turba* together.

[c] Sin, Malice, and the Anger of God, for the destruction of the world.

[d] Or workings.

[e] Or punishment.

22. Let this Spirit tell you this: it is your own Prophet; he is born out of your [f] *Turba* upon the [g] Crown: Awake, or else you must be devoured by one another.

[f] Dispute, or contention.

[g] Finishing of the sixth Seal.

23. For it is no stranger that consumes you, but your own [h] *Turba*, which is come to the Limit. O! boast not so much as you do of a golden time; it is a time of Wonders.

[h] Or sin, or malice.

The Twenty-fifth Question.

What is the Hand of God, and the Bosom of Abraham?

1. IT has been sufficiently explained already, that it is the Essential Omnipresence of God, but in its own Principle: as the Rich man who was in Hell, could not obtain that *Abraham* should send *Lazarus* to him, with one drop of cold water to cool his tongue in those flames: *Abraham* said, there was a great Gulf between them; that is, a whole Principle.

2. But the bosom of *Abraham* is to be understood thus: *Abraham* was the Father of the Faithful; and God gave him the Promise, that in his seed all people should be blessed; this was to be understood of the Messiah Christ, who would become man in the [i] Faithful; and as he became man in *Abraham*'s seed, so also he would be born anew in the Children of the faithful, and bless them.

[i] Or Believers.

3. Now this is the Holy Christian Church, born in Christ, and that is the bosom of *Abraham*, for we are All one Body in Christ; and the Promise was made to *Abraham:* He was the Patriarch; we are all born in the same Promise; understand, in the New Birth in Christ, and are in the same bosom which receives us.

4. And when by earnest Repentance, we enter into the Promise of *Abraham*, then we go into the bosom of *Abraham*, viz. [k] into our Promise, and Christ is born in us, in the bosom of Faith; this is the fulfilling [of the Promise.]

5. And thus, in Humility, we are with *Lazarus* in the bosom of *Abraham*; for Christ is *Abraham:* Christ was promised to *Abraham*, and now he hath him, and we with him; and so we come into *Abraham*'s bosom, and are his Children in the Promise, and Christ is the fulfilling of it; and we in the fulfilling are in the bosom of *Abraham*, and are the seed of *Abraham*, according to the Spirit.

6. Here, O ye blind *Jews*, open your Eyes: what was meant by *Abraham*'s Circumcision? nothing else but that sin should be drowned in the blood and death of Christ, who shed his blood for the Children of the Faith of *Abraham*, and be regenerated in this blood, as in a heavenly Tincture.

7. *Abraham* and his Children drowned sin in their blood by Faith in Christ, who should become Man in their blood, and now it is fulfilled; and therefore God has set the seal of Faith [l] in the substance; and now we are and should be regenerated in the true blood of Christ.

8. The blood of Christ takes away the *Turba* wholly from us; and so we *(viz.* the New Man out of the Old *Adam)* [m] stand up in Christ's blood, and bear Christ's image, Christ's flesh and blood in us, in our image, if we are children of *Abraham*, and not *Ishmaels.*

9. For to *Isaac* belong the goods of the image of the body of Christ; the Circumcision is *Ishmael*'s, for he is conversant about works; but the goods are *Isaac*'s: yet *Ishmael* shall dwell in *Isaac*'s Tents at last; for *Japhet* shall dwell in the Tents of *Sem*, but the Kingdom belongs to *Sem.*

10. We have the goods of *Isaac*, not by the merit of works, but from Grace, from the Love of God: we cannot attain them by works, but in Faith, in the Will, in the Deed, and in entering [into the promised Inheritance.]

11. He that enters into [n] a Dominion, that is not his own by right of Nature, he enters into it by the favour of the Donor: why is a servant in the house angry, that his Lord is so bountiful to give a stranger the Dominion?

12. We were strangers, and the work is in his house; but the Lord hath given us the promise in Paradise, that he would again freely, out of Grace, give us his Kingdom: He rejected *Cain*'s offering, but he gave the Kingdom of grace to *Abel*; for *Abel* sought it in the *Spirit*, and *Cain* in the *Work.*

13. Thus understand, that God's Kingdom is Magical; for the first will attains it, and not the Will in the [o] Essence; for that Will remains in the Essence; but he that is at liberty, he finds Eternity and the Kingdom of Grace therein, and the Promise also, together with the Essence; and so the work dwells in the Will, and is the Will's houshold servant.

14. Thus you understand, if you have your sight, all the Old Testament; this is the only ground, though comprised but in brief; if we write upon *Moses*, you shall find it wholly there; and thus we have shown you the true ground of the bosom of *Abraham*, and of the true Christian Religion.

15. He that teaches otherwise is of *Babel*; beware of him, he has not Christ's Spirit, but he is *Ishmael*, and seeketh but in his own Conceit.

16. O! thou dear *Christendom*, do but open thine Eyes, or else it will no more shine so clearly to thee; go yet to *Lazarus* in the bosom of *Abraham.*

[k] Into the Promise that is made to us by the Trinity.

[l] That is, in the Essence, or in the water.

[m] Or rise again.

[n] *Herschafft.*

[o] Or work.

The Twenty-ſixth Queſtion.

Whether do the Souls of the Dead take care for Men, Children, Friends, and Goods? And whether do they know, ſee, approve, or diſapprove their Purpoſes and Undertakings?

1. MY beloved friend, this Queſtion is beyond the reach of all human Reaſon and Knowledge, according to outward Reaſon; but ſeeing we are *Abraham*'s Children, we have alſo *Abraham*'s Spirit in Chriſt; and as *Abraham* looked back upon the Promiſe in Paradiſe, and then alſo forward to the fulfilling of the Promiſe, ſo that he ſaw in the whole Body of Chriſt what was yet to be brought to paſs in the [p] middle, [q] *and ſaw Chriſt afar off*; ſo alſo we.

[p] Or the time between the Beginning and the End.
[q] John 8. 56.

2. Now ſeeing you ſo vehemently long after the great Myſteries, and ſeek them with ſo earneſt a Deſire, giving God the Glory, accounting yourſelf unworthy in your high Art, and ſo humble yourſelf before God; therefore God gives you them, though by ſo mean and poor an Inſtrument, who eſteems himſelf much more unworthy of them, but yet would not willingly ſtrive againſt his Will; and ſo you are the cauſe that this hand finds and attains them.

3. For this hand knew nothing of the Myſtery; it ſought only for the Faith of *Abraham*, but the underſtanding of *Abraham* was alſo given unto it, which you have cauſed by your ſeeking.

4. Now ſee that you alſo obtain the Spirit of *Abraham*, which has written in the knowledge of this hand, we will impart it to you as a brother; for we are not your Lord in the Myſtery, but your ſervant.

5. Apprehend us right; we are *Lazarus*, and you may be accounted *Abraham*, in compariſon of us; you have laboured much more than we, but we are fallen into your Harveſt; not of merit, but by the Grace of the Giver, that no tongue might boaſt in the ſight of God, and ſay, this has my underſtanding done.

[r] *Viz.* in his own Reaſon.

6. You propoſe a deep Queſtion; [r] I underſtand it not: for if I ſhould underſtand it, then I ſhould dwell in the ſeparated ſoul, and muſt have the very ſame ſpirit, and knowledge of that ſoul.

7. But now ſeeing we are one body in Chriſt, we have all of us Chriſt's Spirit; therefore in Chriſt we all ſee out of one Spirit, and have one knowledge; for he is become man in us, and all holy ſouls are our fellow members; all begotten out of one: and we all have one Will in Chriſt, in the true boſom of *Abraham*.

8. And now we have obtained ſtrength to reveal to you this hidden thing in Chriſt; for our ſoul ſees in their ſouls; not as if they came to us, but we go to them; for they are in perfection, and we but [s] in part.

[s] In part, or in imperfection.

9. And now we are able to anſwer you, not from the reaſon of the outward world, but from the Image in Chriſt, and from his and our Spirit.

10. You aſk, whether the ſeparated ſouls take care of human matters, and approve, or diſapprove them? Now this you muſt underſtand to be in three different manners, concerning three ſeveral ſorts of ſouls.

[t] Or ſtay in that condition.

11. Firſt, thoſe ſouls which have yet not attained Heaven, and ſo ſtick in the ſource, in the principle, in the birth, they have yet the human Eſſence, with the works in them; they diligently ſearch out the cauſe of their [t] retention.

12. And therefore many of them come again with the Aſtral Spirit, and wander up and down in their houſes and places of abode, and appear in a human Shape, and deſire this and that, and often take care about their Wills or Teſtaments, and think to procure the bleſſing of the Saints, that they may reſt; and if their Earthly affairs ſtill ſtick in them, they take care many times alſo about their Children and Friends.

13. This condition of theirs continues ſo long, till they fall into their Reſt, ſo that their Aſtral Spirit be conſumed; then all ſuch doings, cares and perplexities, are at an end, and they alſo have no more knowledge thereof, but that they ſee them merely in the Wonders, in the *Magia*.

14. But they touch not the *Turba*, neither ſeek what is in this world: for they being once paſſed through Death from the *Turba*, they deſire ſuch things no more; they alſo take no further care, for care ſtirs up the *Turba*, and then the will of the Soul ſhould be forced to enter with its Spirit into earthly things; but it had rather let ſuch things alone, becauſe it hardly got rid of them before: It will no more entertain the Earthly will.

15. This is an Anſwer concerning this firſt ſort; and we tell you plainly, and in Truth, that this ſort, after they are once received into Grace, take no more care purpoſely about human Earthly [u] matters, but they behold the heavenly matters, which are brought to them by the Spirit of man, and rejoice in them; but there is ſomething ſtill behind, which is this.

[u] Or affairs.

16. A living man hath ſuch Power, that he is able with his Spirit to go into Heaven to the ſeparated ſouls, and ſtir them up about ſome Queſtion by a hearty Deſire; but it muſt be earneſt, it muſt be Faith that can break open a Principle.

17. And this we ſee in *Samuel* the Prophet, whom the [x] King of *Iſrael* raiſed up, that he might make his will known to him: though ſome look upon it otherwiſe; of whom we may well ſay, that they are blind and void of knowledge, for they ſpeak but their own ſcholaſtic conceits, and form Opinions about that they have no knowledge of in the Spirit, and that is *Babel*.

[x] Saul.

18. Now ſecondly, the other ſort, which ſink into Death without a [y] body, they are wholly in one and the ſame place of the Principle, in which the firſt ſort are, which did afterwards ſink down in themſelves: All theſe take no evil affairs upon them, wherein the *Turba* ſticks.

[y] Or the body of Chriſt.

19. But when the honeſt ſouls which are alive ſend them their works, with their Spirit and Will, they rejoice in them, and are ſo friendly and ready, that they appear to men magically in ſleep, and ſhow them good ways, and many times reveal Arts which lie in [z] ſecret, *viz.* in the Abyſs of the Soul.

[z] *In Arcano*, in the moſt inward Myſtery.

20. For ſeeing the Earthly Spirit thruſteth its Myſtery before the Soul, and keepeth the Soul captive in that Myſtery, therefore the Spirit of the Soul cannot always attain the deepeſt [a] ſecret; but after the departure of the body, the ſoul is naked, and eſpecially if it be without a New Body; then it beholds itſelf, and alſo its Wonders: and it can very well ſhow one that is living, ſomewhat in the ſleeping *Magia*, if he be honeſt and has not ſtirred up the *Turba*; for Dreams are wholly Magical, and the ſoul without a Body is in the *Magia* of God.

[a] Or *Arcanum* of the Soul.

21. Thus know that no ſoul ſeparated from the body enters into any wicked matter, unleſs it be a damned ſoul, which indeed enters in Magically, and has its joy therein, and teaches great Maſter-pieces of Wickedneſs in Dreams, for it is a ſervant of the Devil.

22. And whatſoever a wicked man deſires, that the Devil readily helps him to; for he can do it better by the ſoul of a man than of himſelf, for he is too crude, and [b] terrifies the *Magia*, ſo that the Elementary Spirit is aſtoniſhed, and [c] awakens the body.

[b] Cauſes horror in the *Magia*.

[c] Or raiſes up.

[c] Stirring up.

23. Alſo you muſt know this, that all is done Magically in the will, without [d] awakening of the ſource: no ſoul ſtirs up its Eſſences of its own accord to pleaſe Man; unleſs a man awakens, and diſturbs them himſelf.

24. There are many Pieces of wickedneſs in Necromancy, which can many times vex and torment the Spirits of men; but they do ſo to no ſoul, that is clothed with Chriſt's Eſſentiality, for that ſoul is free.

25. The third ſort of ſeparated ſouls, are thoſe which are in *Abraham*'s boſom in Chriſt, having the heavenly Eſſentiality; none can ſtir them, except they will themſelves, as when they bear a favour to a ſoul that is like themſelves: they take no Earthly thing upon them, unleſs it makes for the Glory of God, and then they are reſtleſs to reveal ſomething in a Magical manner.

[e] Luke 15. 7. 10.

26. But they let no *Turba* into them; neither do they intercede with God for us; but whatſoever comes to them, they rejoice in it, with the Angels: [e] *for the Angels rejoice at a ſinner that repents*; then much more the Souls.

[f] Their praying, or interceſſion for us.

27. Why ſhould they pray to God for us? It lies not in their Prayer, but in man's entring into God; when he ſtrongly turns his will to God, then God's Spirit helps him without [f] their Prayers.

28. For his Arms are ſtretched forth day and night to help Man; what need is there then of their Prayers? It is the will of God, that man ſhould come to him.

[g] A ſeparated Soul of a Saint.

29. Shall then a [g] ſoul be ſo preſumptuous as to make God ſo ſevere a Judge, as not to be willing to receive a returning ſinner? Surely no true knowledge of God were in this: But when they ſee the ſoul preſs in with its Spirit to God, it is great joy to them that God's Kingdom is enlarged.

30. The heavenly ſoul has God's will: what God willeth, that it willeth alſo; but it is God's Spirit itſelf that will help the converted ſinner.

[h] Or bleſſed Soul.

31. The ſouls ſee well how God's Spirit penetrates into the ſoul, if the will of the ſoul does but give way to it: there is no need of the Prayers of any [h] Angel, they all wiſh that God's Kingdom may come into us, and God's will be done; but in the Dominion they give God the Glory.

[i] Or Miracles.

32. That men in Popery have invocated great Saints that are dead, and that they alſo have appeared to men, and wrought [i] Wonders, we acknowledge it, and it is true; and although it be now taught againſt it, it is by thoſe that are indeed quite ignorant in it: It has another A. B. C. which all of them on both ſides do not at all underſtand.

[k] *Viz.* the will that is ſtrong.

33. The Faith of one receives the Faith of another; the Faith of the living laid hold of the Faith of the Saints departed, and the [k] Faith has wrought Wonders.

[l] Or break in pieces.

34. Yea it is ſo powerful, that it can remove Mountains! Shall then the pure Faith of the Saints in the Faith of the living be able to do nothing? Indeed it could even [l] diſſolve the whole world, if God would ſuffer it.

[m] Or departure, or burial.

35. As he has permitted it to work ſo far ſometimes, that the Heathen have been converted by ſuch means, when they have ſeen ſuch Wonders wrought at the [m] Death of the Saints.

36. Should not a ſoul in heaven be willing to put forth its faith for the glory of God, and the working of wonders for him? This is done by the Holy Ghoſt, who has wrought the Wonders by the Faith of both parties; and they are only the Wonders of God, and of his Children.

[n] Or Miracles.

37. But this is wholly thrown to the ground: and now there is ſo learned a ſchool, that it contemns all God's [n] Wonders: but it is *Babel*, and not the Spirit of God: it is envious pride; they ſtand up and cry, Come ye all to me; here is Chriſt, here is the

Goſpel: Indeed there is Pride, Covetouſneſs, Ambition, and Self-ſeeking and Vain-glory, an exaltation of proud *Babel.*

38. It is even the old Antichriſt, and they are young twigs ſprung out of the old Tree; and they have ſtirred up the *Turba* with their ſtrong wrathful ſap; which *Turba* ſhall root up the whole Tree, for God has curſed it: it is wholly evil, and wormeaten; it muſt fall.

39. For it is a young Tree grown out of the Root, out of the old Root, which ſhall diſcover what the old Tree has been in its Wonders.

40. Yet we would not deſpiſe any, but only ſpeak of our Wonders, and ſay, that the ſervant ſhall enter into the Houſe, and be free; for the time is at hand, that he ſhould eat with the Son, and be merry and rejoice with him.

41. Thus we anſwer this your Queſtion ſummarily, that indeed the holy ſouls certainly know of our holy works, and approve of them; but they do not at all regard falſe works; for they dwell in another Principle, into which no evil work can come, neither do they look upon, or regard it; they do not enquire after that which belongs to the Devil, they know nothing but that which reaches to their Principle.

42. Children, Parents, Friends, and Strangers, are all alike to them; for in Heaven we are all Brethren: They take no greater care of Parents or Children, than they do of others, unleſs they ſerve God; and then their ſervice of God is acceptable and joyful to them, but they enter not into their [o] *Turba.*

43. For after the laſt Day, honeſt Parents ſhall know nothing of their Children which are in Hell; therefore it is ſufficiently and plainly known to us, that they now alſo take no care about wicked matters.

[o] The evil which they do, or ſuffer juſtly.

The Twenty-ſeventh Queſtion.

Whether do the Souls departed know and underſtand this, or that Art or Occupation; whereof, while they were in the Body, they had ſufficient Skill?

1. THis is as in the following Queſtion: all their works appear to them in their will after a Magical manner: they ſee them, but the figure of them ſhall then firſt be given them at the Day of Reſtoration, ſo that they ſhall be able rightly to behold their works; for they muſt firſt be tried by the Fire, and whatſoever is falſe, muſt remain with its [p] *Turba* in the Fire, according to the words of [q] Chriſt.

2. But it is ſtrange that men ſhould aſk, whether they know Arts or no? Without queſtion they know all Arts, how deeply ſo ever they are grounded, but they dare not [r] awaken them, that they ſhould appear in their Spirit; for Arts are born in the Center of Nature, out of thoſe Eſſences wherein the Wonders lie, which they ſought in this world, ſo far as has been opened to them in the Myſtery.

3. A ſoul that is without the Divine body, does not willingly enter into the Myſtery for Art; it ſtands ſtill in its reſt; it fears the *Turba*; it gives God the glory.

4. But thoſe ſouls that are highly enlightened, who have heavenly Eſſentiality in their Spirit, they have the ſkill and knowledge of heavenly things, and of whatſoever lies hid

[p] Uncleanneſs, or droſs.
[q] The words of Chriſt in Paul.
[r] Or bring them into act.

in the Myſtery; eſpecially thoſe who have been converſant with the Myſtery in this Life: the other ſearch not into the Myſtery.

[f] Or Employment.

5. For every one continues in his [f] calling, in that which he delighted in here; though there be no ſuch working, yet they have their joy in it; for in Heaven there is an humble ſimple Children's Life.

6. Why then ſhould they ſearch after Art, when the whole Myſtery of God ſtandeth open; God filleth All in All; there is only a mere Wonder, they All live in Wonders, and are all of them the Art of God; they have great knowledge, but in a Paradiſical ſimple Children's Life.

The Twenty-eighth Queſtion.

Whether has the Soul any more Knowledge of Divine, Angelical, Earthly, and Diabolical Things? And whether can it get more certain Experience and Knowledge of them, than it had in the Body?

1. CONCERNING Divine and Angelical Knowledge, certainly it has much more of that, for it is in the Principle of God; the Son ſees very well what the Father does in his Houſe, and ſo likewiſe the Soul ſees what is in Heaven.

2. Their knowledge is different; for the higheſt knowledge is in the Majeſty; and therefore moſt ſouls muſt wait till the laſt Day, when they ſhall receive their new Body.

3. But the higly enlightened ſouls, which are in the Divine Body and Power, they have ſuperabundant underſtanding and knowledge of God, and of the Angels; for they continue in the Wonders of God, till their own Wonders ſhall be preſented alſo to them.

4. The ſouls that are without a body are in Heaven, in God, as it were Magically; they awaken no Wonders, but are under God's Altar, and expect the Wonders at the Day of Appearing.

[t] No holy ſoul.

5. They take no care about deviliſh matters; it belongs to the Angels to ſtrive with the Devils, and to defend man; no [t] ſoul imagines into Hell, it is Enmity to it.

The Twenty-ninth Queſtion.

What is the Soul's Reſt, [u] Awakening, and [x] Glorification?

[u] Or Reſurrection.
[x] Clarification, or Transfiguration.
[y] Pain, or *Turba.*
[z] *Viz.* the Spirit of the ſoul.
[a] Glorious illuſtration.
[b] Matt. 25. 6, 7.
[c] Chearfully.

1. THIS is already ſufficiently explained; their Reſt is without Eſſence in the ſtillneſs, where they are in God's hand, and no [y] ſource touches them; they have no feeling of any ſource, but they are as one that lies in a ſweet ſleep and reſteth very quietly.

2. Their glorification, during this time, is when they conſider of the Joy to come; then the [z] Spirit enters into the Majeſty of God, and receives Joy and [a] Clarity; and ſo all this time they [b] trim their Lamps, that they may the more [c] readily receive their bridegroom in their New Bodies.

3. There is a very ſweet, Magical, Paradiſical joy in them, but Paradiſe is not yet fully [d] manifeſted in them with total perfection, for that belongeth to the New Body, [which ſhall riſe] out of the Earth.

[d] Stiring, or working.

4. The firſt body which God created and Chriſt redeemed with his blood, that will bring the Wonders with it, and enter again into Paradiſe, and be clothed with the Majeſty of God, and then [e] *the Tabernacle of God is with Men.*

[e] Rev. 21. 3.

The Thirtieth Queſtion.

What is the Difference between the Reſurrection of the Fleſh and of the Soul, both of the Living and of the Dead?

1. CHRIST ſaith concerning this, that there ſhall be a great difference; therefore we remit you to the Scripture, for it ſhall come to paſs juſt according to the Holy Scripture.

2. Seeing that human Reaſon cannot ſearch or find it out, how ſhould I anſwer you more than the Scripture ſpeaks of? Yet ſeeing you ſo earneſtly deſire and long to know theſe things, you even become the Finder in your ſeeking, and I am but the Inſtrument.

3. And though it be given and opened to me, yet it is not a thing that conſiſts in my underſtanding or knowledge; but the knowledge ſtands in the Spirit of Chriſt; according to which this hand calls itſelf *twofold*, for it ſpeaks from two Perſons; and two Perſons ſay, not I, but we, and ſpeaks of two, as a Lord who ſpeaks of his Perſon, and of his [f] Dominion.

[f] Office, Authority, Power, or Juriſdiction.

4. Thus alſo the children and ſervants of God ought not to ſay the knowledge is mine, the underſtanding is mine, but give God the glory: and in their manifeſtation of the Wonders of God, ſhould ſpeak of two, *viz.* of the Giver and Receiver.

5. Neither ſhould any underſtand this our manner of writing, ſo as if the hand did glory, or boaſt itſelf of its human authority and worthineſs; though indeed we are worthy in Chriſt: but as to the outward Man, we will have no honour or renown, for the renown is God's.

6. We are Children of the Father, and muſt do as he will have us, and *not* [g] *bury the Talent which he gives us in the Earth, for the Father will require it with increaſe; and if there be no increaſe of it, he takes away that which he has given, and gives it to him who has gained much:* which would be a very miſerable taking away from me; for me to know and enjoy God, and then to loſe him again, it were much better for me to loſe the whole world, and the outward Life, than God and the Kingdom of Heaven.

[g] Matt. 25. 25, 28.

7. Neither is it a light matter to be diſobedient to God: ſee what befel *Corah*, *Dathan*, and *Abiram* about *Moſes:* we ſay the ſame ſhall come upon the diſobedient and ſcorners.

8. Indeed the ſcorner ſees not his puniſhment inſtantly, but his [h] *Turba* takes it in; if he has in deriſion been a ſcorner and reviler, and now would fain be delivered from his [i] *Turba*, then he muſt bewail it in bitter lamentation and ſorrow in the ſight of God, or elſe he will carry his ſcorn with him into the Fire of Anger, and then it will gnaw him for ever: we would have this ſpoken for a warning.

[h] *Viz.* his perturbation, malice, and wickedneſs make a figure of it.

[i] Or ſin.

9. For we ſhall here deſcribe a very earneſt matter; [k] *be not deceived, God is not mocked:*

[k] Gal. 6. 7.

the wrathful Anger is in his Power; he has Heaven and Hell in his Power; the laſt Judgment is an [l] earneſt work.

[l] Severe.

10. And becauſe we are to ſet down the Reſurrection of the Dead, we muſt write the manner of it, what it is, and by what power this world ſhall [m] periſh, and the dead ariſe; it will be earneſt, account it no jeſting matter; we ſhall ſpeak of the very ground of it.

[m] Or paſs away.

11. Do not think it is a Fable, it proceeds from the [n] *Turba* upon the [o] Crown; the *Turba* of your own [p] Spirit declares this unto you; for the end has found the beginning: thus the [q] Eſſences of the whole world are brought to [r] Light in the middle; and thence your Prophet ariſes, *viz.* from the [s] Wonders which you have wrought, and he ſpeaks of the Deſtruction.

[n] Diſturbance or confuſion.
[o] Or when the meaſure of your ſin is full.
[p] The Spirit of the awakened wickedneſs.
[q] Or works.
[r] That they may be ſeen.
[s] Or works.

12. For the Spirit of the *Turba* ſhall not govern, but the Spirit of Chriſt: he has overcome Death, and taken the *Turba* captive: [t] *He leadeth Captivity captive* as a Conqueror.

[t] Eph. 4. 8.

13. But the *Turba* will execute [u] Judgment; for it is God's ſervant in the Anger; not his Maſter, but his Servant; therefore that Thunder which ſhall make the Earth tremble, will proceed out of the Mouth of God; which ſhall ſet the Elements and Firmament on fire.

[u] Or Juſtice.

14. The laſt Judgment belongs to the Judge Chriſt and the Holy Ghoſt; for here the Center of the Eternal Spirit will ſtir up itſelf, having alſo divided itſelf into three Principles, whereof one is the Spirit of Anger, and the other the Divine Spirit of Love, and the third is the Air-Spirit of the outward world.

15. The laſt [x] moving belongs to him, who according to the Deity is in the Mouth of Chriſt; but according to the wrath, he is in the helliſh [y] ſource of Anguiſh; and according to the [z] Wonders, he is in the Spirit of this world.

[x] Or manifeſtation.
[y] Or property.
[z] Or works.

16. And as he was the [a] Work-maſter of all Eſſences, ſo alſo it is he that ſhall give every thing its own Manſion, and gather every thing into its Granary.

[a] Artificer, or Framer of all things.

17. For he has many helpers, *viz.* the Angels; they ſhall ſever and part all aſunder; and then the Father, [b] *cum verbo Domini*, pronounces the Sentence by the Mouth of Chriſt, and then the world begins to burn, and every thing enters into its own Granary and Reſervatory.

[b] With the word of the Lord.

18. For the Reſervatories will be divers, not only two, *viz.* the two Principles, yet in two Principles, but with much difference, every thing according to its [c] virtue.

[c] Or power.

19. For every work ſtands in its Magical Principle, wherein it is contained, as a ſeveral *diſtinct* Wonder both in Heaven and Hell, every thing according to its Spirit; as it has been good or evil, ſo will its form appear; and ſo alſo will its virtue be, like the flowers of the field in their varieties: And in this manner alſo ſhall the glorification and joy of Man be, all according to the [d] Eſſence which he brought forth here.

[d] His works which he wrought here.

20. But we underſtand here the Eſſence of Faith, which is the virtue in the Eſſence of Love, and not of the outward work; for all ſhall be repreſented in the figure, in the Wonders, and that both as to the beginning and circumſtances.

21. When the laſt Day ſhall dawn, then the Deity manifeſts itſelf once more, and that is the third time, in all Forms, in Love and Anger; and then all things together at once ſhall be plainly manifeſted, and viſibly ſet forth in the ſight of all Creatures, in the manner following.

22. The beginning of the Creation in the Word *Fiat* has incloſed this World in itſelf as a Model, and [e] founded the limit wherein now the Wonders are contained, which ſhould be manifeſted in the middle, in the time, and brought to Eſſence, which were foreſeen from Eternity in the wiſdom, in the *Magia* of God, and will be all in the Eſſence then, and then the [f] limit is nigh at hand, and there will be no time of ſeeking more, for then all is finiſhed; whatſoever God had in his Eternal Counſel, he has conceived and manifeſted in time.

[e] Or appointed.
[f] End, concluſion, or conſummation of all things.

23. Now here is the end of time, for then the beginning has found the end, and the end is then the beginning, and paſſes again into that which was from Eternity.

24. But the [e] middle with the [h] Wonders which were manifeſted in the time, continues for evermore in the beginning and in the end, as an Eternal middle, with its Wonders, *viz.* with the Angels and Men, and their Eſſences; as alſo the figures of all Creatures, and all whatever has been Eſſential at any time; the Earth with its Metals, and Stones, and all material ſubſtances, as Trees and Herbs, all theſe ſtand in the figure, in the middle, and in the Wonders, but quite void of ſuch Eſſences and Life [as they have had here.]

[e] *Viz.* the world and every creature.

[h] *Viz.* all that has been done in the world from the Beginning to the End.

25. For no Beaſt cometh again, but its figure continues in the *Magia*, for it aroſe out of the Eternal Looking-Glaſs; ſo that now, when the outward Earthly Glaſs breaks, it muſt remain in the Eternal as a Wonder, to God's honour and glory for ever.

26. And theſe Eſſences belong all to Paradiſe; for they ſhall be the Holy Paradiſe, wherein the heavenly Eſſences ſhall bear eſſential palpable fruit.

27. And as here in this Life we account the fruits of the Earth, proceeding from its Eſſence, as [i] dead things without [k] underſtanding, ſo alſo the Beſtial and Earthly Image of this world ſhall appear as a dead Eſſence, and ſo ſhall the Eſſence of all Creatures, they ſhall remain as a ſhadow.

[i] Inanimate.

[k] Life, or ſenſe.

28. But Paradiſe has and bears fruit from the virtue of Eternal Life, that is, from God's [l] Eſſences: Now all that which for the moſt part is hidden from us here, that is incloſed in the word *Fiat*, in the beginning and end, and it lies therein as a great Myſtery.

[l] Or wonders.

29. But now the Spirit of the firſt Creation will move all the three Principles; and before that is done, the Word of God [m] compriſes itſelf with this Spirit, like an elevation, or manifeſtation of the Deity.

[m] Forms itſelf by the Spirit.

30. For the Spirit ſtirs the *Turba* of all Eſſences in all the three Principles; and then in one hour all will ſtand manifeſted, whatever is in Heaven, Hell, or in this World.

31. For the *Turba* ſtirs up all Eſſences and all Creatures, and all whatever is in Heaven and Hell, will be made viſible, and every one ſhall ſee the works of his own Heart, be they good or evil.

32. In this hour alſo the Judge Chriſt will appear upon the Bow of the Ternary, as upon a Rainbow; according to the Principles of this world it is a natural Rainbow, but according to the Principles of God it is the Ternary, the Croſs with a twofold Rainbow, having one part turned into the Internal Principle, that is, in the Abyſs of the Anger, and there he ſits upon the Anger of God: This the Devils and all wicked men ſhall ſee.

33. For this Bow is included in all the three Principles, and this Judge Chriſt ſits upon and in the Omnipotence of Eternity, above all that [n] is called Eſſence.

[n] Or ever had a Being.

34. Then the miſerable horror of all Devils and wicked men will ariſe, and they will howl, lament, yell, and cry, [o] *and ſay to the wiſe Virgins, give us ſome of your* [p] *Oil.* O! comfort us we entreat you, we beſeech you teach us what we ſhall do; give us ſome of your holineſs, that we may be able to ſtand before the angry Countenance of God; for the Eye of Hell ſtandeth wide open; whither ſhall we fly from this Anger?

[o] Matt. 25. 8.

[p] Oil of Joy and Gladneſs. Iſa. 61. 3. Heb. 1. 9.

35. And the wiſe Virgins, *viz.* the Children of God, will ſay, [q] *away to your* [r] *Merchants, and buy Oil for yourſelves, leſt there be not enough for us and you; we have but enough for ourſelves:* away to your Hypocrites and Deceivers, who have tickled your ears with [s] flattering diſſimulation for your Money; there buy for yourſelves. What, have you need of us now? Have not we been your fools? Away now with the flouriſhing ſhow of your deceit and hypocriſy, we will not make ourſelves partakers with you, leſt we ſuffer for it.

[q] Matt. 25. 9.

[r] Thoſe that ſell.

[s] Seeming holineſs and purity.

36. They ſhall then ſtand in great horror and trembling, yelling, and crying to the Judge Chriſt; but his wrathful Eye, [t] with their *Turba*, enters into the very Heart,

[t] Or by.

piercing through Spirit and Flesh, through Marrow and Bones; for the soul in the *Turba*, by the moving of God, is stirred up already beforehand in the fierce wrath.

37. And then they will fall to the ground for very Anguish, and some of them will bite or gnaw their blasphemous tongues; and the proud will say, [u] *O ye Mountains fall on us, and ye Hills cover us* from the Eye of this wrathfulness: *they will creep into the Caves*, and *Clefts of the Rocks*, and endeavour to bury themselves *in the Mountains:* they would willingly kill themselves, but there is no more Death; they will endeavour to deprive themselves of Life with Weapons, yet there is no dying, but Wrath and Anger left.

[u] Luke 23. 30. Isa. 2. 19. Hos. 10. 8. Rev. 6. 15, 16.

38. In this horror, all the buildings in the world will fall down; for the Earth will tremble, as if it were shaken with Thunder; and the horror will be in all living things, in every thing according to its [x] Source; a Beast has no such source as the soul has, only it is afraid of the *Turba*.

[x] Property, or Condition.

39. And in this elevation and commotion, all waters will rise above the height of all mountains, so that there will be no [y] breathing upon the Earth; they will rise so high, that they will be as it were consumed: All things will be so comprehended in the Anger, in the *Turba*, that there will be nothing but mere Anguish in the Elements.

[y] Or respiration.

40. All high Mountains and Rocks will crumble and fall down; the Stars will fall to the Earth with their strong influence and virtue: All this will be brought to pass in several days; for, as the world was created, so it shall have its End; for the [z] longing of the Earth in its Anguish will draw the Stars to it, as it has always done [a] in this time; so that the earthly body has drawn the [b] seeking of the Stars to it.

[z] Seeking, or earnest desire.
[a] Or all this while.
[b] Desire, or longing.

41. For the Stars are a Magical seeking, which has awakened Life; therefore, now when the Earth is awakened in the great *Turba*, it will then become so thirsty and hungry, that it will draw down the Stars to it, there will be such an Anguish upon the Earth.

42. But the Children of God shall lift up their eyes and hands to Christ, and rejoice, that the Day of their Deliverance is at hand; for the Anguish does not touch them.

43. And in those days (but how many are appointed for it, are only known to God; for in six days the world, and all its hosts were created; but this is now hidden from us) the water will return again to its own place, and fill all the Deeps more than before.

44. For now Death comes with it; and in that hour, all Creatures, except Man, shall die: and all men that have crept into the Rocks and Mountains, shall come forth, but with anguish of their Conscience; though now the *Turba* has permitted, that the horror stands in Death, for the falling of the water captivates the *Turba*.

45. And then the voice of the Holy Ternary will open itself according to all the three Principles, and say by the Mouth of Christ the Judge: *Arise, ye Dead, and come to Judgment.*

46. This voice is the original Eternal Spirit, which upholds every life, and which also has always ruled in all the three Principles; for it is that Spirit, whence the life of every thing has existed, and in which it stands to Eternity: It has been the life and motion of all things, in which the beginning, and also the end of every life has stood, and the Eternity; for it is from Eternity, and the Creator of all things.

47. It has two Eternal beginnings, *viz.* one in the Fire, and one in the Light; and the third beginning has been a [c] Glass of the Eternal, *viz.* the Spirit of this World; it hath been as a Wonder in this world, and the Wonders have been made manifest by it, and that which possesses it, is the last Judgment, its motion is the last.

[c] Wherein the Eternal has been beheld.

48. For in the Creation it moved the Father; and in the Incarnation of the Word, the Son, and now the last moving, and the Judgment, is its own; it will reduce every thing to its Eternal abode; and this is done by the voice of the word proceeding from the Mouth of Christ.

49. For the Spirit goes forth in two Principles in God; that is, in the Anger or Fire, it goes forth as the earneſt wrath of the Fire-life; in the light of the Love it goes forth as a flame of the Divine Majeſty; and in the Spirit of this world, it goes forth as a Wonder of Life; and all this is undeniable.

50. And if perhaps ſome perſon would arrogate ſuch exceeding high Learning to himſelf, as to deny it, to him we offer to demonſtrate it in every thing, we will except nothing in this world; every thing will afford an evident Teſtimony of it, let him come to us when he will: he ought not to forbear, and ſay, we are mad; for if theſe words will not ſatisfy him, we will ſo evidence it to him, that he himſelf ſhall find, and ſee who himſelf is: and though the Devil himſelf ſhould burſt for very Anger, yet we would ſet it down plainly before his eyes.

51. Now ſeeing this Spirit has the word *Fiat*, viz. God's word, and the Center of Nature, whence it has its Eternal Original; and as the Spirit of the Center has a twofold Efluence, the firſt being in the Fire in the Eſſences of the Original of Life, in the ground of the Original of the Soul; and the ſecond in the light of the Fire, which is the ſecond [d] ſource, which buds afreſh through Death, and is called the Kingdom of God; where alſo in the Light it is a flame of Love, and in the Fire it is a flame of Anger.

[d] Or Property.

52. So it will break open the Gates of Death, for it ſhall raiſe the Dead: and it has the word *Fiat* in it, and this *Fiat* is both in the ſoul, and in the body alſo; and though the body has been long corrupted, yet the *Turba* remains ſtill in the *Fiat* with the Wonders of the body.

53. And now the four Elements muſt reſtore to the *Fiat* that Eſſence which they have ſwallowed up; for [e] the word of the Lord is in it, but in its own Principle: Every thing muſt [f] reſtore that which it has received, *viz.* the Earth the body, *viz.* the [g] *Phur*; and the Water alſo its Eſſence, that is, [h] *Sul*; the Air the Sound and Voice of the words; and the Fire the Eſſences of the Soul; for all things muſt be judged.

[e] *Verbum Domini.*
[f] Give, or yield up.
[g] The ſubſtance, or droſs.
[h] The Light.

54. All the words which the Mouth has ſpoken, which the Air has received into it, and [i] has ſerved for the making of the words, theſe the Air ſhall again [k] bring forth; for it is the Looking-Glaſs of the Eternal Spirit, the Spirit ſees them in the Glaſs.

[i] Which Air.
[k] Or repreſent.

55. And ſo man ſhall be judged according to his heart, mind and thoughts, for the *Turba* is in all malice or wickedneſs, which is contrary to Love; here will be no making of excuſe, for every one will accuſe himſelf, his own *Turba* will accuſe him.

56. And thus you muſt underſtand the Spirit, which is All in All, will raiſe up every Life which has been immortal, and by the *Fiat* give it to the body; for the *Fiat* draws the body to the ſoul, with all its deeds and wonders; all that it has done in this life by word or deed; all that has reached the [l] Abyſs of the ſoul muſt come forth.

[l] The moſt inward and deepeſt ground.

57. For in the ſtill Eternity there ſhall be no *Turba* more; and therefore every Eſſence ſhall be [m] refined by the Fire, and the [n] *Turba* ſhall remain in the Fire, and all whatever is evil and capable of the *Turba*, unleſs it was waſhed away in the water of life, by the converſion of the ſoul here in this life, muſt remain in the Fire.

[m] Tried, cleanſed, or purged.

58. Now [o] *if any man has ſown in the Fire, he ſhall ſuffer loſs*, as the Scripture tells us, that the works of the wicked *ſhall remain in the fire, and he ſhall ſuffer loſs.*

[n] Sin and wickedneſs.
[o] 1 Cor. 3. 15.

59. But you muſt underſtand us right; the body which has been here upon Earth, that evil corruptible body which has devoured the noble and excellent Image of Paradiſe, ſhall come, and ſtand forth with its precious Image in it; it muſt give an account of the Image of God.

60. Now bleſſed are they that have Chriſt's Spirit, they have their firſt Image in the word *Fiat*, which muſt reſtore it again to the ſoul, and that in the Adamical Body.

61. But they that have not Chriſt's Spirit, ſhall ſtand forth in the evil body; but their ſoul will have loſt their true Image, and they ſhall have ſuch an Image in the

Spirit of the Soul, as their wills have been here: as their daily luſt has been, ſo ſhall their Image be.

62. And in that hour alſo the wrathful *Fiat* of the Darkneſs ſhall bring forth the Devils, who ſhall then receive their Wages and Habitation: at the hearing of which they tremble.

63. Thus all the Dead, both good and evil, will ariſe, every one in his [p] twofold body, and will have the ſoul with the Spirit in the body.

64. One will have the outward Earthly [q] Life, and therein a beſtial Image in the Spirit of the Soul; and in the Inward Image he will have the Eſſentiality of the wrathful Anger.

65. Another will have the outward body, and Chriſt's Image therein, and the Divine Spirit of Love will ſhine in the Spirit of his Soul; which the word *Fiat* clothes again with the true, and pure Adamical Image.

66. For the pure Image has been hidden in God, in the Word which became Man: and now when the Soul comes to the Limit, it obtaines that again, and alſo the fair and excellent [r] Virgin of the Wiſdom of God.

67. For the noble Image was deſtroyed in *Adam* when the woman was taken out of him, ſo that he retained only the Tincture of the Fire, and the woman had the Tincture of the Spirit; but [r] now both return to them wholly again.

68. For the woman ſhall receive the Tincture of the Fire, in the Divine Fire, ſo that ſhe ſhall be as *Adam* was, neither Man nor Woman: but a Virgin full of Chaſtity, without the [t] ſhape or members of man or woman.

69. And then they ſhall no more ſay, thou art my huſband, or thou art my wife, but they are brethren: indeed there ſhall ſome remaining tokens of the difference be in the Divine Magical Wonders, but none will regard that; for they are all of them merely the Children of God, living the life of Children in the delighting ſport of love.

70. All this will be done before the Sentence, for the trial will be the firſt, and the ſentence the laſt Day of Judgment; and thoſe that are then alive ſhall not die, but ſhall be preſented with the other by the voice of God before the [u] Judgment of God.

71. The word *Fiat* will bring all thither, and all ſhall be preſented in their own order by the *Fiat*; as firſt, Emperors and Kings, and then their Subjects over whom they reigned, Princes, Noblemen, Governors, Magiſtrates, and Supetiors; every one in his [x] Condition.

72. And here, all thoſe that have taken upon them to be Chriſt's Shepherds without [y] the calling of God, ſhall ſtand in the midſt of their flock of ſheep, and give an account of their [z] courſe of Life and Doctrine, and whether they have been Chriſt's Shepherds, and have fed the Sheep, or no? Or whether they have been [a] ſervants, or Miniſters to their own Bellies? And here the Spirit will make enquiry into their calling, whether they have entered into the ſheepfold by his Election and Power, or by man's favour without the Spirit and Election of God?

73. For the Judge will ſay unto them, now give an account of your life, works, deeds, and ways: then the *Turba* of every one will declare what he has been; for now all things ſhall appear in the Figure, with them and without them, ſo that there ſhall be no [b] denial; for the Spirit [c] by the *Turba* proves the ſoul, ſpirit, and fleſh: here all will be manifeſted.

74. Kings and Princes ſhall be conſtrained to give an account of their Subjects; how they have ruled and protected them; what kind of Government they have uſed; why they have taken away the lives of many by Tyranny, and why they have ſhed innocent blood; alſo, why they have made war for their Covetouſneſs, and their Pleaſures ſake.

75. In

[p] The tranſitory, and Eternal Body.
[q] Life in four Copies; but it may be body, by the ſenſe.
[r] See the book of the three Principles, ch. 12. ver. 53.
[t] In the Reſurrection.
[u] Form, or diſtinction.
[u] Or Righteouſneſs.
[x] Or Office, or Employment.
[y] The Divine calling, or true *Jus Divinum.*
[z] Doings, or works and teaching.
[a] For livings, or Money, as Hirelings.
[b] Or lying.
[c] Of the Judge.

75. In like manner, all other Superiors will be called to an account, why they have intruded themſelves into Office, and made themſelves Lords over the ſimple, and afflicted, oppreſſed, and ſqueezed them, and taken away their ſweat, and ſpent it in Pride?

76. Here the root of every thing will be inquired after, whence it comes, and out of what it is grown; whether it bears the [d] Ordinance of God, and whether it has its Original in the Heavenly *Fiat*, or in the Helliſh *Fiat* from the Anger? There every one muſt give an account of his [e] Condition; whether he has thruſt himſelf into Office, out of Covetouſneſs and Pride, and made himſelf a Magiſtrate, or whether his Government be ordained of God?

[d] Or ſtamp.

[e] Or State.

77. Therefore, ye Rulers and Potentates of the world, look to it, and ſee whether you be the Ordinance of God, and are placed in the Right, Divine Order? Have a care how you deal with the diſtreſſed Inferior; for now he ſtands before your eyes, and complains of you, ſaying, that you have been the cauſe of all his ſins and wickedneſs.

78. For there one will cry out and accuſe the other, ſaying, that he has cauſed me to commit ſuch abominations, and will curſe him; the Inferior his Superiors, and the Superiors their Superiors: the Prince will accuſe his falſe Counſellors, and his Counſellors the Prieſts, becauſe they did not reprove their Courſes, but ſoothed and flattered them for ambition and honour's ſake.

79. How will you be able to ſtand, ye [f] high Schools and Doctors; all you who have ſet up yourſelves in Chriſt's ſtead, and ſo proudly [g] contended about Chriſt's Cup, about Chriſt's Doctrine and Glory; and have provoked and ſtirred up the Princes of your Country, who are the Ordinance of God, to war and blood-ſhed, for [h] your words ſake, which you yourſelves have [i] forged?

[f] Or univerſities.

[g] Or diſputed.

[h] Terms of Art.

[i] Or Contrived.

80. Where is Chriſt's teaching and Spirit of Love, who ſaid, [k] Love one another, thereby ſhall they know that ye are my Diſciples? Where is your Love? look upon your bloody inſtigations, wherewith you have involved them in war, and led the world aſtray from Love and [l] Unanimity.

[k] John 13. 34, 35.

[l] Or concord.

81. You have made Rents and Diviſions, ſo that Kings have been at variance and enmity for your Pride ſake; in that you have wreſted the words of Chriſt, and have not regarded whether you have had Chriſt's Spirit and [m] Will or no; and therefore you, above all others, ſhall give a ſevere account; for you have known the Lord's will, and have not done it; you have run and intruded yourſelves into Chriſt's Office, merely to get profit, favour and honour; you have not regarded the Spirit of God, therefore the Spirit calls you *Babel*, a confuſion of all that live.

[m] Or meaning.

82. You have ſet the whole world at variance; and though you ſhould teach them Love, you have taught them contention and ſtrife, ſo that one brother has hated and perſecuted another for your [n] fables ſake. O! how is the name of Chriſt [o] blaſphemed for your contentions ſake? whither will you go, and where will you abide, when this ſhall be ſet before your Eyes, and the whole world cry, woe, woe, woe to you?

[n] Opinions, or Doctrines, which you have ſet down for Orthodox.

[o] Reproached, or ſcandaliſed for the ſake of your diſputations.

83. Here the Angels, who are the Reapers, ſhall divide all into two Heads, and place the [p] Honeſt at the Right hand, and the Wicked at the Left, *viz.* at the Eye of Anger; for the Principle of Light is here called the Right hand, and the Principle of Fire the Left.

[p] Or Righteous.

84. And thus the Tribunal, or Seat of Judgment, will be ſet: All the great Shepherds whom God has ſent forth for a Light to the world, who have reproved and taught, as the Patriarchs who taught of the Promiſe of Chriſt, with the Prophets and Apoſtles, ſhall be placed at the Right hand of the Judgment; and *Moſes*, and all Teachers of the [q] Law, at the Left hand of the Judgment.

[q] And Lawgivers.

85. For *Moſes* and *Elias*, and all thoſe exceeding precious teachers of the Law, bear the fiery Sword, and require God's Juſtice; and thoſe at the Right hand, God's Mercy.

86. And in this hour is the very laſt Day of the Judgment; when the Judge ſhall ſay, [r] *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Beginning; for I was hungry, thirſty, naked, ſick, and in Priſon, and you have adminiſtred to me.*

[r] Matt. 25. 34, 35, 36.

87. And to the wicked company: [f] *Go, ye curſed, into everlaſting fire, I know you not; for I have been hungry, thirſty, naked, ſick, and in Priſon, and you adminiſtred not to me.*

[f] Matt. 25. 41—45.

88. And then they will excuſe themſelves before the preſence of the Judge, and ſay, *we knew thee not Lord*; but he ſhall ſay, *ſeeing you have not done this to my poor Children, you have not done it to me.*

89. And here the Spirit of God will firſt move himſelf to Juſtice in all the three Principles, and ſtir up the [t] Center of Nature, ſo that it ſhall burn in the fire of Anger; for all, both Heaven and Earth, and the Firmament, will be ſet on Fire together.

[t] Or Ground.

90. And the *Turba* will ſwallow up the Earthly World in the Fire, and reſtore it to that which it was before the Creation, only the [u] Wonders remain ſtanding in two Principles; the third Principle paſſes quite away, all but the Wonders, which ſhall be brought into the beginning.

[u] *Viz.* All whatſoever grew, was born, made, or done, by word or deed, from the beginning of the world to the End.

91. And then the Earthly Life and the Earthly Body will fall away, and the Fire will conſume them.

92. And the glorious bright Paradiſical Body of the Righteous ſhall paſs through the Fire, with its own Wonders, which ſhall follow it, and whatſoever is falſe ſhall remain in the Fire.

93. And ſo they ſhall be carried through the Fire in the twinkling of an Eye, and the Fire comprehends them not; for as little as the Fire can retain the Light or Wind, ſo little can [x] it retain the Light of the Holy Men; for they can dwell in the Fire without feeling any pain.

[x] The fire of Wrath.

94. Then inſtantly, by the kindling of the Fire, the Divine Majeſty is prepared, and Paradiſical Life, into which they enter as Children, and live Eternally with their Father in one Love, in a ſimple Child-like Life; and there is a Communion of Saints.

95. There is no Day or Night there; for the Sun paſſes away, and the Stars paſs away, but their [y] Wonders only ſtand in the Great [z] *Magia*, to the Glory of God; thus they ſever themſelves.

[y] Or operations.

[z] See in the ſmall ſix points what the *Magia* is.

96. The wicked alſo muſt go into the Fire, and their Earthly Life will alſo fall away, and their [a] monſtrous Image will appear in the Spirit, according to the ſhape of all hideous abominable Beaſts, like the Devils.

[a] Or Vizard.

97. For they dwell in one and the ſame Principle, and *Lucifer* is their great Prince, whom indeed they ſerved here, though they depended on their Hypocrites for a falſe Paradiſe.

98. Thus, my beloved friend, you have a brief deſcription and information of the laſt Judgment-Day; for whatſoever is of this world ſhall paſs away.

99. The Earth, and all ſtony Rocks and Elements, will melt away, and that only will remain which God would have, and for the ſake of which he created this world.

100. Both the good and the evil were clearly [b] foreſeen in Eternity, and were only made Eſſential in this world, that they might be a Wonder; and hereafter they remain ſo to Eternity.

[b] God has foreſeen the Good according to his Love, according to which he is called God; and according to his wrath, or nature, according to which he is called an Angry, Jealous God, and a conſuming Fire, he has foreſeen the evil, but not ordained it.

The Thirty-first Question.

What Kind of New glorified Bodies shall the Holy Souls have?

1. THIS hath been already sufficiently declared; for as every one shall be clothed with the Power of Love, Righteousness, and Purity, and as his excellent works of Faith have been, so shall he gloriously shine.

2. Yet there will be very much difference, for the works of many will all remain in the Fire, and he himself will hardly escape; he will not shine as the [c] Saints.

3. For, as the Scripture says, [d] *they shall excel one another as the Stars of Heaven*; but there will be no [e] grudging, but every one will rejoice at the Excellence of the other; for there is no other light there than [f] *God, filling All in All.*

4. And so every one, as his [g] Power is capable of the Light, shall receive the brightness of the Majesty of God; for after this Life there is no bettering, but every thing remains as it returns home.

5. For there the Judge [h] *Christ will deliver up the Kingdom to his Father*, and then we shall no more need any Teachers and Conductors; but he is our King and Brother, there is no Intercession, but we are with him as a Child with the Father; whatsoever we do, it is good, for all falshood is done away.

[c] *Viz.* the great Saints.
[d] 1 Cor. 15. 41.
[e] Or envying.
[f] Eph. 1. 23.
[g] Or Virtue.
[h] 1 Cor. 15. 24.

The Thirty-second Question.

What shall the Form, Condition, Joy, and Glory of the Soul be, in the Life to come?

1. HERE we must consider Paradise; for this outward world, with its fruits and colours, has been a Figure of Paradise; for Paradise was in us, and the outward Spirit deprived us of it, and drew us into itself; for when *Adam* lusted after it, his own lust took him captive.

2. But we shall now enter into it again, and eternally solace ourselves in the excellent beautiful flourishing of all manner of Flowers, and Forms, both of Trees, and Plants, and all Kinds of Fruits, but they will not be so Earthly, gross and palpable.

3. For then our bodies shall not be so; how then can that Essence be so? all things there will be Angelical: the Fruits are more [i] pure and fine, than are now in the outward Elements, for they make no impurity when we have eaten them.

4. We shall have no stomach or entrails, which we shall need to fill, as we do here this devouring stomach, but all there is in Power; we shall eat in the Mouth, and not receive into the Belly; we shall need no teeth to chew withal; there is mere Power, and yet in a true natural form and manner, with shining colours.

5. And so [k] *the Kingdom of Heaven consists not in eating and drinking, but in Peace and*

[i] Clear, subtle, transparent, bright, and shining.
[k] Rom. 14. 17.

Joy in the Holy Ghoſt, with ſinging and ſhowing forth God's Deeds of Wonder concerning the corporeity of Paradiſe.

6. We ſhall lead a life like children, who rejoice and are very merry in their Sports; for there will be no ſadneſs in our hearts, or fear of any thing, but a delightful [l] Recreation with the Angels.

[l] Play, ſport, or exerciſe.

7. This world will be no more thought upon or regarded; for all earthly knowledge and cogitations ſhall remain in the *Turba* of the Earthly Body in the Fire.

8. We ſhall have no knowledge more of our Parents, Children, or Friends, who are in Hell.

9. We ſhall all know one another by Name that are together; though the Earthly Name ſhall remain in the *Turba*; we ſhall have a Name according to our firſt Name, in the Language of Angels; which here in this life we do not underſtand: In the Language of Nature we underſtand ſomewhat of it; but here we have no tongue to expreſs it with.

10. None ſhall ſay to another, thou art my huſband, thou art my wife, thou art my daughter, thou art my ſon, my ſervant, or my handmaid; all are alike there; we are all children; there is neither huſband, nor wife; neither child, man-ſervant or maid-ſervant, but all are free; every one is all: There is but one Sex, *viz.* Heavenly Virgins full of Modeſty, Chaſtity and Purity.

11. We are all God's Spouſe, and he is our Huſband; He ſows his power into us, and we bring forth to him Praiſe and Glory.

12. There is ſuch a kind of dancing and ſinging, as children uſe when they take hold of hands, and ſing and dance around.

[m] Enjoyed the great hidden Wiſdom, Underſtanding, and Art.

13. All Arts will not be regarded: But you muſt know, that they who have [m] borne the Myſtery, and to whom it has been revealed, they ſhall have far greater wiſdom and knowledge than others, and much excel others.

14. Indeed not in Contention and Doctrine, but their wiſdom will begin all manner of Exerciſe in the heavenly Myſtery, to the ſtirring up of Joy; for as Children flock together when one beginneth a ſport, ſo alſo here.

15. Little Children are our Schoolmaſters, till evil ſtir in them, and ſo they embrace the *Turba Magna*; but they bring their ſport from the Mother's womb, which is a Remnant of Paradiſe; elſe all is loſt, till we attain it again.

16. A King avails no more there than a Beggar: if he has ruled well, then his virtue follows him, and he ſhall have the Glory of it in the Majeſty; for he obtains a bright glorification, like a Shepherd over his flock.

[n] The thread of Faith at the laſt.
[o] In the Kingdom of Heaven.

17. But if he has been evil, and yet at laſt converted and entered in as by a [n] thread, then his Kingly works remain in the Fire, and he will be accounted of [o] here, no more than a Beggar who has been honeſt; nay, he will not be ſo glorious.

18. Every one will be known by his works, what he has been, when they ſhall preſent their Merchandiſe in the heavenly *Magia*, as Children do in their ſport.

19. And yet you muſt know, that it ſhall not be a Kingdom of Sport only, but we ſhall ſpeak of the Wonders and Wiſdom of God, and of the great Myſteries of the Heavenly *Magia:* the [p] ſong of the [q] great Hunter will continue there to the Reproach of the Devil, and to the Glory of God.

[p] Rev. 15. 3.
[q] Perſecutor, oppreſſor.

20. We ſhall have ſome knowledge of Hell, but ſee nothing of it, ſave only in the *Magia*, in the Myſtery; for the Devils muſt dwell in the Darkneſs: the wrathful fire which is in them, is their Light; they have eyes of Fire to ſee withal; all Fire beſides is gone, for the Majeſty has [r] ſwallowed it up, that it may burn in Love.

[r] Or allayed it

21. Though indeed there is fire in the Center from which the Majeſty riſes; but this will not be allowed to the Devils; they ſhall be [s] *thruſt out into Darkneſs, where there is howling and gnaſhing of Teeth*; where there is more [t] cold than heat.

[s] Matt. 8. 12.
[t] More froſt than fire.

The Thirty-third Queſtion.

What Kind of Matter ſhall our Bodies have in the Life to come?

1. MY beloved friend, this is a [u] hard Queſtion; the outward man muſt let it alone, and not meddle with it at all, for he is not worthy of it.

2. You know that God is become Man, and has taken our fleſh and blood, and ſoul upon him: Now Chriſt ſaid, [x] *I am from above:* [y] *None goeth into Heaven but the Son of Man which is come from Heaven, and is in Heaven.*

3. Do you underſtand this, that he ſaid, *he is in Heaven?* He ſpoke not only of his Deity, that is, of the Word, but of the Son of Man, even of that Word which was Fleſh; and this we are now to conſider of, for in that Fleſh and Blood we muſt live Eternally, and we muſt have Chriſt's body if we will ſubſiſt in God.

4. Yet we know of no other body that we ſhall have, but our [z] own body, growing out of the Old body, as a ſprout grows from a kernel; and ſuch a body *Adam* had in the Creation, but he was captivated by the [a] Kingdom of this world, and ſo became Earthly; this was his Fall, and this cauſed God to take a part of *Adam*, and make a woman of it, as we have written at large in our [b] third Book.

5. Now we know well that *Adam* was a chaſte Virgin before his ſleep, and before *Eve* was made, but afterwards became a Man, [c] having Deformity like a Beaſt, of which we are yet aſhamed at this very day in the ſight of God, becauſe we have earthly beſtial members for propagation.

6. Now *Adam* had the Virgin of Divine Wiſdom in him, but when he fell, then it continued immoveable in its own Principle, and *Adam* [d] departed from it.

7. But know that Chriſt became Man in that Virgin [which was] in the Earthly *Mary*, for the word of the Lord brought that with it into the body of *Mary*.

8. And here you muſt underſtand, that Chriſt became fleſh in the water of Eternal Life, [e] *which fleſh the whole Deity filleth*, and alſo in the [f] Eſſences of the Earthly *Mary*.

9. But *Mary* was bleſſed with the Heavenly Virgin, and ſo Chriſt became man in a pure veſſel, and the Earthly man hung to him.

10. For it was for the ſake of the ſoul which he was to receive from [g] *Mary*, that he muſt receive *Mary*'s fleſh, yet in the bleſſing, in the Heavenly Virgin only.

11. The Tincture of the blood in the Heavenly Virgin was Heavenly; for the [h] Earthly had not been able to paſs through the wrath of God, and through Death, much leſs would it have had power to riſe out of the grave.

12. That word which became Fleſh had the water of Eternal Life, which proceeded from the Divine Majeſty, and yet it was in *Mary*'s blood: and here for further information we direct you to our third Book, where it is deſcribed at large.

13. And thus we tell you, we ſhall have a body conſiſting of fleſh and blood, ſuch a body as Chriſt had; for Chriſt by his Incarnation is [i] become Man in us.

14. When we are new born of Water, and of the Spirit, then in Chriſt's Spirit we are new born of Chriſt's fleſh and blood, we put on Chriſt.

15. Chriſt is born in the converted ſinner, and he in Chriſt becomes the Child of God; this is the body we ſhall have in Heaven.

16. No groſs beſtial fleſh, as we have in the Old *Adam*, but ſubtle fleſh and blood, ſuch

[u] Or ſtrong.
[x] John 8. 23.
[y] John 3. 13.
[z] Job 19. 26, 27.
[a] Or by the working property of this world of four Elements.
[b] Of the threefold Life.
[c] That is, a beſtial, animal, mortal man.
[d] Or forſook it.
[e] Coloſſ. 2. 9.
[f] Subſtance, or properties.
[g] From the ſoul of Mary.
[h] The Earthly Tincture.
[i] Or born in us Men.

[k] John 20. 19. 26. [l] John 20. 27. 1 John 1. 1. [m] Comprehend, or receive. [n] Or not intelligible. [o] Such as love God, and are born of him. [p] John 6. 53. 1 Theſ. 4. 17. John 15. 4.

fleſh as can paſs through wood and ſtone, unhurt by the ſtone, [k] *as Chriſt came in to his Diſciples, the door being ſhut:* It is ſuch a body as hath no *Turba* or fragility; Hell cannot retain it, it is like Eternity; and yet it is real fleſh and blood, which our heavenly [l] *hands ſhall touch and feel*, and take hold of; alſo a viſible body, as here in this world.

17. Now conſider, how is it poſſible that ſuch a body as we carry about us here, can be [m] capable of the Divine Majeſty? It muſt certainly be ſuch a body as is like the Majeſty, that the Majeſty can ſhine forth from it out of the Tincture and Water of Eternal Life.

18. Here indeed we are as it were [n] dumb to the apprehenſion of Reaſon, yet we are well enough underſtood by our Brethren; this belongeth to the [o] Children. A Wolf deſires to fill his mouth with ſuch a piece of fleſh as will fill his belly; we ſpeak not of ſuch fleſh, but ſuch as Chriſt has given us in his Teſtament, and left for a Remembrance, and as an Earneſt [p] *that he will remain for ever with us; we in him, and he in us.*

19. Therefore we ſay that we ſhall have God's body and Chriſt's body, which filleth Heaven; not that we ſhall ſtick in that which is his Creature, but be joined one to another as members, brethren, and children.

20. There is but one Life in us all; there is nothing mortal, All proceeds from the Eternal one; there is nothing that begins, but the Wonders only, one Eſſentiality is come out of the Eternal: we are as Gods, we are true Children of God, proceeding from his Eſſences in body and ſoul.

The Thirty-fourth Queſtion.

What is the miſerable and horrible Condition of the Damned Souls?

[q] As in utmoſt, or utter darkneſs. [r] Jeſting, jearing, ſcoffing, and deriding in ſtrange apiſh geſtures of face, and body.

1. IT is ſufficiently declared already; for God's wrath in the Darkneſs is their Dwelling Place; their Light is that which ſhines from their fiery Eyes, like the glimmering of a flaſh of fire; they have no Light at all but that, for they dwell in that which is [q] outermoſt, and ſo aſcend in haughtineſs above the Thrones like ſtrong Champions; and yet they have different qualifications among them, as their Spirits differ.

2. For a Dog acts like a Dog, a Wolf like a Wolf, and ſo a Horſe, a Fowl, a Toad, a Serpent, every one after their Manner; but they are all flying and ſwift as a thought.

3. They have their joy in their abominations, and their chiefeſt joy is to ſcorn God; in that they are fiery Spirits, and God a Spirit of Light.

4. Their boaſt is always of their ſtrong, fiery might; they are as a Dragon that ſpitteth fire, they ſeek perdition, and find abominations.

5. They have alſo fruit growing out of their own Principle, all according to the abominations of their wills.

6. They have a ſport like ſuch as play with fireworks, as Rockers, and Balls of fire, ſpitting fire out of their mouths; [r] fooling, and juggling is their paſtime; though indeed there is no time; nor is there any fear of any other Torment, after the laſt Judgment-Day; but their whole life is a continual fear, horror, terror and lamentation: every one has his work, which he did here while he lived in the Figure; and then it awakens the *Turba*, and rides in the Fire.

7. The ſoul has no feeling, for it is without the Fire, but the *Turba* plagues it with thoſe Abominations which it introduced; there is an Eternal deſpairing in them, and therefore they are God's Enemies.

8. To blaſpheme God is their chiefeſt Power; they devour Helliſh Brimſtone and Abominations, for their fruits are a kind of matter that is outwardly fair, but inwardly mere[f] wrathfulneſs; ſuch Hypocrites as they have been upon Earth, ſuch bread does their Heaven afford them to eat.

[f] Strong Abominations, malice, or wickedneſs.

9. They are at Liberty, and ſhut up by nothing, they may deſcend as deep as they will, for the Abyſs and Darkneſs is every where, and yet they are but in their firſt place; the deeper they deſire to throw themſelves, the deeper they fall, and yet they find no end or bottom.

10. Their [t] number is not the number of any human time, their [u] delight is a mere ſtink of Fire and Brimſtone; when they conſider themſelves in their Abominations, that they were once Angels and now Devils, then preſently the gnawing worm ariſeth, which devours and torments them.

[t] Their time not the time of Man.
[u] Refocillation.

11. To what end ſhould their wickedneſs be deſcribed? They are evil, unclean Beaſts; that which they practiſed on Earth, that follows them, and that they deſire to do there alſo; they ſwallow down abomination and curſing without meaſure.

12. Their [x] Government is no way better to be known than in the Antichriſtian [y] horſe and ſcornful men, who rave with curſing and blaſpheming; yet this is but a [z] Glaſs of the Helliſh Abominations; we will not mention them any further, for they are not worthy to be named.

[x] Or Dominion.
[y] Or Beaſt.
[z] Shadow, or Reſemblance.

The Thirty-fifth Queſtion.

What is the Enochian Life; and how long does it continue?

1. THIS is alſo above human Reaſon, no outward Reaſon can comprehend it; but ſeeing [a] it is born, it muſt be made manifeſt: For there are ſuch Myſteries couched in it, as the world is not able to conceive, and we ſhall not mention them at large, for they have their [b] limit how far they ſhall go; for in this Time wonders ſhall be done upon the Earth, for which cauſe, our ſpeech is taken from us, that we muſt be ſilent.

[a] The Enochian life is brought forth.
[b] Bounds, or appointed time.

2. Yet we ſhall ſhow what kind of life it is, or whither *Enoch* is gone, as alſo *Elias* and *Moſes*: it is no Fiction, we declare only what is given us; we ſhall further be ſilent, and not believe Reaſon, for it is a fool herein.

3. But we may well ſpeak ſomething of it, for the time is [c] born, for [d] *Enoch* to ſpeak, and [e] *Elias* to work again; which *Babel* ſhall find by experience: for *Moſes* hath [f] horns, and yet he is a patient Lamb.

[c] Or come.
[d] Or prophefy.
[e] Or the Sword.
[f] Or Beams, or Rays, which with their light ſhall contend with darkneſs.

4. O how wouldſt thou rejoice if thou wouldſt go among *Moſes*'s Flock, for he has a good Meſſage: Rejoice O Heaven, and be merry O Earth! for *Enoch* is in the Field, and keeps his Flock.

5. What will *Elias* do? for he is clothed with a white Garment, and was with Chriſt on the Mount, and ſpoke of the conſummation of man's Redemption; he ſpoke alſo of the entering into Paradiſe, and of the final deliverance from the [g] Hunter.

[g] Or driver, or perſecutor.

6. He that is born blind, ſees nothing: How can a lame man get the prize, or a deaf man diſtinguiſh Languages? does not the Sun ſhine daily, and yet the Mole remains blind? ſhall *Babel* come to ſee? we know ſhe is a ſcorner, and therefore ſhe muſt be blind, though the Sun ſhines clearly to her.

7. How can he behold two worlds, that always lives but in one? nor is it art and wit, that has underſtanding able to ſearch out the deep Gates; but they paſs away, as a wind which brings forth nothing, though it maketh ſuch a Bluſter; and ſo does *Babel*.

8. When we will ſpeak of the Enochian Life, we muſt conſider the Scripture, and ſee who *Enoch* was, and what life he led; and then we may ſoon find where he is, and what his Tranſlation was.

[h] Gen. 5. 18.
[i] See the *Myſterium Magnum*, ch. 35. ver. 19, 20.

9. You know that the [h] Scripture ſaith his Father's name was [i] JARED; if you underſtood the Language of Nature, you had the whole ground.

10. And *Enoch* begat *Methuſalah*, who attained the higheſt age of Man; and after he had begotten him, he continued in a Divine Life, till the Lord took him into his own Principle.

11. But we muſt not underſtand it, as if he were wholly perfect in the Light of the Divine Majeſty, and ſhould not appear at the day of Judgment. Indeed he is in God without Death, or want of any thing; he is in God's Love, but in the birth of the Divine Principle, for he had alſo *Adam*'s fleſh.

12. And you know well, that the outward Kingdom, with the Earthly fleſh, belongs to the *Turba*; though it is clear, that he had the body of the Wonders of God, in the outward body, in which Divine body of the Wonders he was taken away into the Myſtery; ſo that the outward body was, as it were, ſwallowed up by the Myſtery.

[k] Subſtance, or Eſſence.

13. But now the Myſtery muſt give up all whatever it has ſwallowed up; as you know, that at the end, the outward body muſt appear, with all its [k] works, before the Judgment: and thus the *Turba* is in the outward body with the Wonders, which ſhall be made manifeſt and tried in the Fire.

[l] In the outward ſecret hiddenneſs.
[m] In the inward ſecret hiddenneſs.

14. Now then, if *Enoch* be thus taken up, both body and ſoul, with both the bodies, then the outward body is in the [l] *Myſterium*, and the Inward body in the [m] *Arcanum*, and heavenly Myſtery, and ſo he lives in two Myſteries, being inviſible and incomprehenſible to the outward world: and thus we give you to underſtand, that Paradiſe is yet preſent and unperiſhed, though ſeeming to be, as it were, devoured by the curſe of God; and it lies yet as a Myſtery, uncorrupted in the curſe.

[n] Or *Arcanum*.
[o] Or End.

15. For we can ſay with good ground of Truth, that Paradiſe is ſtill upon the Earth; yet we are not in it, but *Enoch* is in it; but he has ſtill the body of the *Turba* in the Myſtery, and in the Heavenly [n] Myſtery he has the Divine body; a Paradiſical Body which is capable of Paradiſe: and thus he is as a Wonder, and is a Prophet in the Crown at the [o] Limit of the Wonders.

16. For you know that the Scripture ſaith, that after he had begotten *Methuſalah*, viz. the Man of the greateſt Age, he continued afterward in a Divine Life; and this has a deep meaning.

17. *Methuſalah* ſignifies the end of the Wonders of this world; and *Enoch*, remaining in his Divine Life three hundred years after the birth of *Methuſalah*, ſignifies the manifeſtation of the Wonders, and an open Miniſtry, *viz.* a preaching of Righteouſneſs, whereby the *Turba* of every one ſhall be ſhown him, and the End of the Wonders of this world ſhall be declared, *viz.* the Vengeance of God, and his Reward to the good.

18. And the time after *Enoch*, wherein *Methuſalah* lived to the Number of the Crown, when *Enoch* and his preaching was taken up, ſignifies, that the Enochian Light, which ſhined in his time, will enter again into its Principle, and ſeek out the Earthly body which *Enoch* had, and will find that the *Turba* is in it ſtill; and then there will be no further

further ſeeking; for the *Turba* is found in the Limit, and worketh to the Fire and Judgment.

19. And thus the end of the world is as the dregs, and it works in the *Turba* to the blowing up of the Fire and the Judgment; for the outward world was produced out of the *Turba*, and took its beginning in the *Turba*, and the *Turba* is its propriety: thus the beginning ſeeks the end again in the wrath.

20. And as this world is become corporeal in the wrath, ſo the beginning at the end will have the Spirit again in the wrath, for the Beginning and the End is one; and you plainly perceive, that in the Beginning, the *Turba* devoured *Adam*, and brought him into the Anger, and murdered *Abel*.

21. Therefore, ye Elect, let none of you deſire to live to the time of the end, after *Enoch*'s taking up; but behold, when *Enoch* preaches, then the Sun ſhines, and then go out from *Babel*; it is a golden time: but your *Turba* is the cauſe that *Enoch* ſhall be taken up.

22. *Enoch* is not gone out of this world, he is entered into the [p] Myſtery in the Wonders, for he is God's Preacher; and after the *Turba* has overcome the world, he muſt be ſilent till the ſix Seals have ended their Wonders, and till the Angels of the *Turba* have poured out their Viols, then the [q] Wonders of the Anger are finiſhed.

[p] Repoſitory.

[q] Or works.

23. Then *Enoch* comes out of the Myſtery again, and enters into the [r] Miniſtry, and relates what hath been done, and puniſhes the world becauſe of the [s] *Turba*, for ſuffering [t] Abominations to enter into them, without reſiſting.

[r] *Miniſterium*, or Office of teaching, or preaching.

[s] Malice, or wickedneſs.

[t] Or ſins.

24. And after the world becomes fat and wanton in the golden years, and [u] ſeeketh *Sodom* and *Gomorrah* again, then alſo its *Turba* will be fat and wanton, and ſeek the Wrath and the Limit; then the golden days are done, and will be devoured by the *Turba*; and then *Methuſalah*, the oldeſt man, dies, and ſuddenly the Deluge of Fire approaches: conſider it, for it will be in earneſt.

[u] Or becomes.

25. We do not ſay that you ſhall feel *Enoch* with your Hands; no: *Enoch* did not preach from the Spirit of the Earthly Life, but from that which is a Prophet, which introduced the outward man into the Principle; and ſo you ſhall not feel the outward *Enoch*, but you ſhall hear the Prophet which ſpeaks from *Enoch*, from the Myſtery.

26. *Babel* mocks and ſcorns at this, and contemns [x] *Enoch* for a while, and then *Enoch* calleth [y] *Noah*; but they call him old fool, for preaching ſo of the downfal of *Babel*.

[x] Or Propheſy.

[y] Preaching, or Teaching.

27. But *Noah* paſſes into the other world through the [z] water, and calls [a] *Moſes* with his Wonders, and he comes; for he has the Wonders of God.

[z] Simplicity, or humility.

[a] Or Miracles.

28. For he paſſed through Death, and brought his body through Death, when the *Turba* deſired to conſume it; and the Devil contended for it, and would have the *Turba* which was in *Moſes*, becauſe he had been an angry man, and brought the [b] *Turba* on many.

[b] Or deſtroyer.

29. But it was told the Devil, that the *Turba* in the Fire did not belong to him, for it ſerved to the Majeſty of God, and contained the Wonders; and the *Turba* in the Darkneſs of the Wrath only belonged to him, who is without the City, and muſt not dwell in the City, in the Principle, but without it.

30. For God did not create him [c] in the Fire; let him remain, therefore, in his own awakened Fire-life: he hath nothing to do with *Moſes*'s body; for his Wonders in the Anger belong not to his [d] *Turba*; he is a very out-caſt, a caſt-away.

[c] Or for.

[d] The Devil's.

31. And *Moſes*'s body is paſſed through Death; his unfadable Body, which had the Wonders, has ſwallowed up that which was Earthly in the *Turba*, and yet not conſumed it to putrefaction, but it alſo is in the Myſtery: and his [e] *Turba*, which killed the firſt-born in *Egypt*, drowned *Pharaoh* in the water, ſlew them that worſhipped the Calf, and ſwallowed up *Corah*, *Dathan*, and *Abiram* into the Earth, continued in Death.

[e] Anger, ſharpneſs, or ſeverity.

32. For when he died, then his ſpirit and ſoul departed [f] from the *Turba*; and he remained in the Wonders in the Myſtery.

33. And now he is become a Lamb, and brings his works amongſt the goods of *Iſaac* and *Sem*, as a Myſtery of God in his deeds of Wonder: but the houſe is *Iſaac*'s; and all dwell in the Tents of *Sem*, in his Kingdom: take notice of this, both *Jews* and Chriſtians.

34. Now ſeeing *Moſes* is gone with righteouſneſs from the ſtrife of the *Turba*, and of the Devil, into the Myſtery, and yet hath his firſt unfadable body on him, which, though it be delivered from the *Turba*, muſt yet be tried in the Fire at the end of the Days; therefore his Prophet is in the Myſtery.

35. And ſince he is become a Lamb, after the *Turba*, he has ſent his people many Prophets to preach the Myſtery: as indeed there are not only laws and works contained in the Myſtery, but alſo the Lamb Chriſt, into whom he is alſo entered, and has brought his [g] Law to be a ſervant in the [h] Family of the Lamb, that ſo his Wonders may be in the ſheepfold of the Lamb.

36. This *Moſes* calls to [i] *Enoch*, ſeeing he alſo is in the Myſtery, and is clothed with the white Garment, which he got of the Lamb in the other world; and *Moſes* comes to help him with the Lamb's deeds of Wonder, ſeeing they call *Noah* fool, who teaches without Wonders as an honeſt man.

37. *Babel* is not able to endure [k] this; for ſo her Pomp and Pride will be taken away: ſhe ſets herſelf againſt [l] *Moſes* and [m] *Enoch*, and perſecutes them; ſhe would murder them; but *Moſes* is already dead, and *Enoch* is taken up, and neither of them is in the outward life with her: ſhe ſaith, where is *Enoch* and *Moſes?* ſhow us their Wonders! but ſhe is blind and cannot ſee them; and ſo ſhe raves againſt *Moſes* and *Enoch*, and falls into Contention.

38. Then *Moſes* calls for [n] *Elias*, who went out of this world in the Divine Fire, into the Abyſs of the Principle with body and ſoul, who alſo dwells in the Principle with mighty Power: Now when he comes and perceives the cry, that [o] *Babel* ſtands in the Fire, then he kindles the *Turba*, wherein the great Fire burns, which conſumes fleſh and blood, alſo ſtones and the elements: then *Babel* muſt drink her laſt [p] draught.

39. After this, [q] *Enoch* has peace awhile, and then is the golden Age, till my [r] beloved grows voluptuous and wanton, having fatted her *Turba*, ſo that it ſeeks the Limit, and then comes the End of all time.

40. Do not wonder at it; we will ſtay in the mean time with [s] *Noah*, till [t] *Moſes* and [u] *Elias* come, then all the Children of God will find it true.

41. Yet it will remain hidden to the wicked, till the *Turba* devours them; for they look upon this, as the *Jews* did upon Chriſt, and the firſt world upon *Noah*: what does the Myſtery profit a ſcorner? he looks after nothing but eating and drinking, and taketh care how to ſatisfy his haughty mind, that he may ride with Pomp in *Babel*.

42. Thus, my beloved friend, we have given you a ſhort Hint of the Enochian Life, and what his Office and Condition is; alſo of *Moſes* and *Elias*: as a wiſe man, conſider further of it; for we dare not ſpeak otherwiſe of it, our underſtanding and will is driven into ſuch a way of ſpeech; neither have we leave in this place, at this time, to write more at large, or more fundamentally, in plain words.

43. But if God ſhall pleaſe to grant, that we may write ſomething upon the firſt; and alſo upon the ſecond Book of *Moſes*, more may be opened; for the Names of the Fathers before the Flood, which are there ſet down, belong all to the Myſtery, and they contain great Wonders in them: when it is Day, you ſhall by them clearly know the whole courſe of the world.

[f] Or from the Anger and ſeverity, and paſſed into Innocence; and ſo he was but an Inſtrument of God's Anger, in true Reſignation, and not in ſelfhood.

[g] Or the Jews.
[h] Or houſhold.

[i] Or propheſy.

[k] Noah's ſimple teaching without Pomp and Covetouſneſs.
[l] Or Miracles.
[m] Or Propheſy.
[n] Or the Sword, or Vengeance.
[o] Deſtroyed Chriſtendom.
[p] Or the very Dregs.
[q] Or the Prophets that preach in the Name of the Lord, and lead a pious life.
[r] The Children of God.
[s] In ſimplicity.
[t] Miracles.
[u] Or vengeance, or deſtruction.

The Thirty-ſixth Queſtion.

What is the Soul of the Meſſiah, or Chriſt?

1. WE have ſufficiently explained this in our third Book of the threefold Life of man; but ſeeing every one that reads this has not that at hand, and in regard of the Queſtion itſelf, we muſt anſwer ſomething more here, and therefore I ſet this down; for you aſk in the following Queſtion about Chriſt's Spirit, which was [x] willing, and which he commended to his Father.

2. Here the [y] old and ſick *Adam* ſhall be comfortably refreſhed, he ſhall have a [z] Medicine againſt Death, and be [a] quickened again; for his Mother ſhall bring forth a young ſon, who ſhall live in her boſom, and ſhall exceedingly rejoice at it.

3. If we would conſider the ſoul of Chriſt, we need only ſeek and find ourſelves; for Chriſt's ſoul is a human ſoul, conceived in *Mary* the [b] twofold Virgin.

4. Yet we do not acknowledge the outward mortal Life in *Mary* for a pure Virgin; for that which is mortal has the Anger, and the *Turba* which corrupts all Purity, ſo that no pure Virgin is born of *Eve*, but are all daughters of her.

5. And *Eve* herſelf was but half a Virgin, for *Adam* was the other half, according to the two Tinctures, in which man ſaw himſelf to be wholly a Virgin in pure Love, and ſo ſaw God through himſelf; that is, through the Creature he ſaw the Original, which produced thoſe two out of himſelf.

6. And thus alſo in one [c] whole perſon, there is one pure Love and Chaſtity; for it ſeeks no other Conjunction, itſelf is the Conjunction of both Tinctures, *viz.* the Tincture of the Soul, and the Tincture of the Spirit; and its power was ſuch, that it could bring forth a Spirit out of the fiery Tincture, which is [called] a Soul and Spirit.

7. Which *Adam* [d] loſt, when he ſuffered the Earthly Life to take him captive, and therefore he muſt be divided, and a woman be made out of him, which muſt ſet her Love, [e] Deſire, and Imagination, upon the Adamical fiery Tincture, if ſhe would be pregnant with a Soul.

8. Thus none can ſay, that *Eve* was a pure and chaſte Virgin before the contact of *Adam*; for as ſoon as *Adam* awaken'd from ſleep, he ſaw her ſtanding by him, and preſently ſet his [f] Imagination upon her, and took her to him and ſaid, [g] *this is fleſh of my fleſh, and bone of my bone; ſhe ſhall be called Woman, becauſe ſhe is taken from Man.*

9. And ſhe *(Eve)* inſtantly ſet her Imagination upon *Adam*, and ſo both were mutually kindled with the Deſire of each other.

10. Where is now the pure Chaſtity and Modeſty? Is it not beſtial? Is not the outward Image become a Beaſt? as is to be ſeen plain enough in the Will and [h] Eſſence, that Man does as a Beaſt, and more fooliſhly, for he has Reaſon, and yet runs on againſt Reaſon, as if he was void of Senſe.

11. But that he might be reſtored, and the Image reduced into Unity, that word which ſpoke the Soul out of the Mouth of God, and breathed it from the Holy Ghoſt into the Image, is become Man, and is entered into the Earthly Image, *viz.* into the *Turba* of Deſtruction.

12. And you know very well, that the word has the water of Eternal Life, and the

[x] Readily obedient, or ſubmiſſive.
[y] Or Mankind.
[z] Or Cure for Death.
[a] Or made alive.
[b] *Viz.* the Eternal Wiſdom of God, and the outward humanity; that is, God and Man.
[c] The whole, and not divided perſon, as Adam was before he ſlept.
[d] Extinguiſhed, or put out.
[e] Longing, delight, or luſt.
[f] Fancy, or Deſire; or luſted after her.
[g] Gen. 2. 23.
[h] Or doings.

Fire of the Deity, and out of the Fire [it has] the Tincture of the Deity, and in the Tincture the Spirit of God, which proceeds from the Mouth of God; and in the proceeding forth, the [i] glance of the Majeſty is made manifeſt in the operation of the Spirit.

[i] Or Luſter.

13. This word which is in the Virgin of the Wiſdom of God, and ſurrounded with the Wonders of Eternity, is now in Humility and great Love towards our Image, which was loſt in *Adam*, come again into us, and is in *Mary* (underſtand the Earthly *Mary*, but in the Benediction) become Man.

14. The Benediction was, that the ſoul of *Mary* was adorned with the heavenly Virgin of the wiſdom of God, which *Adam* had loſt; therefore the Angel called her [k] *bleſſed of all Women.*

[k] Luke 1. 28.

15. No woman, from *Adam* to this Day, was ever clothed with the heavenly Virgin, but this *Mary*; therefore by the bleſſing ſhe became chaſte and full of Purity; for the Holy Ghoſt goes not into that which is Earthly, he mixeth himſelf not with the [l] Glaſs, for it cannot be that the Looking-Glaſs ſhould be as the Life itſelf.

[l] Similitude or Reſemblance.

16. Underſtand our high and precious depth thus: The ſoul of Man proceeds from God, and is from the Eternal, and the body of Man is but a Glaſs of the Eternal; and ſo God clothed the ſoul of *Mary* with the Divine Virgin, in the Principle of the ſoul; not in the Earthly fleſh, as if ſhe had been deified; no, ſhe muſt die as well as all other people.

17. And in this Virgin God's word, out of the Heart of God the Father, aſſumed the ſeed of the Woman, *viz.* the ſeed of the ſoul, and the ſeed of the firſt Image, which for ſo long a time ſtood hidden in the Myſtery.

18. But now at length the Life of God entered into it, and made it a whole Image again; for the water of Eternal Life, proceeding from the Heart of God, mixed itſelf with the water of the Spirit of the ſoul; for the Spirit takes its Original from the water, and the ſoul is Fire.

19. Thus the word received the Tincture of the ſoul, and the Holy Ghoſt the Tincture of the Spirit, *viz.* the Tincture of the water, and both became one ſoul; and yet the Creature remained diſtinct from God's Spirit, though God's Spirit dwelt therein: and of God's Water and Tincture, and of the ſeed of *Mary*, from her Tincture and Water, in the high benediction, a fleſh and blood was produced, ſo that an Heavenly Man in the Earthly was incarnate at once.

20. So that it may be ſaid, this is the Son of the Woman, *viz.* the very corporeal and natural Son of *Mary*, with ſoul and body, with fleſh and blood, and all that belongs unto Man; and alſo the very Son of God, which was born from Eternity, out of God's Eternal Eſſence, before the foundation of the world was laid, who ſtood both in the Majeſty of the Holy Ternary, and alſo in the [m] body of *Mary* at once.

[m] Or Womb.

21. And the ſoul of Chriſt belongs half to the Principle of this world, and half to the Holy Spirit; for the ſoul of Chriſt made uſe of the Spirit of the Air and Stars, with the virtue of the Elements, and alſo the Word of God and the Divine Food; for ſuch a man was *Adam* in Innocence.

22. Thus God has regenerated us in Chriſt; and ſo we are regenerated in Chriſt out of God's Word and Spirit, by the water of Eternal Life, and thus we are God's Children in Chriſt; and if we reſign ourſelves up to Chriſt, departing from our Reaſon and Will, then we are indued with Chriſt's body, and our Will and Spirit lives from Chriſt, who is in us, and we in him.

23. Hence you may underſtand what the Temptation of Chriſt was, *viz.* The Regenerate Man was to endure *Adam*'s Temptation [to try] whether his ſoul could ſtand ſtedfaſt in God; and therefore he was proved in the *Turba* [to ſee] whether he could

ſtand ſtedfaſt in three Principles, and rule over the outward Life; and therefore food was withdrawn from the outward Life, and the inward muſt overpower the outward, and eat of the word of the Lord, and ſuſtain the outward in its own Power and full Omnipotency, and alſo keep Death captive, that it might not be able to deſtroy the outward Life: this muſt needs be a hard combat!

24. And the other two Temptations were theſe, *viz.* he was tempted [to try] whether man would live in [n] full obedience, and ſuffer God to work in him; or whether he would exalt himſelf again, and be free from God, as *Lucifer* did; therefore the Devil muſt tempt him, ſeeing this man was to poſſeſs his Royal Throne.

[n] Or compleat.

25. The Devil complained that he could not ſtand, becauſe the Mother of wrathfulneſs drew him too hard, and therefore he was permitted to try this man, and to ſet before him that which was ſet before himſelf; and if this man ſtood, then he ſhould judge the Devil, who was found to be a liar.

26. For he fully tried him in the ſecond and third temptation, whether he would aſcend on high, in his own power, as himſelf had done, and ſo ſtirred up the Anger; or whether he would place his truſt and affiance in God only, and live to him both in will and deed, as a child in obedience to the Father; and this he urged upon him, juſt ſo long as *Adam* ſtood in the Temptation before he fell aſleep.

27. And now we alſo muſt continually be ſo tempted and proved, and we are able to get the victory in Chriſt, who has overcome; for his ſoul is our ſoul, and his fleſh is our fleſh, if we truſt in him, and give up ourſelves wholly to him, as Chriſt gave himſelf up to his Father.

28. And thus, my beloved friend, you underſtand what Chriſt's ſoul and body is, *viz.* that it is our ſoul and body if we adhere to God; but if we do not, then we are rent off; and in the outward life we belong to the Spirit of this world, *viz.* to the loſt and periſhed *Adam*; and in the ſoul we belong to the Devil in the Anger of God: But look for theſe things more at large in our other writings, where you ſhall find the whole ground of Heaven, and of this world.

The Thirty-ſeventh Queſtion.

What is the Spirit of Chriſt which was [o] willing, and which he commended into his Father's Hands?

[o] Or obedient,

1. THIS is that great and excellent [p] Jewel; and we exceedingly rejoice that we know it, ſo that we are able to know ourſelves what we are, and it is more worth to us than all the world; for it is that Pearl of which Chriſt ſaid, [q] *that one ſold all that he had and bought that Pearl.*

[p] Treaſure, Gem, or Pearl.

[q] Matt. 13. 46.

2. For it is more profitable to a man than the whole world; it is more precious than the Sun, for the [r] noble ſtone of the wiſe men lies therein; it has the Heavenly and Earthly [s] *Myſterium Magnum*; and there is nothing in the world to be compared to it but [t] ſincere ſimplicity, which is quiet, and brings forth or ſtirs up no *Turba*; and that has the Jewel hidden in it.

[r] Or the Philoſopher's Stone.

[s] Great Myſtery.

[t] Or truſting in God, and enduring whatſoever he lays upon us.

3. As Gold lies in the ſtone and is unconſumed, if a [u] Robber comes not with the

[u] Or ſpoiler.

Earthly *Turba* and destroys it, and yet attains it not; so Self-Reason is a Robber in the [x] Mystery.

[x] That is, in the Cabinet where the Pearl lies.

4. Therefore we may say upon good ground, that a simple [y] plain man, who in simplicity, without multiplicity of science, depends on God, has the *Mysterium Magnum* better and surer, and less decayed, than a high-learned [z] Doctor, who soars aloft in Reason, and [a] spoils the Jewel and sets it in *Babel*; this will not be well relished, but that is nothing to us, we must speak the Truth without [b] partiality.

[y] Layman.
[z] Or Father.
[a] Or disputes, and wrangles about it.
[b] Or respect of persons.

5. Now when we speak of Christ's Spirit, Reason thinketh it is the soul, or else the Spirit of the outward Life, which consists in the virtue and operation of the Stars and Elements; but it is not so, it is another thing wherein the Image of God standeth; the outward Spirit belongs not to the Deity, but to the Wonders.

6. We have spoken somewhat of it already; but because this Question puts us in mind of it again, mentioning, that when he died he commended it to his Father, therefore we must speak of it how it was done.

[c] *Centrum Naturæ.*

7. You sufficiently perceive in what manner the soul is the [c] Center of Nature, the Original of Life and Mobility, *viz.* God's Fire, which should be continually converted into the Eternal Will of God, wherein it is originally born from the Magical Desire, and is a great Secret come out of the Eternal Nothing, wherein all things are contained, even the Deity with all the three Principles, and every [d] Being that can be named.

[d] Thing, Essence, or Substance.

8. And you perceive that the Light and Spirit of the Air proceed from the Fire, and also that the Fire does again draw the Spirit of the Air into itself, and so always blows itself up; and so with the Light, Air, and [e] Source of the Fire, it is its own Life.

[e] Or property.

9. And further, we have spoke before of the Noble Tincture which rises in the Light, in which the meekness of the Light consists, and it comes forth from the Anguish, which is as a mortification, and springs forth afresh through the mortifying Anguish, as a life having another [f] property, where the property of the Fire is a Kind of Tincture, like the driving forth of a Spirit; and yet it is desiring, and thereby it attracts the Virtue of the Light into itself, and makes it an Essence, *viz.* Water.

[f] Or Source.

10. And therein are two Forms: One according to the source of Fire, which is red, and therein the virtue, *viz. Sulphur*; and the other, which is like a thin meekness, yet having Essentiality, is Water; which the desiring Tincture contracts into one, and changes it into Blood.

11. Now the Original in the Blood, *viz.* Fire, which is a warmth, that is, a Tincture, is a Life; and in the virtue of the Tincture, the thin water of the Life proceeds, one [g] virtue proceeding forth from [h] another; and the virtue always re-assumes that which goes forth: and that which is gone forth, is free from the Fire, and also from the virtue; for it is gone forth, and yet it rose from the virtue.

[g] The outward.
[h] The inward.

12. And this is the true Spirit which is born out of the soul, wherein the Image of God with the Divine virgin of God's wisdom consists; for all understanding and knowledge lies in this Spirit; it has the senses, and the noble life which unites itself with God: this Spirit is so subtle, that it can, and may enter into God.

13. If this Spirit resigns itself to God, and casts away the ostentation and [i] cunning of the fire of its own soul, then it attains the image of God, the Divine body; for it puts its will into God, and dwells in God with Power: thus it is clothed with the Divine Essentiality, and is without this world in the Life of God.

[i] Reason, subtlety, or wit.

14. But seeing this Spirit rises first out of the Center of Nature, that is, out of the Life of Fire, though it is not the Life of the Fire, but the Spirit of it; and the Life of the Fire stands originally in the Abyss, in the source of God's Anger; there-

fore Christ did not commend this Spirit of his to the Fiery-Life, but into the hands of his Father.

15. His hands are the Love-Desire, wherewith he embraces our Spirit when we enter into him, and commend ourselves to him.

16. For when his body was to die on the Cross, and his Soul was to pass through Hell, through the Anger of God, there the Devils waited, and thought with themselves, we will surely keep the soul in our *Turba* in the Fire; and then Christ commended the Spirit into the Love of God.

17. And so the soul of Christ, with the Spirit, came into God's hand, being encompassed with the Fire of Anger and Death; and Death would have held it there; but Death was destroyed and confounded.

18. For Death smothered the outward [Spirit,] *viz.* the outward Life, and then thought, now surely the soul must remain in the *Turba:* but there was one stronger in the soul, *viz.* the word of God, which took death captive, and destroyed the Anger, and quenched the wrath with the Love in the Spirit of Christ.

19. It was a poison to Hell for the Love of God to come into it, and smother it in the soul; also a Plague, Death and Destruction to Death; Death must now suffer an Eternal Life to grow up in it.

20. Thus the Spirit of Christ took the Devil captive, and drove him out of the Fire of the Soul, and cast him into Darkness, and shut him up under Darkness, out from the Fire of the Soul, and out from God's Fire, into the wrathful harshness and bitterness in cold: there let him warm himself, lest he freeze with cold.

21. Consider the first four forms of Nature, and you will understand what the Devil's Mansion is; for, before Christ [came,] he kept the soul captive in the *Turba*, with the Fire; and though he had not the Spirit of the Soul, yet he had the root of it in the *Turba*: but then he was commanded to cease, and he was thrown out, and driven into Darkness; and thus his malice was destroyed by Christ's descending into Hell, and Christ became his Judge.

22. Thus we have in brief described what the Spirit of Christ, and our Spirit, is, *viz.* not the outward Spirit, but the Spirit of the Soul; not the Soul itself, but the Spirit of its Life.

23. As in God the Holy Ternary is distinct, being three Persons in one Essence, and yet but one only God: where the Son hath the Spirit, *viz.* the Life, proceeding out of his Heart and Mouth; and the Heart is the flame of Love; and the Father the [k] source of Anger, which is allayed by the Son in the Love; so that in God there is but one only Will and Essence.

[k] Fountain, Property.

24. Thus it is also in Man, and no otherwise in the least; whatsoever God in Christ is, that we also are in Christ, in God; his true Children: Therefore let us also commend our Spirit into his hands, and so we may be able to pass through Death into Life, with Christ in God.

[l] Rattles, fooleries, shells, specious shows, or imitation, or mimick tricks.

25. Therefore be not led about, and deluded with [l] toys and trifles, as hitherto ye have been in *Babel*; where this and that has been [m] disputed about the Soul and its Spirit; one this way, and another that way; there is no ground among them, but mere Fiction and Opinion.

[m] Or prated.

26. Understanding is born in God, not in the Schools from Art; yet we despise it not; for Art, if it be born in God, is a tenfold Mystery, for it always attaineth the [n] tenth Number in. [o] Reason, much better than a [p] plain Man; for it can of many Numbers make [q] one.

[n] Or perfection.
[o] Or wit, and understanding.
[p] Or simple Layman.
[q] Sum, or Total.

27. But it standeth not in self-ability; no: one must enter in by the Cross as well as the other, let him be a Doctor, or a [r] mean Man: God's secrets will admit no Doctors, but Scholars into them; yet a Learned [s] Scholar may go very far.

[r] Or *Laick.*
[s] *Disciplus.*

28. Had but this hand the High Art, and alſo thoſe High Gifts, you would well ſee it; but God will have it as it is: It is indeed his pleaſure, *to* [t] *make the wiſdom of this world fooliſhneſs*, and to give his Power to the weak, that all [u] may bow down before him, and acknowledge, that he only is the Lord that does whatſoever he will.

[t] 1 Cor. 1. 20.
[u] All life, or Creatures.

The Thirty-eighth Queſtion.

What are the Things that ſhall come to paſs at the End of the World?

1. BEloved friend, it is not fit for me to anſwer this your Queſtion, neither is it in my own power; and beſides, it is not fit for any to aſk it, for it is the ſecret Counſel of God: none ſhould eſteem himſelf to be equal with God, and to foreknow all things.

2. Our knowledge conſiſts in the Spirit and Will of God; when that moves, then go on in the Heavenly *Magia*, and enter into the Wonders of the Earthly: Now is the Prophet born, for he ſtandeth upon the [x] Crown, and ſpeaketh Magically of the Beginning of the Wonders, and their *Turba*; and ſhows how they ſhall come to an End, and be deſtroyed, and brought again into the firſt.

[x] Or at the end of a Time, or Age.

3. For all Prophets ſpeak from the *Turba*; they diſcover that which is falſe, and declare what is better, which enters into the will of God.

4. Therefore be pleaſed not to urge us with this Queſtion, for we ſhall be captivated in the *Turba* by it: you may underſtand enough in all the Queſtions, what is to be done hereafter; we have hinted it to you clearly enough.

[y] Or by way of ſimilitude, or in Parables.

5. We dare not ſpeak any otherwiſe, than [y] in a Magical manner, of things to come; becauſe the Wonders to come are all ſeen in the *Turba:* now when the Spirit ſees them, then it declares clearly and plainly how the *Turba* is loaden with evil or good.

6. But it ſees that all things are mixed; for God is become Man, and ſets his Mercy every where in the Anger, and hinders Perdition; therefore the Prophet muſt ſpeak magically, and not in expreſs and plain terms: for it often comes to paſs, that, though a thing be evil in its [z] Eſſence, yet there [a] ſoon groweth a ſprout out of it, which deſtroys the [b] *Turba*, and cauſes a Converſion.

[z] Or work.
[a] As at Niniveh, in Jonah's time.
[b] Or keepeth back vengeance.

7. Therefore God admoniſhes you to ſubdue the firmamental Heaven, and to oppoſe it; and ſo the evil which the firmamental Heaven pours forth, is many times turned into that which is better.

8. Otherwiſe, if all ſhould of neceſſity come to paſs, which the firmamental Heaven has, then we ſhould need no teaching, for that would be a certain, conſtant, and perpetual Calendar.

9. You know well, what *Daniel*, *Ezekiel*, and *David* ſay in their Prophecies; eſpecially the Revelation of Jeſus Chriſt: In them lies all that ſhall hereafter come to paſs; and they alſo ſpoke [c] Magically of things to come.

[c] In myſtical terms, which outward Reaſon could not comprehend.

10. But in our writings you have them more clearly, for the time is now nearer the end; and therefore it appears the more plainly what ſhall be done at the end.

11. And I would have you directed to our other writings, and there you ſhall find enough of this, for the wicked world is not worthy of an open, plain, and manifeſt diſcovery,

covery, becauſe thereby the great Secret, which belongs only to the Children of God, would be [d] defiled; for God will not have us [e] *caſt Pearls before Swine, but give them to the Children for their Delight*; and thus do you alſo.

12. There is no need that the Myſtery ſhould lie under worldly Protection; that is a folly, and God is diſhonoured by it, as if he was not able to protect it.

13. You ſhould not look for the Myſtery among the mighty, and [f] rely upon them more than others, for the [g] *Turba* preſently enters in with a Law, and ſo the Spirit of God is as it were bound, and ſo an Antichriſt is brought forth.

14. Look upon *Iſrael*; when they rejected *Samuel* and their Judges, and thought that if their Doctrine was but under a worldly Arm, and that they had but a King, then they would keep their Law; but it is known how they did: Did not their Kings introduce the [h] *Turba*, and make Calves to be worſhipped, and compel the people to adore their Idols? this is mentioned out of my affection and good will.

15. But we give you no particular reſolution of this Queſtion, you ſhall find enough of it in the other Queſtions, and we dare not write any plainer.

[d] Or touched.
[e] Matt. 7. 6. 15, 26.
[f] Or look for a Religion from them.
[g] Perſecution.
[h] Idolatry.

The Thirty-ninth Queſtion.

What, and where is Paradiſe, with its Inhabitants?

1. WE have hinted, in the *Enochian* Life, that it is in this world, yet as it were ſwallowed up in the Myſtery; but it is not altered in itſelf, it is only withdrawn from our Sight and our [i] Source; for if our Eyes were opened, we ſhould ſee it.

2. Nay God in his Ternary is with us; how then ſhould Paradiſe be loſt? We have loſt its [k] ſource and fruit in the outward Life, as the Devil loſt God, when he wilfully exalted himſelf as an haughty Spirit, and would be Lord; ſo it is with us.

[i] Property, or Senſe.
[k] Property, or working.

3. When *Adam* eat of the Earthly Fruit of good and evil, then he alſo got an Earthly Life, good and evil, and was driven out of the fair Garden of Paradiſe, where Heavenly Fruit grew, into this Earthly Life.

4. Many have written very ſtrangely of Paradiſe, but now their blindneſs appears in the Day-light, whom yet we contemn not, for they were Seekers. Every [l] Age has had its Seekers, who have ſought the [m] *Myſterium*; but it has been a long time very dark in *Babel*.

[l] Or *Seculum*.
[m] Or hidden Myſtery.

5. Now for theſe two hundred years it has begun to open itſelf again, and men have begun to ſtorm *Babel* on one ſide, but her ſtrong [n] Tower ſtands firm ſtill; indeed the Whore has been ſomewhat diſcovered, but her [o] Beaſt has but grown the more luſty.

[n] Or Bulwark.
[o] Worldly Authority.

6. Therefore there is yet a wonderful time near at hand, which ſhall change all: [p] *many great Mountains and Hills ſhall be made plain; and a Fountain ſhall flow out of Zion, wherein the afflicted and diſtreſſed ſhall drink and be refreſhed.*

[p] Ezek. 38. 20.

7. And they ſhall be led to the freſh paſture with a Staff, and the Shepherd will rejoice with the Sheep, that God is ſo gracious.

8. At that time Silver and Gold ſhall be as common as in *Solomon*'s time, and his Wiſdom ſhall govern the whole Earth: this is a Wonder.

The Fortieth Question.

Whether is Paradise mutable, and what shall it be afterwards?

1. AS little as God is mutable, so little is Paradise mutable, for it is a part of the Deity; and when this outward Dominion shall pass away, in the very place where the world now stands, there will be mere Paradise; for the Earth will be of an Heavenly Essentiality, so that we shall be able to dwell any where, and be able to pass through and through it.

[a] *Locus Universi.*

2. At the last Day we shall not ascend above the [a] place of this world, but make our abode here in our own Native Country, and go into our home, in another world, in another Principle, of another [r] Property.

[r] Or Source.

3. For there will be no cold, nor heat any more, also no night: we shall be able every where to pass quite through the Heavenly Earth without Interruption, and then it will be Paradise, and the Tabernacle of God with Man; for it is written, [f] *Behold I make all things New, a New Heaven, and a New Earth, and the Old shall be no more remembered.*

[f] Rev. 21. 1, 3, 5.

[t] Rev. 4. 6.

4. This Earth will be [t] *like a Chrystalline Sea*, and all the Wonders of the world will be seen [u] wholly perspicuously; and then the [w] brightness of God shall be the light thereof; and the Holy *Jerusalem*, the great City of God, shall be therein, where they shall offer up the calves of their lips; there shall the bright City of God with the Wonders and Wisdom be established; and the Temple of God, the [x] *New Jerusalem*, shall be prepared upon the New Earth, which is adorned from the Power and Wonders of God.

[u] Or through and through, transparently.

[w] Or Glance, or Luster.

[x] Rev. 21. 2.

5. All whatever the Prophets have written shall be there fulfilled; for God's Word and Wonders shall flourish as Grass upon the New Earth.

[y] Rev. 21. 4.

6. There is no [y] *Death any more, also no fear, no sorrow, no sickness*, no Superior, but only Christ, who will dwell with us: we shall have one Communion with the Angels, we shall have fruit grow according to our desire and wish.

7. There will be no Old Age; but one of an hundred years will be as a new-born child, and we shall live in mere delight of Love.

8. All whatever is joyful will be sought after; and there the Will of all will be inclined to make one another rejoice.

9. We shall lead a Holy Priestly Life, and we shall all speak of God's Wisdom and Eternal Wonders, for the Divine *Magia* has infinite and innumerable Wonders; the more it is sought, the more there is in it; and this is the encreasing of the will of God.

10. To this end God has made himself manifest in Images, *viz.* in Angels and Men, that so he might have joy in himself, and eternally rejoice with the Essences of his Life. *Hallelujah.*

11. Thus, my beloved Friend, we have set down, according to our gifts, a round Answer to your Questions; and we exhort you as a brother not to despise us, in respect of our simple speech and [z] incongruity.

[z] Not having Learning.

12. For we are not born of Art, but of simplicity, and we speak great things in simple words: take this as a singular gift from God, you shall find more in it than in the best [a] Eloquence of the highest Art, unless they also have their Birth from this School; and then we will prescribe nothing to such, but acknowledge them for our loving Brethren in Christ, with whom we have assured hope to rejoice eternally in the Heavenly School, of which we here have attained a little fore-taste.

[a] Artificial Eloquent Orators.

13. Yet our knowledge here is but in part; when we shall attain [b] perfection, then we will say what God is, and can do. *AMEN.*

[b] Or the total.

A SUMMARY

APPENDIX

OF THE

SOUL,

The Image of the SOUL, and of the TURBA, which is the Deſtroyer of the Image;

Of which in the other Writings is written fundamentally, and at large.

A SUMMARY

APPENDIX

OF THE

SOUL.

1. THE Soul is an Eye in the Eternal Abyſs, a ſimilitude of Eternity, a perfect Figure and Image of the firſt Principle, and reſembles God the Father in his Perſon, as to the Eternal Nature.

2. The Eſſence and Subſtance of it, merely as to what it is purely in itſelf, is firſt the wheel of Nature, with the firſt four Forms.

3. For the Word of the Lord [c] compriſed the ſoul, by the Eternal *Fiat* in the Eternal will of the Father, in the Center of the Eternal Nature, and opened it with the Holy Ghoſt, or blew it up as a fire, which lay hid in the Eternity, and wherein all forms of the Eternal Nature ſtood from Eternity, and [d] is alone known in the wiſdom, in the Divine *Magia* as a Figure, or Image without ſubſtance.

[c] Or formed, faſhioned, or created.

[d] The ſoul, or the forms.

4. Yet that [e] thing has not been ſubſtantial, but Eſſential, and has been known in the Principle, in the flaſh, where the fire riſes; but the ſhadow of it hath, from Eternity in a figurative Image, figured itſelf in the Deſiring will of God, and has ſtood [f] before the Ternary of God in the *Magia*, in the wiſdom of God, as a ſimilitude of the Holy Trinity, in which God has manifeſted himſelf as in a Glaſs.

[e] Or being.

[f] Or in the preſence of the Ternary.

5. The ſubſtance and Image of the ſoul may be reſembled to the Earth, having a fair flower growing out of it, and alſo to the Fire and Light: as we ſee that Earth is a [g] Center, but no Life; yet it is Eſſential: and a fair flower grows out of it, which is not like Earth, neither has it the ſmell and taſte of the Earth, much leſs the figure of it, and yet the Earth is the Mother of the flower.

[g] Ground, foundation, or ſoil, or the Mother of that which grows upon it.

6. And ſo the ſoul alſo [g] appeared out of the Eternal Center of Nature, out of the Eternal Eſſence, with the word *Fiat* in the will of God; and was held in the *Fiat*, ſo that it [h] appeared as a fiery Eye, and ſimilitude of the firſt Principle, in a creaturely form and ſubſtance.

[h] Shone.

7. And from this Eye went the Glance of its Fire, as Light does from Fire; and in this Glance of its own Fire, the Eternal Image, which is in the wiſdom of God, was ſeen and conceived by the will of the Heart of God in the ſecond Principle; that is, by the word

Fiat of the ſecond Principle, in the Love and Power of the Holy Trinity, whence the Holy Ghoſt proceeds.

8. And thus the ſoul was a whole ſimilitude and Image of the Holy Trinity: here we muſt take the ſoul for the Center of Nature, and its fiery Life for the firſt Principle; but the ſprout, or the Image of the ſoul, which is a ſimilitude of God, buds forth from the ſoul, as a flower from the Earth, and is compriſed by the Holy Ghoſt; for it is his Manſion.

[h] Or property.

9. Now if the ſoul puts its Imagination out from itſelf, (we mean out from its [i] ſource of fire,) into the Light of God, then it receives the Light, as the Moon does the glance of the Sun; and ſo its Image ſtands in the Majeſty of God, and the Soul in the Light of God, and its fiery Property is changed into meekneſs and fervent Love; and then it is known to be the child of God.

10. But ſeeing the ſoul is Eſſential, and its own ſubſtance a Deſire, it is plain that it conſiſts in two *Fiats*; one of them is its corporeal propriety, and the other is the ſecond Principle, proceeding from God's will which is in the ſoul, in which God deſires to have [k] it his Image and ſimilitude.

[k] The ſoul.

[l] Pleaſure, will, or deſire.

11. To which End, God's deſiring is as a *Fiat* in the Center of the ſoul, and continually draws the will of the ſoul towards the Heart of God: for the [l] Longing of God would have the ſoul; and, on the contrary, the Center in the power of the Fire would have it.

12. For the life of the ſoul has its original in the Fire, and that makes the ſtriving for the Image of the ſoul: and which of theſe two Forms, whether it be the Fire, or meekneſs of Love that overcomes, that will be the quality of the ſoul; and as the quality of the will of the ſoul is, ſuch an Image will the ſoul have.

13. And we muſt know, that if the will of the ſoul changes itſelf, then its Form will be alſo changed; for if the [m] ſource of the ſoul be fiery, then it has alſo a fiery Image.

[m] Quality, or property.

[n] Or harſhneſs.

14. But if the ſoul turns its Imagination into the Center, into the ſtrong [n] Aſtringency and bitterneſs, then its fair Image is alſo captivated in the dark aſtringency, and infected with the aſtringent wrath.

15. And then this wrath is a *Turba*, which poſſeſſes the Image, and deſtroys the ſimilitude of God; for in God there is Love, Light, and Meekneſs: but in this Image there is Darkneſs, aſtringency, and bitterneſs, and the Eſſential [o] ſource is fire, proceeding from the Eſſences of wrath; and then this Image belongs not to the Kingdom of God, ſo long as it continues in this [p] ſource and form in the Darkneſs.

[o] Quality, or property.

[p] Quality, condition, or property.

16. Further, Fire is a ſimilitude of the ſoul; the ſoul is an Eſſential Fire, and the flaſh of the Fire is the Life of it: The ſoul reſembles a Globe, or an Eye of Fire.

17. The burning Fire in the ſource ſignifies the firſt Principle and the Life, yet the Fire is not the Life; but the Spirit of the ſource which ariſes from the Fire, and proceeds from the fire-like Air, that is the true Spirit of the ſource of the Life of the Fire, which continually blows the fire up again, and makes it burn.

18. Now the fire ſhines, and gives Light out of the ſource, and dwells in the ſource where it ſhines, and the ſource comprehends not the Light; and this ſignifies the ſecond Principle, wherein God dwells.

[q] Or Virtue.

19. For we know that the [q] Power is in the Light, and not in the Fire; the fire only gives Eſſences to the Light and the Life, or the Light produces meekneſs and ſubſtantiality, *viz.* water.

[r] Or amiable, loving.

[s] Or pain.

20. Now we underſtand, that there is a [r] meek Life in the Light, without [s] ſource, and yet itſelf is an imperceptible ſource; it is nothing but a Longing, or deſire of Love.

21. Which Source we account a Tincture, in which the budding and bloſſoming has its Original, yet the Fire is the cauſe of it, and the meekneſs is a cauſe of the ſubſtantiality;

for the Desire of Love in the Light attracts it, and keeps it, so that it becomes a substance; but the Desire of Fire consumes the substantiality.

22. Also we must conceive, that as the soul is purely and alone in the Center, it is an Essential Fire in the Eye of Eternity; and yet that Eye desires a Figure and Image of the Wisdom of God.

23. And the Image is in its desire, in its Imagination; for the [t] word *Fiat* has comprehended it, that it might be a similitude of the Eternal wisdom of God, wherein he dwells, and wherein he may manifest himself by his Spirit, and whatever has been in his Eternal [u] Counsel.

[t] *Verbum fiat.*

[u] Wheel, Orb, Sphere, or Globe.

24. Thus the Majesty of God flames in the Image, in the Essential Fire, if the Essential Fire puts its desire into the Majesty; but if not, then the Image is [x] raw and naked without God, and the Tincture is false.

[x] Void, or empty.

25. For the Image stands in the Tincture, and has its original in the Tincture, in the Light, not in the source of the Fire: and as the Heart or Word of God has its Original in the Light of the Majesty, in the Eternal Tincture of the fire of the Father, so has the Image of the soul.

26. The Image dwells in the fire of the soul, as Light dwells in the Fire; but it has another Principle, as the Light is such a source as is different from Fire.

27. And so the true Image of God dwells in the Light of the Fire of the Soul; which Light the fiery soul must create in the fountain of the Love of God, in the Majesty, by putting and yielding its Imagination into it.

28. And if the soul does not so, but puts its Imagination into itself, into its wrathful form of the source of the fire, and not into the fountain of Love, into the Light of God, then its own source of [y] sourness, astringency, and bitterness rises up; and the Image of God becomes a *Turba*, and swallows up the Image of God in the wrath.

[y] Sternness, sharpness, or eagerness.

29. And then the Astringent *Fiat*, in the fiery Essence of the soul, figures for the soul an Image of the Imagination that is in its will: whatsoever the Essential fire of the soul desires, that will be figured in the soul, *viz.* Earthly Figures: that which the will of the Heart casts itself into, that Image the *Fiat* of the soul will make; that is, as far as the third Principle, and the Spirit of the Stars and Elements have power.

30. So that if the will of the soul casts itself into the Kingdom of this world, then the outward Kingdom has power to bring its Imagination into the inward Principle; and if the inward *Fiat* perceives that in the fire of the soul, then it becomes pregnant with it, and retains it.

31. And then the soul has the Image of a Beast in the third Principle, and that cannot be destroyed for ever, except the will of the soul returns again out of the earthly Lust, and pierces into the Love of God again, and then it gets the Image of God again, which may be done only in this life, while the soul is Essentially in its [z] Æther, in the growing of its Tree; but after this Life it cannot be done.

[z] Ground, or soil, or bed of Earth.

32. Thus you may understand what the Soul, Spirit, Image, and *Turba* are. The soul dwells in itself, and is an Essential Fire; and its Image standeth in itself, in the Imagination in the Light of the soul, if it cleaves to God; if not, then it is in Anxiety in the wrath of darkness, and is an [a] abominable Image, or an Image of the Devil.

[a] Vizard, or Monster.

33. The *Turba* of the soul, which destroys the Divine Image, is the Essential wrathfulness; and it is caused by the Imagination, or false Love and [b] Representation, and therefore all lies in the Imagination: the Image consists in that which we permit to come into our Desire.

[b] Or Imaging.

34. It is very necessary for us to strive continually against the Earthly Reason of flesh and blood, and to yield the Spirit of our wills into the Mercy and Love of God, and always cast ourselves into the will of God, and not account Earthly [c] goods and plea-

[c] Or profit.

ſure our treaſure, ſetting our deſire therein, which will deſtroy the Image; for it is a *Turba* of the Image of God, and brings Earthly properties into the Image.

35. [d] To ſum up all: Chriſt ſaid, [e] *where your treaſure is, there will your Heart be alſo*; according to which [f] *God will judge the ſecrets of Mankind*, and ſever the clean from the unclean; and give that which is falſe to the *Turba* of the Fire to be devoured; and that which is Holy, which is entered into God, he will introduce into his Kingdom. *AMEN.*

[d] Or to conclude.
[e] Matt. 6. 21.
[f] Rom. 2. 16.

F I N I S.

THE

THE

TREATISE

OF THE

INCARNATION,

In THREE PARTS.

PART I. Of the Incarnation of Jesus Christ, the Son of God; that is, concerning *the Virgin Mary*, what she *Was* from her Original, and what kind of Mother she *came to be* in the Conception of her Son *Jesus Christ*; and how the Eternal Word is become Man.

PART II. Of Christ's *Suffering*, *Dying*, *Death*, and *Resurrection*, and how we may enter thereinto.

PART III. Of the *Tree of Christian Faith*; showing what True Faith is.

By JACOB BEHMEN, the Teutonic Theosopher.

TREATISE

ON THE

INCARNATION,

IN TWELVE PARTS.

THE

PREFACE

TO THE

READER.

IT is an Eminent Text, *Search the Scriptures, for in them ye* think *ye have eternal life, and they are they which teſtify of ME*, and *ye will* not come *unto ME that ye might have Life*, Joh. 5. 39, 40. which are the words of our Lord and Saviour Jeſus Chriſt to the Jews at Jeruſalem, in the days of his Converſation upon Earth in Mortal *Fleſh*: They thought to have Eternal life in the Scriptures, and were *preſent* with Chriſt *outwardly*, yet would not come unto Him, though the Scriptures are they that teſtify of Him; by which it may appear, that the coming to Chriſt muſt be *inwardly*, in Coming to be like him in their Hearts, in becoming meek and lowly of Heart: ſuch only, and no other *come* unto him, in any Age or Place of this World, or in Eternity: nor can any other poſſibly have life.

The Holy Scriptures of the Old and New Teſtament are the *written* word of God; penned by the Holy Prophets and Apoſtles, who ſpoke as they were *inſpired* by the Holy Ghoſt, whoſe words are ſome of them recorded in the Holy Writings, the Bible.

But if we ſeriouſly conſider it, can we think that the Eternal Ever-living word, CHRIST JESUS, by which all things were Created, and which is God himſelf; who has ſpoken by his Word in all his Holy Ones, that have ſpoke forth the *Things*, mentioned in the Scriptures, and there recorded by the Command of the *ſame word*; can it enter into our Hearts to think, that this powerful word, which is God, would *only* have the Scriptures to be *called* the word of God, and the living power to be ſlightly paſſed by as *not obſerved*, or thoſe Texts that ſpeak of it, to be interpreted of the Holy Scriptures only, as if there was no ſuch thing beſides? Whereas, for the ſake of *that* they were wrote, the holy Men ſpoke, and God has wrote all things by, and for *it*, to his own Glory.

Should the writing be *preferred*, before the thing that is written of in it, and which cauſed the writing, and dictated it? as it is by thoſe that *think* the word *is not that*, which filleth all Things, calling in the Hearts of All, though not regarded.

The Holy Scripture ſays, The word is in the Heart; and yet it is *not* by ſome *conceived* to have been there, before the word was known to be written by Man, or ſpoke by human voice, neither of which could have been, unleſs firſt *directed* by the ſame Eternal Word.

And then they think, that the Word is in the Hearts of *thoſe* only that have heard or read the Scriptures, or the Word vocally pronounced by Man.

And at length they have come to imagine, that the Word is only the Scriptures of the *Bible*, in their Hearts, by and after *the hearing or reading it*, and remembring what it mentions in Words, according to their own Notions or Apprehenſions of the Things in their Minds, though perhaps not underſtood by them; as indeed they cannot be, but by the Spirit of *underſtanding*; awakened and revived in Man, by the power of the Living Word in the Heart, filling the Soul with underſtanding and believing, in thoſe who are obedient to the Inſtigations and Dictates of it in the *Mind*; and this may be, though they never read or learned it from any outward word or writing at all; of which, there are many *Examples* in the Holy Scriptures.

It is ſtrange that the Scriptures, which mention the word of Life, ſhould be taken to be that very word of Life *itſelf*, and that the Thing which is ſo called in the Scriptures, ſhould be thought to be the Scriptures only; and no further ſearch or inquiry made, what that thing is, or where it is, and how to find the very thing itſelf; *as if* that was impoſſible, or *not the principal* Matter to be looked after: Whereas God himſelf ſaith, *Am not I he that filleth all things? And in him are all Things:* Cannot *HE* then be found? And whoſoever findeth him, *can* he *miſs* of finding *ALL THINGS?* This is ſtrange that it ſhould enter into the Heart of any Man; and that we ſhould be ſo tied up to former Apprehenſions and Concluſions fixed in our Minds, that a *further conſideration* cannot eaſily take Place or obtain Admiſſion.

But if we pauſe a while, and examine what may be the *cauſe* of it, we may obſerve, that commonly our *diſpoſition* is ſuch, that we love not to hear a different apprehenſion of others, leſt we ſhould thereby be lead to think and believe that which is contrary to our former once *framed* Ground of Opinion; and this becauſe all Concluſions raiſed upon it, when that is once removed, do *fall* to the ground, and ſo we loſe our former Labour, and muſt be put to work a-freſh upon that new Foundation; and then we fear, if that ſhould be ſhaken, there muſt be another labour, with the like *hazard* of unprofitable Succeſs, which is ſo great a diſcouragement to any Mind, that it brings it at length to be *languiſhing*, and as it were dead, eſpecially if an aſſured, infallible, immoveable internal Ground be not preſented to it, that it may go on chearfully to build, with hope to enjoy its fruit, and behold the *beauty* of its Superſtructure: But when it is thus dead in itſelf, it is moſt capable of being taught by the quickening Spirit of Truth, that lies hidden in it, under its former *ſuppoſed* Truths.

To deny, that the Holy Scriptures are the written Word of God, or the Word of God expreſſed in writing, is, beſides the oppoſing of certain and manifeſt Truth, to undervalue that precious help of knowing and underſtanding, what *that Word was*, by which it was written, which is the very end for which it was committed to writing, and continued to us, and is one of the moſt Excellent fruits of the wiſdom *remaining* in Letters, which that Eternal Word has produced in this outward viſible tranſitory World.

But the eſteeming that fruit, and looking after it *more* than the Root, and ſetting it up inſtead of, and *above* the hidden Word in all things, is what has been attempted in the Hearts of Men, by the ſuggeſtion of the Arch-enemy of all Mankind; who knows well enough, that if the inward Word be once *choaked* and killed at the Root, ſo that it comes not to be felt, known, and obeyed, he will ſoon cauſe in

Evil Minds, that *Moſt precious* literal Word to be uſed only as a pretence, thereby to cover all Sin and Hypocriſy, cauſing the Word in the Heart not to be ſo much as *thought* of or obſerved. Whereas on the contrary, he that highly eſteems the Word, the Commandment, Chriſt in the Heart, that word of Faith, by which the heart itſelf comes originally to have its very *being*, cannot in the leaſt fail of eſteeming the powerful working thereof in the inexpreſſible *various* wiſdom, dwelling in the Heart, and appearing from the Mouth or Pen of any Man whatſoever.

Therefore peruſe this Treatiſe, which will inform us how the Eternal Word became Man, and how the Man *JESUS CHRIST*, who in the fulneſs of time was born of the *Virgin Mary*, and lived upon Earth, was crucified, died, was buried, roſe again, and aſcended into Heaven; how he was this Eternal Word, which was, is, and Ever ſhall be, God, and Chriſt, the *Eternal Alpha and Omega*, the Beginning and the End, the word of Faith; that very Word which is in our Hearts, the word of Life, the inſerted or ingrafted Word, the word of Grace, the Spirit of Life, the Bread which came down from Heaven, and which *always is* in Heaven, not the outward, though in the outward Bread, for we live not by bread alone, but by every word which proceedeth out of the Mouth of God, this is the Bread of Life, Our [a] Daily Bread; and ſo *how* he is both God and Man: *Alſo how* we that are Men, may here in this Life be rightly partakers of him, according to the ſayings of the Scriptures, alſo of his *Sufferings*, *Death* and *Reſurrection*; and how or in what manner it is, that he is like unto us in all things, *Sin only* excepted, and yet he took our Sins upon him, and he that knew no Sin, became Sin for us, that we might be made the *righteouſneſs* of God in him: All this will be clearly diſcerned in this Treatiſe of the *Incarnation of JESUS CHRIST*, or his Becoming Man. Reaſon cannot tell us what a Birth and Perſon it is, that the unmeaſurable Word, the Creator of all things, is born to this World, a Son of Man. It is the higheſt myſtery of God, and was declared by a Star to the Wiſemen from the eaſt, and by an Angel in the Night to the ſimple Shepherds in the field, that it is the Saviour of all the world; and when he came to his Manly Age, and reached the myſtery of his thirty years, then muſt the world ſee the Light, by the power of his Word and mighty Works, when the blind were made to ſee, the deaf to hear, the lame to walk, the dumb to ſpeak, the ſick were cured, the Devil departed from the poſſeſſed, and entered into the ſwine, the dead were raiſed to life, and innumerable more the like Things were effected.

[a] Ἐπιούσιον. Ἄρτον. Matt. 6. 11.

Why diſpute the great Chaldeans, and learned Doctors about this Divine Prince of Peace, whom they have not? He is at Bethlehem, and not in Babel; in the womb of the earthly Virgin Mary, and at the ſame time in the Circle of the divine infinite Sophia, in the Center of the +, of the Ternary, where he has his eternal Seat, which he has alſo in a contrite Spirit and broken Heart, but not in their Books and Intellects. Man ſhould have ruled over all the Beaſts upon earth, and not have luſted after their Life. But he ſuffered himſelf to be infatuated, and his light was extinguiſhed, his power and ſtrength were taken away, and he came to be ſwallowed up in Behemoth's belly: Then all his young ones came forth from their dens and neſts, and would devour him; enraged bears, inſatiable wolves, angry lions, proud horſes and peacocks, envious dogs, voracious ſwine, laſcivious goats, cunning ſerpents, raging dragons, poiſonous toads, ſtinging ſpiders, killing vipers, groſs oxen, brutiſh aſſes, timorous hares, rapacious hawks, carnivorous eagles and vultures, all the worms of the earth, and all the inſects flying in the air, had got power over him; there were none of them which did know, or would ſpare him, for he was a ſtranger in their Foreſt.

Then Divine Love transformed itſelf, to redeem and reſtore him to his Dignity; the heart of God, in the ſweet name JESUS, formed himſelf a meek innocent Lamb of God, that he might deliver us through his Blood from ſin, death, and hell.

Had Man, in Child-like ſimplicity and obedience, kept himſelf to the Word, and to the contemplation of Divine Wiſdom in Paradiſe, Faith and Hope would have remained ſecret, and Love alone would have been manifeſt. But ſince we are gone out into the Starry region, which has ſmothered and ſuppreſſed the amiable light-flame of Love, we muſt now believe and hope what we cannot ſee and feel, till the Love of God re-kindles again our dead love, and renews it to life in himſelf. Therefore Faith, as a ſecret flame, riſes upwards out of aſtral reaſon, through the Death of Chriſt, to work out the fruits of Love and of the Spirit, and below it takes root in humility, and grows in hope. But this hope lays not hold on earthly things, but raiſes her wings by faith upwards to God. Thus the new Growth, which is out of God, preſſes through hell, and nature, and reaſon, till it is tranſplanted into the right field of the heavenly body; then Faith and Hope enter into the myſtery of the new Spirit, which is born in God, is manifeſt in Love, and united with God; and they are no more called Faith, but Intuition, nor Hope, but Poſſeſſion and Enjoyment of Life, in the peace and joy of the Holy Ghoſt, as is taught in this Treatiſe.

By the peruſal and contemplation of it, the Holy Bible will appear aſſuredly, to be as much the Word of God, as a writing by the hand of Man *can be*, and the words there, once ſpoken by the Prophets, Chriſt, the Apoſtles, and other holy Men, as much the word of God, as words and voices of Men *can be*.

Yet the writing, the Words, and ſenſe or meaning, proceeding from *Creaturely* Inſtruments, are creaturely, whereas the Thing properly called the word of God, which inwardly frames the Meaning, and formeth all things whatſoever, both viſible and inviſible, is *not a Creature*, for it is the Creator, the creating Word, which is God himſelf, who formeth all things in himſelf. He creates the Creature, and dwells therein, yet the Creature *is not*, *nor ever can be* Him; and ſo that word of his which is produced and manifeſted externally by the Creature, is *God's Word*, but is *not God the Word*; but the inward Word in the Heart, that word of Faith, even Chriſt the Word, that Word is God.

The Things recorded in the Holy Scriptures, would have been true, though they had not been ſpoken of in them. Was not the Word God, though *John* the Apoſtle had *not* ſaid ſo? Were not the pure in *Heart* bleſſed? Should we not through Patience poſſeſs our *Souls?* Is not God himſelf *Light?* And if we walk in the Light, as he is in the Light, *does not the* Blood of Jeſus Chriſt cleanſe us from all Sin? The Kingdom of Heaven is within us; and does it not conſiſt in Peace, Righteouſneſs, and Joy in the Holy Ghoſt; and then, muſt not all *needs* be *in us?*

How many thouſand endleſs Myſteries are treaſured up in the hidden wiſdom of God in Chriſt, and in him in us? When *we find him* and partake of him, in him we have them all, and from his fulneſs receive Grace for Grace: How ſtrictly therefore ſhould we ſearch and obſerve the *exact words of the Scripture*, which as ſurely as an Index, point us to theſe invaluable things, and uſe that powerful word in our Hearts, by which *inward hearing* comes, and direction and power of underſtanding thoſe things, not only which are expreſſed inwardly or outwardly, but even whatſoever is *hidden* in Chriſt, in whom all fulneſs dwells. And then, can any thing be impoſſible to be apprehended or known by a Soul that has the very Thing in itſelf, where nothing *can be hid* from its inward Eyes?

Since God works in us both to will and to do, why *refuſe we* to will and to do? This comes by hearkening and yielding to the Luſts of our own Hearts, being Servants in Obedience to the Evil, and not of God, who is likewiſe in us with his Grace and fulneſs, and quenching the Spirit, the manifeſtation whereof is given to every one to profit withall.

Though the Moſt Holy Man born of the fleſhly Seed of Father and Mother, of himſelf *is not able* to think a good Thought, yet there is none ſo wicked, except he is become altogether a mere Devil, but *does*, at ſome time or other in his life, think a good Thought, which teſtifies the good work of God in his heart and ſoul, and is the ſtirring of the Divine Word *therein*, in which is Light; but Men love Darkneſs rather then Light, though it has ever ſhone in the Darkneſs, and is the very light of their life in them, and that *becauſe* their Deeds are Evil; and they will not proceed to will and do according to it, which is the Obedience to the divine Light in them, though God has given even his whole ſelf unto them to *Convert* them, wherein they are able to do all things *through Chriſt* that ſtrengthens them, and yet they will not, but neglect ſo great Salvation. Theſe Things are certain, and are all of them to be diſcerned, known, and thoroughly underſtood in the *Things* themſelves, by and in every Soul; but our deficiency is that *we ſeek not*.

The Conſideration of which ſhould move us earneſtly to labour, to underſtand more and more, *where and how* that word is to be found, felt, ſeen, and known, as this Book does exceedingly *help* us, that we may *infallibly*, experimentally, and with clear underſtanding, teſtify unto the Truth of the Holy Scriptures by the thorough Examination of the *Things* it ſpeaks of, ſeeing the Scripture directs to that which is to be underſtood *no way but* in the Things themſelves, as all that is recorded is to be known experimentally, whether it be Natural or Divine, ſolely by comparing the writing by, and with the *Things*, elſe all is but a notional and imaginary Suppoſition or Opinion, without underſtanding. But by the knowledge of Things, we ſhould by degrees ceaſe from Contention, and rightly, certainly, and infallibly know God, and the *Wonders* he has wrought, and can and will work in all things, eſpecially in the *Souls* of *holy* Men; ſome of whom, out of the good hidden treaſure of the living word in the Heart, have committed to writing thoſe things contained in the Scriptures, which are few in reſpect of the infinite *Depths of the Deity*. And proceeding forward from Grace to Grace, from Knowledge to Knowledge, we may attain to the meaſure of the fulneſs of the ſtature of a Man in Chriſt, and not be always *Children in underſtanding*, but even ſtrong Men in Chriſt.

The Apoſtle *John* ſaith, *If we ſay we have no ſin, we deceive ourſelves*; for of this mortal corruptible Fleſh, which dies and remains in *Corruption* in the Grave, and will not be changed till the general Reſurrection of *all the Dead* at the laſt Day, of that it may be always ſaid, as the Apoſtle *Paul* ſays of himſelf, after he was wrapt into the Third Heaven, *I know that in me, that is, in my fleſh, dwelleth no good thing:* And that is it in which Evil was preſent with him, when he would do good; for with his fleſh he ſerved the law of Sin: *Can any ſerve God with his Fleſh?* but with the Mind he *can*, and *does* when he willeth the good.

Yet why are the Myſteries of the Bible ſo little underſtood, but becauſe *we apprehend not*, that God and Chriſt and the Holy Spirit, and all Graces, as alſo ſin, are inwardly in every ſoul, *the Fleſh luſting againſt the Spirit, and the Spirit againſt the Fleſh?* And ſo the love and wrath of God are in all things either hidden or manifeſted, which, if it was conſidered, we ſhould find what all things are, for they are to be found within our ſouls, and with our *inward Eyes*, and may be plainly ſeen, diſcerned, and known; and ſo the Holy Scriptures, as we come to a greater meaſure of the knowledge of the *Things*, not only that they are, but what and *how* they are, as this *Author* teaches, would come to be underſtood, as to all thoſe Myſteries of the Goſpel of Chriſt's *Eternal* Redemption and Salvation which he has purchaſed for all Mankind, with which there is nothing equally *deſirable* to be known by any of the Sons of Men, which are fundamentally and particularly explained in this Treatiſe of the Author's, wherein ſuch Myſteries are *diſcovered*, as before could not have been believed. And if all the Jews, Turks, Heathens, and others,

not yet true Chriſtians, ſhould perceive the *Things* therein written, they would inſtantly, with willing and ready Hearts, believe in God aright, and worſhip the Father in Spirit and in Truth; and know the only true God, and Jeſus Chriſt whom he hath ſent, and then be filled with Joy in the Holy Ghoſt, and love, *embrace*, and highly eſteem the *underſtanding* of the Scriptures.

The *Ground* of all Myſteries is here laid open, which being apprehended, may bring us at length to the full underſtanding of all that the Scriptures contain, *except* what the ſpirit of God will conceal, as what the *ſeven Thunders* in the Revelation ſounded forth, which yet will be made known to that ſoul, what thoſe things are that the Spirit will *not yet* reveal, but the Father will reſerve in his own power, till the thing is near to be accompliſhed, though it may be underſtood by ſome or other holy ſoul *in the Nature of the Thing*, with a Command not to publiſh it to others. But though we underſtand things never ſo perfectly in our Spirits, Souls, and heavenly Bodies, in our *Inward Man*, yet we enjoy them inwardly only, in *aſſured hope*, but not as we ſhall do, neither do we ſee them as we ſhall hereafter, when we ſhall enjoy them as we do now this world with this *outward* Body, *both* which will be changed together at the End; and though this body is [b] *ſown in weakneſs*, at the reſurrection of it, *it will be raiſed in power*, *a ſpiritual*, incorruptible immortal *body*, *made conformable to Chriſt's Glorious Body*, to *ſuch* as have been partakers of him in this Life. This will be in that World, where all Evil ſhall be done away, firſt from adhering to us as now in and by our outward Man in this life, and then alſo all corruption being done away, as at the change of this world and *reſurrection* of the Body, that will be alſo releaſed from thoſe Clogs of imperfection which now hang on us Outwardly, and on this whole now *viſible* world, as it will do till all Things are ſeparated by the Fire at the laſt day, and then every thing ſhall go to its own Place. *Then Corruption ſhall put on Incorruption, and God ſhall be all in all.*

[b] 1 *Cor.* 15. 42, 43.

In the mean Time, *we may attain* Perfection in our ſouls, ſpirits, and new heavenly Bodies, being therein truly members of Chriſt in us; but we ſhould keep under our body, and bring it into ſubjection, and daily *mortify* our Members that are on the Earth, and learn to know how every one of us may *juſtly* account ourſelves even the chief of ſinners, finding ſin to be out of meaſure ſinful, and ſtriving with *Godly ſorrow* and *Indignation* againſt it: But though ſin *dwells*, yet we ſhould not let it reign in our mortal Bodies, to obey it in the Luſts thereof; and if by the ſpirit we thus mortify the deeds of the body, we ſhall live, for then we bring forth the fruits of the Spirit.

As this Treatiſe will ſo exceedingly further us in theſe ſeveral *divine* Conſiderations, let the Reader, for his own Benefit, peruſe it ſeriouſly, and he will find more than he could have *conceived* before he read it.

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THE

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The First Chapter.

Why the Incarnation of Jesus Christ *has not* hitherto *been rightly understood.* Also *of the* two *Eternal Principles, and of the* Temporary *Principle.*

1. WHEN Christ asked his Disciples, [a] *Whom do the people say that the Son of Man is?* They answered, [b] *Some say thou art* Elijah, *some, that thou art* John *the Baptist, or one of the Prophets.* [a] Mat. 16. 13. [b] 14.

2. [c] *He asked them, and said, Whom say ye then that I am?* [c] 15.

3. [d] *Then Peter answered him, Thou art Christ the Son of the living God.* [d] 16.

4. [e] *And he answered them, and said, Of a Truth, Flesh and Blood has not revealed it unto thee, but my Father in Heaven:* [f] *And upon this, he made known unto them his Suffering, Dying, and Resurrection.* [e] 17. [f] 21.

5. To signify, that self-reason, in the wit and wisdom of this world, could not in its *own* Reason know nor apprehend this Person, who was both God and Man.

6. But he would for the moſt part be rightly known, only by thoſe that would wholly *yield* up themſelves to him, and for his name-ſake *ſuffer* the Croſs, Tribulation, and Perſecution, who would earneſtly cleave to him.

7. As indeed it ſo came to paſs then alſo, that even while he converſed viſibly amongſt us in this world, he was leaſt known by the *Wiſe* in Reaſon.

8. And though he went up and down in divine Wonders, *doing Miracles*, yet outward Reaſon was ſo blind and void of underſtanding, that thoſe great wonders were, by the wiſeſt in the Arts and Sciences of Reaſon, aſcribed to the Devil.

9. And as at the time when he walked viſibly in this world, he remained unknown by the wiſe in their own Reaſon, ſo he ſtill remains unknown to *outward* Reaſon.

10. From *hence* is ſo much contention, diſputation and ſtrife riſen about his Perſon; in that outward Reaſon ſuppoſes *it* can reach, fathom, and ſearch out what God and Man is, and how God and Man can be one Perſon.

11. Which ſtrife has filled the circuit and face of the Earth, Self-Reaſon continually ſuppoſing it has *found* and gotten the Pearl; withal not conſidering that God's Kingdom is *not* of this world, and that Fleſh and Blood cannot know or apprehend it.

12. Therefore now it concerns every one, that will *ſpeak* or teach of the Divine Myſteries, that he hath the ſpirit of God, and knows in the Light of God thoſe Matters which he will give forth for true; and not ſuck or draw them from his own Reaſon; and ſo *without* divine knowledge run upon the bare Letter in his opinion, and drag the Scripture by the Hair of the Head, to prove it, as is *uſually* done by Reaſon.

13. From this, ſo exceeding many errors are riſen, in that the divine knowledge has been ſought in men's own Wit and Art; and ſo men are drawn from the truth of God to their own Reaſon; ſo that the Incarnation of Chriſt has been accounted a *ſtrange* work and thing.

14. Whereas, yet we muſt all, in that Incarnation, be born of God again, if we will ever eſcape the wrath of the Eternal Torment or *Nature*.

15. But ſeeing it is a familiar, intimate, and native innate work to the children of God, wherewith they ſhould exerciſe themſelves daily and *hourly*, and ſhould always enter into the Incarnation of Chriſt, and go forth from the *earthly* Reaſon, and ſo in this miſerable life muſt be born in the birth and Incarnation of Chriſt, if they intend to be the children of God in Chriſt.

16. I have therefore undertaken to write this high myſtery, according to my knowledge and gifts, for a memorial, that ſo I may have cauſe alſo heartily to be *refreſhed* and quickened with my *Immanuel*.

17. Seeing I alſo, together with others, the children of God and Chriſt, ſtand in this birth; that I may have a remembrancer, and ſupport or ſtay, if the dark earthly Fleſh and Blood, together with the Devil's Poiſon, ſhould ſurpriſe me, or prevail over me, and *obſcure* and darken my Image.

18. Therefore I have undertaken it as an exerciſe of *Faith*, whereby my Soul may thus, as a branch or twig in its Tree *Jeſus Chriſt*, quicken itſelf from his *Sap* and virtue.

19. And that not with wiſe and high eloquence of Art, or from the Reaſon of this world, but according to the *knowledge* which I have from my Tree *Chriſt*; that my little ſprout in the Tree and Life of God, together with others, may grow and flouriſh.

20. And though I ſearch ſublimely and *deep*, and ſhall ſet it down very clearly; yet this muſt be ſaid to the Reader, that *without* the Spirit of God it will be a Myſtery to him, and hidden from him.

21. Therefore let every one take *heed* how he judges, that he fall not into the

judgment of God, and be captivated by his own *Turba*, and that his own Reaſon caſt him not down headlong. This I ſay out of good-will, and give it to the Reader to ponder of.

22. When we will write of the Incarnation, and Birth of JESUS CHRIST, the *Son* of God, and ſpeak rightly of them, then we muſt conſider the *cauſe*, and what it is that moved God to become Man, ſeeing he needed not that to the accompliſhment or perfection of his Being or Subſtance.

23. *Neither* can we by any means ſay, that his own Being or Subſtance has *altered* itſelf in the Incarnation.

24. For God is unchangeable, and yet is become what he was not, though his *property* notwithſtanding remains unaltered: that which was only aimed at, was the ſalvation of *fallen* Man, that he might bring him into Paradiſe again.

25. And here we are to conſider of the firſt Man, how he was before his fall, for whoſe ſake the Deity has moved itſelf; which ought highly to be conſidered by US Men.

26. We know what *Moſes* ſaith, That [g] *God Created man according to his ſimilitude, in an Image of or according to him*; underſtand it thus: That God, who is a Spirit, beheld himſelf in an Image, as in a ſimilitude.

[g] Geneſ. 1. 26, 27. 5. & 1. 9. & 6.

27. Nevertheleſs he has alſo created *this World*, that ſo he might manifeſt the Eternal *Nature* in ſubſtantiality, alſo in living Creatures and Figures, that all this might be a Similitude and Out-birth or expreſs Image, out of the Eternal Nature of the firſt Principle.

28. Which Similitude, before the time of the world ſtood in the wiſdom of God as a hidden [h] *Magia*, and was beheld in the wiſdom by the Spirit of God.

[h] Or Deſire.

29. Who in the time of the beginning of this world *moved* the Eternal Nature, and opened and brought forth the ſimilitude of the hidden divine world.

30. For the Fiery world ſtood as it were ſwallowed up or *hidden* in the light of God; in that the light of the Majeſty ruled alone in itſelf.

31. And yet we muſt *not think* that the fiery world was not then; it was then; but it ſevered itſelf in, or into its own Principle, and was not *manifeſted* in the Light of God's Majeſty.

32. As we may obſerve in the *Fire and Light*, that the Fire is indeed a cauſe of the Light, and yet the Light dwells in the Fire, unapprehended by the Fire, and bears or has another ſource or quality than the Fire.

33. For the fire is fierceneſs and conſumes, and the light is meekneſs; and out of its virtue or power, comes Subſtantiality, viz. *Water*, or the *Sulphur* of a thing, which the Fire attracts into itſelf, and uſes it to its ſtrength and life, and ſo is an eternal *Band*.

34. This Fire and divine Light, have each ſtood ſtill in itſelf from Eternity, each ſtanding in its order, in its own principle, and having neither Ground nor Beginning.

35. For the Fire has in itſelf, for its ſource or quality, its own Form, *viz.* the Deſiring; out of which, and in which, all Forms of Nature are generated; one being continually a cauſe of the other, as is mentioned *expreſsly* at large in the other writings.

36. And we find in the Light of Nature, that the Fire, in its own Eſſence, has been as in an aſtringent deſirous ſource or quality, a *darkneſs* in itſelf, which, in the Meekneſs of God, has ſtood as it were ſwallowed up; ſo that it has not been qualifying, or producing its Quality, but Eſſentially in itſelf, and *not kindled*.

37. And though it has as it were burned, yet that has been as a Principle of its *own*, in itſelf *only* perceptible.

38. For there have been only *two* Principles from Eternity; the one in itſelf, the *Fiery* world; the other alſo in itſelf, the *Light*-flaming world.

39. And yet they were not parted aſunder, as the Fire and Light are *not* parted aſunder, and the Light dwells in the Fire, unapprehended by the Fire.

40. And thus we are to underſtand *two Spirits*, one in another, *viz.* 1. One fiery, according to the Eſſence of the aſtringent and ſtern Nature out of the hot and cold ſtern Eſſential Fire, which is underſtood to be God's *wrath-ſpirit* and ſource or quality, and belongs to the Father's property, according to which he calls himſelf *an angry* [i] *jealous* [k] *God*, and [k] *a conſuming fire*, in which the firſt Principle is underſtood.

Exod. 20. 4.
[k] Heb. 12. 29.

41. And 2. The other a *Meek Light-flaming Spirit*, which from Eternity conceives its variation or tranſmutation in the Center of the Light; for it is in the firſt Principle, in the Father's Property, a Fiery Spirit; and in the ſecond Principle, in the light, a meek light-flaming ſpirit, and is only *one*, and not two; but is underſtood to be in *two* ſources or *qualities*, viz. in Fire and Light, according to the property of each ſource or quality.

42. As is ſufficiently to be underſtood by us, in every outward Fire, wherein the Fire-ſource or quality gives a wrathful fierce ſpirit, which is *conſuming*; and the ſource or quality of the light gives a meek amiable *Air*-Spirit, and yet is Originally but one Spirit.

43. In like manner we are to conceive of the Being or Subſtance of Eternity, *viz.* the holy *Trinity*, which in the Light we apprehend to be the *Deity*; and in the Fire to be the *Eternal Nature*; as is ſufficiently cleared in the other writings.

44. For the Omnipotent Spirit of God with both the Principles, has been from Eternity *All* itſelf, there is nothing before it; it is itſelf the Ground or *Byſs*, and the *Abyſs*.

45. And yet the Holy Divine Being or Subſtance is eſpecially obſerved to be a Being or Subſtance of its *own*, in itſelf, and dwells without or beyond the fiery or firing Nature and property, in the Light's property, and is called [i] GOD, not from the Fire's property, but from the Light's property.

[i] GOTT.

46. Though indeed *both* properties are unſeparated, as we may underſtand by this world, wherein there lies a hidden Fire in the Deep of Nature, and hidden in all beings or ſubſtances and things, elſe no *outward* fire could be brought forth.

47. And we ſee that the Meekneſs of the water holds that hidden fire *captive* in itſelf, that it cannot manifeſt itſelf; for it is as it were ſwallowed up in the Water, and yet *is*, though not ſubſtantially, yet eſſentially; and in the awakening is made known, and *operative* or qualifying, and all were a Nullity or Nothing and an *Abyſs* without the Fire.

48. Thus we underſtand alſo, that the Third Principle, *viz.* the ſource or *quality*, and the Spirit of this world ſtood, from Eternity, *hidden* in the Nature of the Father's property, and was known by the Light-flaming Holy Spirit, in the *Holy Magia*, viz. in the *divine wiſdom*, in the Divine Tincture.

49. For the ſake of *which*, the Deity has moved itſelf, according to the Nature of the *Genetrix*, and generated the great Myſtery, wherein then *ALL* lay, whatſoever the Eternal Nature was able to do.

50. And it has been only a *Myſtery*; and has *not* been as a Creature, but as a *Chaos*, Quinteſſence, Miſt, or Mixture together.

51. Wherein the wrathful or fierce Nature has generated a dark Miſt or *Cloud*; and the light-flaming Nature, in its property, has generated the *Flame* in the Majeſty, and the Meekneſs; which has been the Water-ſource or quality, and the cauſe of the Divine *ſubſtantiality* from Eternity.

52. And it is only Virtue or Power, and Spirit, which has been of *no* Similitude; and

and there are no footſteps of any Thing therein, but the Spirit of God in a two-fold ſource, quality and form, *viz.* a hot and a cold ſtern *fire*-ſource, or quality; and then a Meek *love*-ſource, or quality, according to the kind of the Fire and of the Light.

53. Theſe have, as a Myſtery, gone one into another, and yet the one has *not* comprehended the other, but they have ſtood as it were in two Principles.

54. Wherein then the Aſtringency, *viz.* the Father of Nature, has continually comprehended or *compacted* the Subſtantiality in the Myſtery; where then it has formed itſelf as it were into an *Image*, and yet has been *no* Image, but as a *Shadow* of an Image.

55. All this in the myſtery has thus indeed continually had an *Eternal beginning*, of which a man cannot ſay, that there is any thing, which has not had its figure as a Shadow in the great Eternal *Magia*.

56. But it had no Being or *Subſtance*, but a ſpiritual or divine *Scene* or ſport one in another, and is the *Magia* of the great Wonders of God, whence there is continually what was *not*, or where there was nothing but only an *Abyſs*; and that is now, in the Nature of the Fire and Light, come into a Ground.

57. And yet it is out of or from Nothing, but only out of the Spirit of the ſource or quality, which is *alſo* no Being or *Subſtance*, but a ſource or quality which generates itſelf in itſelf in, or into *two* Properties, and alſo ſeparates itſelf into *two* Principles.

58. It has no [m] *ſeparator* or maker, but is itſelf the cauſe, as is particularly mentioned at large in the other writings, that the *Abyſs* introduces and generates itſelf into a Ground.

[m] Former or Faſhioner.

59. Thus now we may *conceive* of the Creation of this World, as alſo of the Creation of Angels, alſo of Man, and all other Creatures. All is Created out of the great Myſtery.

60. For the third Principle has ſtood before God, as a *Magia*; and was not, or has not been *wholly* manifeſted or revealed.

61. Alſo God has had no ſimilitude, wherein he could diſcover his own Being or Subſtance, but only the *wiſdom* that has been his longing delight, and has ſtood in his will with his Being or Subſtance, as a great *wonder*, in the light-flaming divine *Magia* of the ſpirit of God.

62. For it has been the habitation of the ſpirit of God, and is no *Genetrix*, but the manifeſtation or *revelation* of God, a virgin, and a *cauſe* of the divine ſubſtantiality.

63. For in it ſtood the light-flaming divine *Tincture* to the heart of God, *viz.* to the word of life of the Deity; and it has been the revelation or manifeſtation of the Holy *Trinity*.

64. Not that, from its own Ability and Production, it manifeſts or reveals God; but the divine Center out of God's heart, or being and ſubſtance, manifeſts itſelf *in it:* It is a *Looking-Glaſs* of the Deity.

65. For every Looking-Glaſs ſtandeth ſtill, or quiet and *ſteady*, and generates no Image, but receives the Image: and thus the Virgin of wiſdom is a Looking-Glaſs of the Deity, wherein the ſpirit of God *ſees* itſelf, as alſo all wonders of the *Magia*, which with the creation of the Third Principle are come into Being or *Subſtance*, and are all created out of the great Myſtery.

66. And this Virgin of the wiſdom of God ſtood in the Myſtery; and in it the ſpirit of God has diſcovered the *formation* of the Creatures; for it is the *out-ſpoken* or expreſs Image of whatſoever God the Father has ſpoken forth out of his Center of the light-flaming divine Property, out of the Center of his Heart, out of the word of the Deity, by his *Holy Spirit*.

67. It ſtands before the Deity as a Glance or Looking-Glaſs, wherein the *Deity* ſees

itſelf; and in it ſtands the divine Kingdom of Joy of the divine Will and Pleaſure, *viz.* the great *wonders* of Eternity, which have neither beginning, nor end, nor number.

68. But it is all an Eternal Beginning, and an Eternal End, and is together as it were
[n] *AVGE.* an [n] EYE, which *ſees* where there is nothing in the Seeing or in Sight: but the ſeeing ariſes out of the Eſſence of the Fire and Light.

69. Underſtand in the Fire's Eſſence, the *Father*'s Property, and the firſt Principle; and in the Light's quality or ſource and property, the *Son*'s Nature, *viz.* the ſecond Principle; and the driving Spirit out of both properties, underſtand to be the *ſpirit* of God, which in the firſt Principle is fierce or wrathful, ſtern, aſtringent, bitter, cold, and fiery, and is the driving ſpirit in the Anger.

70. And therefore it *reſts not* in the fierce Wrath and Anger, but is thruſting forth, and blowing forth of the Eſſential fire, in that it unites itſelf again in the Eſſence of the Fire: for the wrathful Eſſences draw it again into them; for it is their ſource or quality and life, and yet *goes* in the kindled fire into the Light *forth* from the Father into the Son, and opens the fiery Eſſences in the ſource or quality of the light.

71. Where then the fiery Eſſences in the great deſire of the *burning Love*, and the firſt ſtern ſource or quality, in the Light's quality or ſource, are not known; but the fierceneſs of the fire is only thus a *cauſe* of the light-flaming Majeſty, and of the deſiring Love.

72. And thus we are to underſtand the Being or *Subſtance* of the Deity, and alſo the Eternal Nature; and we underſtand always the *Divine* Being or Subſtance, in the light of the Majeſty; for the meek light makes the ſtern nature of the Father meek, lovely, and merciful.

73. And is called the *Father of Mercy*, according to his heart or *Son*; for the Property of the Father ſtands in the Nature of Fire and Light, and is himſelf the Being of all Beings, or Subſtance of all Subſtances.

74. *He* is the *Abyſs* and the *Byſs* or ground, and parts himſelf in the Eternal Birth into *Three* Properties, as into Three Perſons; alſo into Three Principles.

75. Whereas yet in the Eternity, there are but *Two* in Being or *Subſtance*, and the Third is as a Looking-Glaſs of the firſt Two; out of which this world, as a comprehenſible or palpable Being or Subſtance, is created in a Beginning and End.

The Second Chapter.

Of the Revelation or Manifeſtation of the Myſtery: *How out of the* Eternal *Spiritual Myſtery, the* Temporary *Myſtery is flown forth.*

1. SEEING then there has thus been a Myſtery from Eternity; therefore now its manifeſtation, or *revelation* is to be conſidered; for we can ſpeak no otherwiſe of the Eternity, than as of a Spirit.

2. For it has *all* been only a Spirit, and yet from Eternity has generated itſelf into Being or *Subſtance*, and that through Deſiring and Longing.

3. Neither can it be ſaid at all, that in the Eternity there has *not* been Being or Subſtance; for no Fire ſubſiſts without Being or Subſtance.

4. Alſo there is no Meekneſs without the Generating of Being or *Subſtance*; for the Meekneſs generates Water, and the Fire ſwallows up the water, and makes it in itſelf, one part *Heaven* and Firmament, and the other part *Sulphur*.

5. In which the fire Spirit, by its Eſſential wheel, makes a *Mercury*, and further awakens the *Vulcan*; that is, ſtrikes up the Fire, that ſo the Third Spirit, *viz.* the *Air*, becomes generated.

6. Where then the noble *Tincture* ſtands in the Midſt, as a ° Glance with the Colours, and originally ariſes out of the Wiſdom of God.

° Tranſparency or Reflection.

7. For the Colours ariſe from the ſource or quality: Every Colour ſtands with its Subſtantiality, in the meekneſs of the quality or ſource of the water, excepting the *Black*, which does not ſo, that has its Original out of the *harſh* aſtringent fierceneſs; [p] they all receive their colours from the ſource or quality.

[p] The Forms of Nature.

8. Thus now every *form* longs after the other, and from the Deſirous Longing every form is impregnated from the other; and the one brings the other to Being or *Subſtance*; ſo that the Eternity ſtands in a perpetual enduring *Magia*, wherein Nature ſtands in a ſprouting, ſpringing, and wreſtling; and the fire conſumes that, and affords or gives it alſo, and ſo is an Eternal *Band*.

9. *Only* the light of the Majeſty, and Trinity of God, is *unchangeable:* for the Fire cannot comprehend it; and it dwells Free in itſelf.

10. And yet it is perceptible and known to Us, that the light of the Love is deſirous, *viz.* of the wonders and *figures* in the wiſdom.

11. In which deſiring, this world, as a *Model*, has been known from Eternity in the wiſdom, in the Deep hidden *Magia* of God; for the Deſiring of the Love ſearches into or predominates in the Ground, or Byſs, and Abyſs.

12. Therein has *alſo*, from Eternity, the Deſire of the fierce wrath and harſh ſtern ſource or quality, in the Father's Nature and Property, together *mingled* itſelf.

13. And ſo the Image of Angels and Men have been from Eternity diſcovered in the *Divine property* in God's wiſdom; as alſo, in the *property* of the *fierce* wrath, the Devil has been, but not in the holy Light-flaming property.

14. But yet in *no Image*, or Being and *Subſtance*, but in the Way or Manner, as in a deep ſenſe, a thought darts up, and is brought before its own Looking-Glaſs of the *Mind*; where in the Mind often a thing appears, [r] that is not in Being or Subſtance.

[r] Or that comes not to Being or Subſtance.

15. Thus have the two *Genetrixes*, viz. the fierce *wrath* in the Fire, and alſo the *Love* in the Meekneſs or Light, ſet their Model [s] in the wiſdom.

[s] Or figure.

16. Where then the Heart of God in the Love has longed to Create this Model into an *Angelical* Image, out of the Divine ſubſtantiality, that it ſhould be a Similitude and Image of the Deity, and ſhould dwell in the wiſdom of God, to *fulfill* the longing of the Deity, and to the Eternal rejoicing of the Divine Kingdom of Joy.

17. And now we are to conceive or apprehend of the Word *Fiat*, that it has compriſed or catched *this*, and brought it into a Subſtance and Corporeal Being: for the will to this Image has exiſted out of the Father, out of the Father's property in the word or heart of God from Eternity, as a deſirous *will* to the *Creature*, and to the Manifeſtation of the Deity.

18. But ſeeing it had not moved itſelf from Eternity, till at the Creation of the Angels, *therefore* there was *no* Creation performed, till the Creation of the Angels.

19. But the Ground and *Cauſe* thereof, we are not to know, and God has reſerved it to his own Power and Might, how it came to paſs, that God has once moved himſelf; ſeeing, or notwithſtanding, he is an unchangeable God: and we ſhall here ſearch *no* further, for this troubles us.

20. Only of the Creation we have ability to ſpeak, for it is a *Work* in the Being or

Subſtance of God: and we underſtand that the Will of the Word, or Heart of God, comprehended or *compriſed* the aſtringent *Fiat* in the Center of the Father's Nature, together with the *Seven* Spirits and Forms of the Eternal Nature, and that in the Form and Manner of the *Thrones*.

21. Where then the harſh *Fiat* ſtood, *not* as a Maker, but as a Creator in the property of each Eſſence, [t] all in the Great Wonders of the Wiſdom.

[t] *Viz.*

22. As the *Figures* were from Eternity diſcovered in the [u] Wiſdom, ſo they now became comprehended by the *Fiat*, in the Will-Spirit of God.

[u] Or nature.

23. *Not* out of ſtrange Matter, but out of God's Eſſences, out of the Father's Nature, and became introduced by God's Will-Spirit into the light of the Majeſty.

24. Where then they were *Children*, and not ſtrange gueſts; generated and *created* out of the Father's Nature and Property, and their will-ſpirit was inclined or directed into the Son's Nature and Property.

25. They *could* and *ſhould* Eat of God's love-ſubſtantiality, in the Light of the Majeſty; where then their fierce wrathful property out of the Father's Nature became *changed* into Love and Joy.

26. And that they *all* did, beſides or except *one* Throne and Kingdom, and that turned itſelf away from the light of Love, and would rule and domineer in the *ſtern* Nature of the Fire, above God's meekneſs and love.

27. And was therefore driven out from the Father's Property, from its own *Creaturely* Place, into the Eternal Darkneſs, into the Abyſs of the ſtern *Fiat*, and there muſt ſtand in its *own* Eternity; and thus the fierce wrath of the Eternal Nature is here alſo filled.

28. But yet we are not to think, that King *Lucifer* alſo could *not* have ſtood: He had the light of the Majeſty [x] for himſelf, as well as the other Thrones of Angels: If he had Imagined thereinto, or according to it, he had continued an Angel.

[x] Or belonging to him.

29. But he drew himſelf out of God's Love into the Anger, and ſo he is now an *Enemy* of the love of God, and of all the Holy Angels.

30. We are here to conſider further, of the Enimititious kindling of the *Extruded Spirits*, while they were yet in the Father's property; how they with their Imagination kindled the Nature of the ſubſtantiality, ſo that out of the Heavenly Subſtantiality, *Earth* and *Stones* are come to be: and the meek Spirit of the water is come to be a burning Firmament in the fire's ſource or quality; whereupon the Creation of this world, *viz.* of the Third Principle, *followed*.

31. And for the Place of this World there was another Light awakened, *viz.* the *SUN*, that ſo the Devil's pomp might be withdrawn from him; and he was thruſt out, and ſhut up as a Priſoner in the Darkneſs, *between* the Kingdom of God and of this world.

32. Where then in this world he hath no further to Rule, but only in the *Turba*, in the fierce wrath and *anger* of God; where that is awakened, there he is *Executioner*; and is a continual *Liar*, promoting of miſchief, a Betrayer and Cheater of the Creatures.

33. He turns all Good into Evil, ſo far as he is permitted *room* to do it; whatſoever is Terrible and Pompous, there he ſhows his might, and *willeth* continually to be above God.

34. But the Heaven which is Created out of the midſt of the Waters, as a Meek Firmament, *allays* his Pomp, ſo that he is not Chief Great Prince in this world, but [y] Prince of *wrath*.

[y] Or Anger-Prince.

35. Now when the Devil was thruſt *out* of his Place, this Place or Throne thereupon ſtood *without* its Angelical Hoſt, in great deſire and longing after its Prince; but he was thruſt out.

36. So now God Created *for it* another Prince, *Adam* the firſt Man, who was alſo a Throne-Prince before God: and here we are rightly to conſider *his* Creation, as alſo his Fall; for the ſake of *whom*, the Heart of God moved itſelf, and became Man.

37. It is not ſo ſlight or trivial a thing or matter, about the Creation of Man, for whoſe Fall's ſake God became Man, that he might *Help* him again.

38. So alſo his Fall was not the *meer* Biting of an Apple: alſo his Creation was not in that manner, as outward Reaſon ſuppoſes, which underſtands the firſt *Adam* in his Creation, to be only a *meer Clod* of Earth.

39. No, my dear Mind, God is not become Man for the ſake of a Clod of Earth: neither was the matter merely *one* diſobedient Act, for which God was ſo enraged, that his wrath could not be pacified, except it be *revenged* on the Son of God, and ſlay him.

40. To Us Men indeed, ſince the *loſing* of our Paradiſical Image, this Myſtery has continued hidden, except to *ſome* who have attained the Heavenly Myſtery again: to them ſomewhat thereof has been opened, according to the *Inward* Man.

41. For in *Adam* we are dead as to Paradiſe, and muſt Sprout and Grow again, through Death and the *Corruption* of the Body, into Paradiſe, as into another world, in the life of God, into the Heavenly Subſtantiality and Corporeity.

42. And though it be ſo in *ſome*, that they attain the Subſtantiality of God, *viz.* Chriſt's Body, again, on the ſoul; yet the Periſhed Earthly Adam has *covered* the Holy and Pure Myſtery, ſo that the Great ſecret Myſtery has continued *hidden* to Reaſon.

43. For God dwells not in this world in the Outward Principle, but in the *Inward:* he dwells indeed in the Place of this world, but this world apprehends him not: how then will the Earthly Man apprehend the ſecret Myſteries of God?

44. And if a Man apprehends them, he apprehends them according to the *Inward Man*, which is born of God again.

45. But ſeeing the Divine Myſtery will now more and more henceforth be laid ſo wholly open, and be ſo very *perceptibly* given to Man, that he will very clearly apprehend the hidden ſecret, therefore it ought by him to be well conſidered what it ſignifies; even the *Harveſt* of this world, for the Beginning has found the End, and the Middle is ſet into the ſeparation.

46. Let this be told to you, ye Children, who would inherit the Kingdom of God: there is a time of great earneſtneſs or *ſeverity* at Hand: The Floor ſhall be purged, Evil and Good ſhall be ſeparated one from another: The Day *Dawneth*, this is highly known.

47. When we will ſpeak of Man, and rightly underſtand out of what he is made, we muſt conſider of the Deity, together with the Being of All Beings, or Subſtance of all Subſtances; for Man was created according to the *ſimilitude* of God, out of all the Three Principles; a total Image and Similitude, according to all Beings or Subſtances.

48. He muſt not be an Image of this world only; for this world's Image is *Beſtial*; and for the ſake of *no* Beſtial Image, is God become Man.

49. For neither did God create Man to live thus in a Beſtial Property, as we now live in *after* the Fall, but in the Paradiſical, in the Eternal Life.

50. Man had no ſuch beſtial Fleſh, but heavenly Fleſh; but in the Fall [z] it *became* earthly and beſtial. [z] His Fleſh.

51. Neither are we to underſtand it in ſuch a ſenſe, that he had nothing of this world in him: He had the Kingdom and *Dominion* of this world in him; but the Four Elements ruled *not* in him; but the Four Elements were in one, and the Earthly Dominion laid hidden in him.

52. He ſhould live in the heavenly Source or Quality; and though all was *ſtirring* in him, yet he ſhould rule with the Heavenly Source or Quality of the ſecond Principle over the Earthly; and the Kingdom, and the Source or Quality of the Stars and Elements, ſhould be *under* the Paradiſical Source or Quality.

53. No Heat nor Froſt, no Sickneſs, nor Miſhap or Miſchief, alſo no Fear ſhould touch him or terrify him, *his body* could go through Earth and Stone, uninterrupted by any thing.

54. For that would be *no* Eternal Man, which Earthlineſs could limit, which were thus fragile.

55. Therefore we ſhould rightly conſider of Man: It is not Sophiſtry or Opinion that will do it, but knowing and *underſtanding* in the Spirit of God.

56. It is of Neceſſity you muſt be born again, if you will *ſee* the Kingdom of God again, out of which you are departed.

57. *Art will not* do it; but God's *Spirit*, which ſets open *the* Doors of Heaven to the Image of Man, ſo that he can ſee with Three Eyes.

58. For Man ſtands in a *Threefold Life*, if ſo be he is God's Child; if not, he ſtands only in a *Twofold Life*.

59. And it is ſufficiently known to us, that *Adam* is, with the right *Holy* Image, which was the ſimilitude according to the holy Trinity, gone forth out of the Divine Being or Subſtance, and has imagined in or according to the Earthlineſs, and has brought the earthly Kingdom into the divine Image, and *darkned* or obſcured it, and made it periſh, whereupon alſo we loſt our Paradiſical Seeing.

60. Alſo God has *withdrawn* Paradiſe from *Us*, whereupon we became then weak, faint, and feeble; and inſtantly the four Elements, together with the Conſtellations or *Aſtrum* in us, became ſtrong and mighty, ſo that we are with *Adam* fallen home to them.

61. Which alſo is the Cauſe of the *Woman*, that God *divided* Adam, when he could not ſtand, and parted him into *two* Tinctures, *viz.* according to the Fire and Water, as ſhall be mentioned hereafter, the one affording ſoul, the other ſpirit.

62. And *after* the Fall Man became a beſtial Being or Subſtance, who muſt propagate after a beſtial property or kind; and then the Heaven and Paradiſe, as alſo the Deity, became a Myſtery to *Him*.

63. Whereas yet the Eternal continued *in* Man, *viz.* the Noble ſoul, but *covered* with an Earthly Garment, and darkened and infected with the earthly ſource or quality, and poiſoned by the falſe or evil Imagination; ſo that *it* was no more known to be God's Child.

64. For the ſake of which, God became Man, that he might deliver it from the Dark Earthlineſs again, and bring it again into Heavenly *Subſtantiality*, in Chriſt's Fleſh and Blood, which fills the Heaven.

The Third Chapter.

The Gate *or Opening of the Creation of* Man; *and of the Breathing in of the Soul and of the Spirit.*

1. ALTHOUGH this has been cleared enough in the *other* Writings, yet becauſe every one has them not *ready* at hand, therefore it is neceſſary to ſet down a *brief* recital, or round deſcription of the Creation of Man; whereby Chriſt's Incarnation may be the *better* underſtood afterward.

2. Alſo for the ſake of the Pearl, which continually more and more happens, and comes to be given and opened to Man in his ſeeking; which is a *ſingular* Joy to me, thus to delight myſelf with God.

3. The Creation of Man is effected or performed in all the *Three* Principles, *viz.* in the Father's Eternal Nature and Property; and in the Son's Eternal Nature and Property; and in this world's Nature and Property.

4. And into the Man, which the word *Fiat Created*, was the *Threefold Spirit*, out of the Three Principles and ſources or qualities, breathed in to be his life; *viz.* he was Created by a Threefold *Fiat:* underſtand the Corporeity or Subſtantiality; and the will of the Heart of God introduced the Spirit into him, according to all the *Three* Principles: underſtand it as follows.

5. Man was created totally after the ſimilitude of God, God manifeſted himſelf in the Humanity in an *Image*, which ſhould be as himſelf.

6. For God is A L L; and All is proceeded from him; and yet all is not called God, for this Reaſon, *becauſe* all is *not* Good.

7. For as far as concerns the Pure Deity, God is a light-flaming Spirit, and dwells in Nothing, but only in *himſelf*; Nothing is like him.

8. But as far as concerns the Property of Fire, out of which the Light is generated, we apprehend that the Property of the Fire is *Nature*, which is a Cauſe of the Life, moving, and of the Spirit; elſe there would be no Spirit, alſo no Light, nor Being or Subſtance, but an Eternal [a] *Stillneſs*, neither Colour nor Virtue, but all would be an Abyſs without Being or Subſtance.

[a] *Vacuum*, void, ceſſation, privation, or Negation.

9. Though yet the light of the Majeſty dwells in the Abyſs, and is *not* apprehended by the fiery Nature and Property; for as to the Fire and Light, we are to underſtand as follows.

10. The Fire has and makes a terrible and *conſuming* ſource and quality or torment: now in the ſource or quality and torment, there is a ſinking down like a *dying*, or free yielding up itſelf.

11. That free yielding up itſelf falls into the liberty, without or beyond the ſource or quality, or torment, as into *Death*; and yet is no Death, but it goes a degree deeper down into itſelf, and becomes free from the ſource or quality, or torment of the fire's Anguiſh; and yet has the *ſharpneſs* of the Fire, yet not in the Anguiſh, but in [b] the liberty.

[b] Or Joy.

12. And then the Liberty and the Abyſs is a Life, and becomes a Light in itſelf; for it gets the Flaſh of the Anguiſh, Source or Quality, or Torment, and becomes *deſirous*, viz. of the Subſtantiality.

13. And the Deſiring impregnates itſelf with ſubſtantiality out of the Liberty and *Meekneſs:* For in that the Anguiſh, Source, or Quality, or Torment, ſinks, or enters in, it rejoices, that it is free from the Anguiſh, and draws the Joy into itſelf, and goes with its will *out* from itſelf, which is the Life and [c] Spirit of Joy.

[c] The Holy Spirit.

14. For which, here we had need of an *Angel*'s Tongue: yet hereby we will give to the Reader that loves God, a ſhort *Explanation* to conſider of, for the underſtanding of the Heavenly Subſtantiality.

15. For in God, All is Power, Spirit and Life; but whatſoever is Being or Subſtance, that is *not* Spirit; but that which ſinks down from the Fire, as into *Inability*, that is Being or Subſtance.

16. For the Spirit riſes in the Fire, but it ſeparates itſelf into two Sources or Qualities; as one into the Fire, and one in the *ſinking* down into the Liberty, into the Light.

17. This is called God; for it is meek and lovely, and has in itſelf the Kingdom of Joy; and the Angelical world is underſtood in the *Liberty* of the Subſtantiality.

18. Therefore when we were gone out from the Liberty of the Angelical Subſtantiality, into the dark ſource or quality, whoſe Abyſs was the Fire, then there was *no* Remedy, unleſs the Light's power and word, as a word of Divine Life, became a

Man, and brought us out of the darkneſs, through the fire-ſource or quality, through the *Death* in the Fire, again into the *Liberty* of the divine Life, into the divine Subſtantiality.

19. And *therefore* muſt Chriſt die, and with the ſoul-ſpirit go through the Fire of the Eternal Nature, *viz.* through * *Hell* and the fierce wrath of the Eternal Nature, and enter into the Divine Subſtantiality; and break open a way for our ſouls through the Death and Anger, through which *we may* with, and in him, enter through Death into the Eternal Life.

* *Note.*

20. But concerning the divine Subſtantiality, *viz.* concerning the divine *Corporeity*, we are to underſtand as follows.

21. We underſtand that the Light gives Meekneſs, *viz. Love:* Now the fire's anguiſh deſires Meekneſs, that it may quench its great Thirſt; for the fire is deſirous, and the Meekneſs is giving, for it gives itſelf.

22. Thus in the deſiring of Meekneſs, comes to be *ſubſtance* or Being, *viz.* a ſubſtantial [a] Eſſentiality: which is ſunk down from the fierce wrath, which gives its own Life *freely*, and that is Corporeity; for or out of the power in the Meekneſs it becomes ſubſtantial, and is, by the Aſtringency, as by the Eternal *Fiat*, attracted, or put on and retained.

[a] *Weſenheit.*

23. And it is therefore called Subſtantiality, or Corporeity; becauſe it is *ſunk* down from the fire-ſource or quality and ſpirit, and is, in reſpect of the ſpirit, as mute or inanimate, Dead and *Impotent*; whereas yet, it is an *Eſſential* Life.

24. Underſtand us right thus: When God created the Angels, there were only *Two* Principles manifeſted, and in Being or Subſtance; *viz.* that in the Fire, and that in the Light; *viz.* one in the fierce wrathful Subſtantiality, in the ſtern aſtringent *Fiat*, with the forms of the fire's Nature.

25. And then that in the Heavenly ſubſtantiality, out of the Holy Power, with the water-ſource or quality of Meekneſs of the Life of *Joy*; in which the divine *Sulphur*, as in the Love and Meekneſs, was generated; its *Fiat* was God's deſiring will.

26. Out of this divine Subſtantiality, *viz.* out of God's Nature, the Angels *as Creatures* were created, and the ſource or quality of their Spirit and Life riſes in the Fire.

27. For without Fire no Spirit *does ſubſiſt*; and if it goes out of the Fire into the Light, there it obtains the love-ſource or quality, and the fire becomes only a *cauſe* of its Life: but the fire's fierceneſs comes to be quenched with the Love in the Light.

28. But *Lucifer* deſpiſed this, and continued in the Fire-Spirit, and ſo Elevated himſelf alſo, and kindled the ſubſtantiality in *his Place*, out of which Earth and Stone came to be, and he was thruſt out; and ſo the *Third* Corporeity and the Third Principle began, together with the Kingdom of this world.

29. So when the Devil was thruſt out into the Darkneſs, then God Created *another* Image, according to his ſimilitude, in this Place.

30. But if it muſt be God's ſimilitude according to all the *Three* Principles; then muſt it alſo be taken out of all the Three, and out of all Beings or Subſtances of this place, or of *this* Deep, as far as the *Fiat* had, with *Lucifer*'s Principality, given itſelf into the Ether to the Creation.

31. For Man came in the *ſtead* of *Lucifer:* and hence riſes alſo the Envy of the Devils, that they cannot allow Man that Honour, but lead him continually into the *Evil* way of perdition, whereby they may but increaſe their Kingdom; and they do it as a *ſpite* againſt the Meekneſs, *viz.* the love of God, ſuppoſing, that ſeeing they live in the fierce ſtrong Might, they are higher than the Spirit of God in the Love and Meekneſs.

32. Underſtand it thus: God's Will-Spirit, *viz.* the Holy Spirit, has compriſed the Twofold *Fiat* in two Principles, *viz.* in the Angelical world, the inward, and in this

this outward world, the outward, and created { den Meſch oder Menſchen, / *The* [e] *Mixture or Man,* } as a *Mixt* perſon; for he ſhould be an Image according to the inward and outward world, but ſhould with the inward ſource or quality *rule* over the outward: Thus he ſhould have been the ſimilitude of God.

[e] Or Male.

33. For the outward Subſtantiality *hung* to the inward, and the Paradiſe grew through the Earth, and Man in *this* world upon the Face of the Earth was in Paradiſe; for Paradiſical fruit grew for him, till the Fall, when the Lord *curſed* the Earth.

34. Then Paradiſe paſſed into the Myſtery, and became a Myſtery or *hidden* ſecrecy to Man; whereas yet if he is born of God again according to the inward Man, he *dwells* in Paradiſe, but according to the outward, he dwells in this world.

35. We are further to conſider the *Beginning* and original of Man thus: God has created his Body out of the [f] *Matrix* of the Earth, out of which the Earth was Created.

[f] The Quinteſſence or Mother.

36. All was *together* one in another, and yet parted itſelf into Three Principles of a Threefold Subſtantiality; and *yet* that in the fierce wrath was not known.

37. Now, if Adam had continued in Innocence, he had lived the *whole* time of this world only in Two Principles, and had ruled with one over all; and the fierce wrathful Kingdom had not been known or *manifeſted* in Him, though indeed he had it in him.

38. And we are to underſtand further, that Adam's Body was created out of the *Inward* Element, wherein the Inward Firmament and Heaven, together with the Heavenly Eſſences lie, as to *one Part*, by the inward *Fiat*.

39. And, as the *other* Part, he was created by the outward *Fiat*, out of the *outward* Four Elements, and out of the Conſtellation or *Aſtrum*; for in the *Matrix* of the Earth, they ſtood one among another: The Paradiſe was *therein*, and the Body was created alſo in Paradiſe.

40. Underſtand us right: He had divine and alſo Earthly *Subſtantiality* on him, but the Earthly was impotent, and as it were ſwallowed up in the Divine.

41. The Subſtance or matter out of which the Body was created, was a *Maſs* or lump of fire and water, together with the [g] Eſſences of both thoſe principles, although the firſt alſo lay therein, but *not* ſtirring.

[g] Out-going ſubſtantial working powers and properties.

42. Every principle ſhould continue in its ſeat, and ſhould not mix, even as is done in God, and then Man were a *Total* Image according to God's Being or Subſtance.

Of the Breathing-in of the Soul, and of the Spirit.

43. The *Body* is a ſimilitude according to God's ſubſtantiality: The *Soul* and *Spirit* are a ſimilitude according to the Holy Trinity.

44. God gave the Body his ſubſtantiality *out of* the Three Principles; and the Spirit, together with the Soul, out of the *fountain* of the Threefold Spirit of the All-exiſting All-ſubſtantial Deity.

45. And thus we are to underſtand, that the ſoul, with its Image, and with its outward Spirit, is *proceeded* out of the Three Principles, and breathed and introduced into the Body, as *Moſes* witneſſes, [h] *God breathed into Man the living Breath into his Noſtrils, and ſo Man became a living ſoul.*

[h] Gen. 2. 7

46. But now the Breath and Spirit of God is Threefold, *viz.* in a Threefold Source or *Quality*.

47. In the firſt Principle it is a *fiery* Breath and Spirit, which is the true cauſe of the Life, and ſtands in the Father's ſource or quality, *viz.* in the Center of the fierce wrathful Nature.

48. And then in the ſecond Principle God's Breath, or Spirit, is the *light*-flaming love-ſpirit, *viz.* the true ſpirit of the True Deity, which is called God the Holy Ghoſt.

49. And in the Third Principle, as in the ſimilitude of God, God's breath is the *Air*-ſpirit upon which the Holy Ghoſt rides, as *David* ſaith, [i] *The Lord rideth upon the wings of the Wind:* and *Moſes* ſaith, [k] *The Spirit of God moved upon the Waters*; that is, upon the *Capſula*, or Incloſure, where the Air riſes.

[i] Pſal. 18. 10.
[k] Gen 1. 2.

50. Now this Threefold Spirit has the total God, out of all the Three Principles, introduced and *breathed*-in into the Created Image.

51. *Viz.* Firſt, the Fire-ſpirit he has introduced into him from *within*, and not at the Noſtrils, but in the Heart in the *Twofold Tincture* of the inward and outward blood; although the Outward was not known or diſcerned, but was a Myſtery, but the inward was ſtirring, and had Two *Tinctures*, viz. one out of the Fire, and one out of the Light.

52. This Fire-ſpirit is the true Eſſential ſoul, for it has the *Center* of Nature with its four forms for its fiery might: It ſtrikes up the fire itſelf, and itſelf makes the wheel of the *Eſſences*, as in the [l] Second and [m] Third book is mentioned at large.

[l] The Three Principles.
[m] The Threefold Life.

53. And thou art to know, that the Eſſential Soul's fire is *not* the true Image, according to the Deity: It is no Image, but a *Magical* perpetual enduring Fire.

54. It has had *no* Beginning; alſo it will have *no* End.

55. And underſtand, that God has introduced the Eternal beginningleſs Fire, which has been from Eternity in itſelf in the Eternal *Magia*, as in the willing of God in the deſiring of the Eternal Nature, as an Eternal Center of the *Genetrix*; for this Image ſhould be a Similitude of, or according to *him*.

56. And ſecondly, in like manner it is with the Eſſential ſoul's fire, the holy Spirit has introduced the light-flaming *Love-ſpirit* out of itſelf, and that even in the ſecond Principle, wherein the Deity is underſtood.

57. *Not* in the Noſtrils, but as Fire and Light hang one to another, and are *One*, but in *two* ſources or qualities: Thus was the Good Love-ſpirit, together with the Eſſential Fire-ſpirit, introduced into his Heart.

58. And each ſource or quality, brought its own *Tincture* along with it as a peculiar Life of its own; and in the *Love-tincture* the right true Spirit is underſtood; which is the Image of God, which is a ſimilitude according to the clear true Deity, which reſpects the whole Man properly, alſo fills the whole Man, but in its *own* Principle.

59. The ſoul, as to what purely belongs to it, is a Fire-eye, or a *Fire-looking Glaſs*, wherein the Deity has manifeſted itſelf according to the firſt Principle, *viz.* according to *Nature*, for it is a Creature, and yet created in no ſimilitude.

60. But its Image, which it brings forth out of its Fire-eye into the Light, that is the true Image or Creature, for the ſake of which God became Man, and introduced it again out of the fierce wrath of the Eternal Nature, *in Ternarium Sanctum*, into the Holy Ternary.

61. And we are to underſtand further thus, concerning the ſoul and its Image: It is indeed *together* a Spirit; but the Soul is a hungry fire, and muſt have ſubſtantiality, elſe it will be a hungry Dark valley, as the Devils are come to be ſuch.

62. Thus the ſoul makes Fire and *Life*; and the meekneſs of the Image makes Love and heavenly *ſubſtantiality*; thus the ſoul's fire becomes meekened and ſatiated with Love.

63. For the Image has water out of God's fountain, which flows into Eternal life, the ſame is *Love* and Meekneſs, and it receives that out of the Majeſty of God, as is to be ſeen in a kindled Fire; that the *fire* in itſelf is a fierce wrathful ſource or quality, and

the *Light* is a meek amiable Source and Quality; and that in the deep of this world, out of Light and Air, water comes to be; this is thus alſo in a ſimilitude.

64. Thirdly, God has in like manner, at once, breathed in the *Spirit* of this world, with the ſource or quality of the Stars and Elements, *viz.* the *Air*, into Man, into his *Noſtrils*, that ſhould be a ruler in the outward Kingdom, and open the wonders of the *outward* World; to which End alſo God created Man in the outward Life.

65. But the Outward Man ſhould *not* reach into the Image.

66. And the Image of God ſhould *not* lodge the outward Spirit in itſelf, and ſuffer that to rule over it.

67. For its food was from the *Word* and power of God; and the outward Body had paradiſical food, *not* from the Sack of Worms, for it had not that.

68. Alſo he had neither the form nor ſhape of Maſculine or Feminine, for he was both; and had both *Tinctures*, viz. of the ſoul, and of the Spirit of the ſoul; of the Fire, and of the Light.

69. And he ſhould have generated another Man out of himſelf according to *his Similitude:* He was a chaſte Virgin in *one* only pure Love: He ſhould have loved and impregnated himſelf through the *Imagination*; and ſo alſo [a] was his Propagation.

[a] Or ſhould have been.

70. He was a Lord over the Stars and Elements, a *ſimilitude* of God; as God dwells in the Stars and Elements, and they apprehend not him: He rules over all: Thus was Man created alſo.

71. The Earthly ſource was *not* wholly ſtirring in him: He had indeed the Air-ſpirit, but the Heat and Cold ſhould not touch him, for the ſubſtantiality of God preſſed through *all:* As the Paradiſe preſſed and ſprouted through the Earth; ſo ſprouted the Heavenly ſubſtantiality in the outward Being or Subſtance of his Body, and outward Spirit. *In God*, that was very poſſible, which to us, in the earthly Life, ſeemeth ſtrange.

72. Fourthly, Thus *Adam*, with the introducing of his fair Heavenly Image into the ſpirit of God, has together *received* the Living word of God, which was the food of his ſoul and image: That living Word was *ſurrounded* with the divine Virgin of wiſdom.

73. And you are to know, that the ſoul's Image ſtood in the Virgin-like Image, which was *diſcovered* in the Deity from Eternity.

74. And the *pure* Image of *Adam* was out of the wiſdom of God, for God would thus behold and manifeſt himſelf in an Image, and that was the *ſimilitude* according to God; underſtand, according to God's Spirit; according to the Number Three; a Total *chaſte* Image like the Angels of God.

75. And in this Image *Adam* was the child of God; not a ſimilitude only, but a *Child.* He was, I ſay, born of God, out of the Being of all Beings, or Subſtance of all Subſtances.

76. Thus we have briefly acquainted you, and offered to your underſtanding, what *kind* of Image *Adam* was before his Fall, and how God has created him; for the better underſtanding *why* God's Word is become Man, how it was brought about, and what it has *cauſed*, or produced and effected.

The Fourth Chapter.

Of the Paradisical Life, Being, or Substance, and Dominion: How it would have been if Man had continued in Innocence.

1. MANY Objections has the Devil framed, whereby he would excuse himself, saying, God has created him *thus* as he is, whereas his Angelical form which he *once* had, always *convinces* him that he is a Liar.

2. And thus he always does to the poor fallen Man, he introduces always the Earthly Kingdom with its *power* and ability into him, that so he may have a constant Looking-Glass before him, that *he also* may blame God, as if he had created him earthly and evil.

3. But he leaves out the *best*, viz. First, the Paradise in which Man was created: And then, Secondly, God's Omnipotence; that [o] *Man liveth not by bread only, but* also *from the* Power and *Word of God:* And Thirdly, that Paradise, with its source or quality, ruled over the Earthly Quality.

[o] Deut. 8. 3. Matth. and Luke 4. 4.

4. He shows Man only his *Hard* miserable fleshly Naked form or Condition; but the Form or Condition in Innocence, wherein *Adam* knew not that he was naked, he covers or conceals *that* to seduce Man.

5. And so he would have *this* very much concealed from us poor Children of *Eve*; and though the Earthly [p] Sack is not worthy to know it, yet it is very necessary for our *Minds* to know it.

[p] Or Carcase.

6. So it is also necessary for us to fly to the True *Door-keeper, who has the Key* to open it, to pray to him, and yield up ourselves wholly to him, desiring him that he will yet vouchsafe to open to us the Paradisical Gate in the *Inward Center* of our Image, that the Paradisical Light might shine to us in our Minds, that so we might become longing to dwell with our IMMANUEL again, with the Inward and *New Man* in Paradise.

7. For, *without* this Opening, we understand nothing of Paradise, and of our Image which we had in Innocence.

8. But seeing Christ the Son of God has generated us again to the Paradisical Image, we should not be so *remiss* to rely upon Art and earthly Reason; for so we find not Paradise and Christ, who must *become Man* in us, if we will ever see God: In our Reason it is all but dead and blind.

9. We must go out from Reason, and *enter* into the Incarnation of Christ, and then we shall be taught of God; and then *we have* power to speak of God, Paradise, and of the Kingdom of Heaven.

10. And in the Earthly Reason, which only proceeds from the Constellation or *Astrum*, we are but *Fools* in the presence of God, if we will speak of the Heavenly Mystery; for we speak of a thing which we have *not* seen or known.

11. But even a Child knows its Mother, so also every one that is born of God again, *knows* his Mother, not with earthly Eyes, but with divine, with the Eyes of the Mother from whom he is born: This we present to the true-hearted Reader to consider what he is to do; and from what mind and apprehension, or *understanding*, we will write.

12. Reason of the outward world will needs hold, that God created Man in the outward Dominion, in the source or quality of the fiery Stars and four Elements; but if that were so, then he was created in the *Anguish* and *Death.*

13. For the ſtarry Heaven has its *limit*, when it attains that, it leaves the Creature, of which it was a leader; and then that Dominion, and Being or Subſtance of the Creature, paſſes away, which was *ſubject* to the outward Heaven.

14. And we ſee very well how we fall away and die when the outward Heaven with the Elements *leaves* us; ſo that even a Child in the Mother's womb is plainly old enough to die, oftentimes alſo it periſhes while it is yet *without* Life, and in the *Fiat* of the outward Dominion, is coming to be a Body before the *Center* of Nature ſtrikes up the Fire of the ſoul.

15. And thus by *Adam*'s fall, we clearly know the Dying and Death; that *Adam*, as ſoon as he became Earthly, *died as to Paradiſe*, and was dead to the Kingdom of God: the Regeneration was therefore neceſſary for us, elſe we could not become living again.

16. But ſeeing God did *forbid* Adam the Earthly fruit, which was mixt, not to touch it, and alſo created only one Man with Maſculine and Feminine Properties, with both *Tinctures*, as of the Fire, and of the Light in the Love, and brought him inſtantly into Paradiſe, yea he was *created in Paradiſe*; therefore we cannot give way to Reaſon, which, by the Devil's Infection or Inſtigation, ſaith, that Man was created *Earthly*.

17. For whatſoever was ſolely created from the earthly Life, or from the Earthly ſource or quality, that is *Beſtial*, it has Beginning and End, and reaches not the Eternity, for it is not out of the Eternity.

18. And that now which is not out of the Eternity, that is *tranſitory*, and only a Looking-Glaſs, wherein the eternal Wiſdom has beheld itſelf as in a *Figure* and Similitude.

19. There remains nothing of it elſe but a *ſhadow* without ſource or quality, and being or ſubſtance: It paſſes away as a wind which has raiſed itſelf, and then lies down again.

20. For *ſuch* a Creature's ſake, the word of God is not become Fleſh: The Eternal is not for the ſake of the Tranſitory entered into the tranſitory ſubſtantiality.

21. Alſo it is not therefore entered into the Earthly, that it would raiſe and introduce the Earthly Tranſitory into the Power of the Majeſty, but for the ſake of *that* which was proceeded out of the Power of the Majeſty, but was become evil and earthly, and as it were *extinguiſhed* in Death, that it might make it living again, and awaken and lift it up into the power of the Majeſty, into that ſtate it was in *before* it was a Creature.

22. And we are to underſtand *otherwiſe* than we have hitherto done concerning Man, having accounted him beſtial: Indeed he *became Beſtial*, according to the property of this World, when he died in *Adam*; from thenceforward he lived to this world, and not to God.

23. But if he entered with his will-ſpirit into God, then the will-ſpirit would attain the Noble Image again, and according to the Image, would *live* in God, and according to the Beſtial property, would live to *this* world.

24. Thus he was in Death, and yet was living; and *therefore* God's word became Man, that it might unite him into God again, that he might be *totally* born again in God.

25. We are to conceive of the Paradifical Image thus: We ſay, and apprehend, that *Adam* was created *good*, pure, and immaculate; as were alſo *Lucifer* and his *Hoſts*.

26. He had pure eyes, and that Twofold; for he had both Kingdoms in him, *viz.* God's Kingdom, and the Kingdom of this world.

27. But as God is Lord over all, ſo ſhould *Man alſo* in the power of God be Lord over this world; for, as God rules in all, and preſſes through all, imperceptibly to the *Thing*, ſo could the hidden divine Man preſs into all, and ſee all.

[q] Man. [r] World.

28. Indeed the outward [q] was in the Outward [r], but he was Lord over the outward, it was under him, it could not subdue him, he could break the *Rocks* without any prejudice to him.

29. The *Tincture* of the Earth was *wholly* known to him, he should have found out all the Wonders of the Earth; for to that end was he also created in the outward, that he should manifest in Figures, and produce into work what was seen in the eternal Wisdom, for he had the Virgin Wisdom *in* him.

30. Gold, Silver, and precious Metals, are indeed also out of the *Heavenly Magia*, thus inclosed and shut up by, or with the kindling: They are another thing than Earth: Man loves that well, and uses it for his maintenance; but he knows *not* its ground and original: It is not in vain loved by the Mind: It has a *high* Original, if we would consider of it.

31. But we are justly silent of it *here*; seeing Man, without that, loves it *too* much, and *thereby* withdraws himself from the spirit of God.

32. One should not love the Body more than the Spirit, for the *Spirit* is the Life: This we give you to understand in a similitude, and are silent of the *Matter*, with the ground and original thereof.

33. But know this, that it was given to Man for his sport and ornament, he had it by the right of Nature: It was his; understand the *outward Body's*; for the outward Body, with its *Tincture*, and the Metalline Tincture, are near of Kin.

34. But when the *Tincture* of the outward body was destroyed by the Devil's evil Longing, then the Metalline *Tincture* hid itself also from the Humane, and became an enemy to it; for it is purer than the perished in the outward Man.

35. Let this be manifested to you, ye *Seekers* of the Metalline *Tincture*, if you would find the *Philosopher's Stone*, then apply yourselves to the *New Birth* in Christ, else it will be hard for you to apprehend it; for it has a great agreement with the Heavenly Substantiality, which, if it were released from the fierce wrath, would be very *well* seen.

36. Its luster signifies somewhat, so that, if we had paradisical eyes, we should well apprehend it: The *Mind* shows it us indeed, but the understanding and full knowledge is dead as to Paradise.

37. Therefore seeing we *use* that noble Thing to the dishonour of God, and to the *destruction* of ourselves, not to honour God thereby, and to enter with our Spirit into the Spirit of God, but leave the Spirit, and cleave to the Substantiality; *therefore* is the Metalline Tincture become a Mystery, for we are become *strangers* to it.

38. Man was created, that he should be a Lord of the *Tincture*, and it was subjected to him, and he became its servant, and also strange to it, therefore now he seeks in Gold, and findeth *Earth*.

39. Because he forsook the Spirit, and went with his Spirit into the Substantiality, therefore the Substantiality has captivated him, and shut him up in death; so that, as the *Tincture* of the Earth lies shut up in the fierce wrath till the Judgment of God, so also the *spirit* of Man lies shut up in the Anger, unless he goes forth, and *becomes* generated in God.

40. For the Devil *would* be chief great Prince, with his fierce wrath in his heavenly substantiality, therefore it was shut up from him, and *became* Earth and Stone, so that he is not Prince, but a Captive in the Anger, and the substantiality profits not him, for he is Spirit.

41. He contemns the Heavenly Substantiality, and kindles the Mother of Nature, *viz.* the Astringency or *Fiat*, which instantly made all *palpable* and corporeal, which God's Spirit [s] created or compacted together.

[s] Or concreted.

42. And yet it was well or *easy* to be known to Man, he could well release the *Tincture*,

and bring forth the Pearl to his Sport or Scene and Joy, and to the Manifeſtion of God's Glory and Deeds of *wonder*, if he had continued in Innocence.

43. As to Man's eating and drinking, whereby he ſhould give his *Fire* nouriſhment and ſubſtantiality, it was thus:

44. He had a twofold fire in him, *viz.* the *Soul's fire*, and the outward fire of the Sun and Conſtellations or *Aſtrum:* Now every fire muſt have Brimſtone, or Being and Subſtance, or elſe it ſubſiſteth *not*; that is, it does not burn; concerning which we have ſufficient underſtanding in the Divine Being or Subſtance, what the nouriſhment of Man *was.*

45. For, as is mentioned above, the ſoul's fire is fed with God's Love, Meekneſs, and Subſtantiality, together with whatſoever the Word, *viz.* the Divine *Center*, bringeth forth.

46. For the ſoul is out of the eternal *Magic Fire*, which muſt alſo have Magic food, *viz.* by or with the *Imagination.*

47. If it has God's Image, then it *imagines* in God's Love, in the divine ſubſtantiality, and eateth of God's food, of the food of the Angels.

48. But if not, then it eateth of whatſoever it *imagines* in, or of whatſoever the Imagination enters into, whether it be of the earthly, or helliſh ſource or quality, and into that *Matrix* alſo it falls; indeed not with its ſubſtance, but is filled therewith, and that begins to qualify, or operate in itſelf, as poiſon does in the fleſh.

49. Alſo it is ſufficiently to be known by us in the food of the outward Body thus: The outward Man was indeed, yet he was as it were *half* ſwallowed up by the Inward, the Inward ruled throughout; and thus *every life* took of its own food:

50. *Viz.* the Image of God, or the Soul's Spirit and Image did eat of the *Divine* heavenly ſubſtantiality; the outward Body did eat of the *Paradifical* fruit in the mouth, and not into the body; for, as the outward body ſtood half ſwallowed up in the inward, ſo was alſo the fruit of Paradiſe.

51. The divine Subſtantiality ſprouted through the earthly, and had *half* ſwallowed up the earthly in the Paradifical fruit, ſo that the fruit was not known to be earthly; and therefore it was called Paradiſe, as a ſprouting *through* the Anger, where the love of God ſprouted through the Anger, and bore fruit, as the Language of Nature clearly underſtands the ſame, without any Explanation or far-fetched Meaning.

52. And thus we are further to underſtand, *how* God dwells in this world, and the world is as it were ſwallowed up in him; it is impotent in him, and he *Omnipotent:* Thus was Man alſo, and thus he did eat, his earthly eating was heavenly.

53. As we know that we muſt be born again, ſo the Paradifical fruit was *born again* out of the Anger into the heavenly eſſentiality.

54. Or, as we ſee, that a good ſweet herb grows out of the *bitter* earth, which the Sun qualifies, or cauſes to be otherwiſe, than the earth had qualified or cauſed to be; ſo the holy man qualified the Paradifical fruit in his mouth, ſo that the earthlineſs was ſwallowed up as *Nothing*, and ſtirred not Man at all.

55. Or, as we know that the Earth ſhall at the End be ſwallowed up, and be no more a * palpable body. ſo was alſo Man's outward eating, he did eat the fruit in the Mouth, and needed no Teeth for that, for there was the dividing of the Power. * Note.

56. There were *two Centers* of the power in *Adam*'s mouth, each took its own: The Earthly was changed into a Heavenly ſource or quality; as we know that [t] *we ſhall be changed* as to our Bodies, and be turned into a heavenly powerful Body; thus alſo was the tranſmutation in the mouth. [t] 1 Cor. 15. 51, 52.

57. And the Body received the Power, for [u] *the Kingdom of God conſiſteth in Power*, and thus Man ſtood clearly in the Kingdom of God, for he was immortal and a child of God. [u] 1 Cor. 4. 20.

58. But if he ſhould have eaten thus into the Guts, and have had ſuch a *Stink* in his Body, as we now have; I will aſk a Reaſon whether that were Paradiſe, and whether God's Spirit dwells in that; whereas God's Spirit was to dwell in *Adam*, as in the Creature of God.

59. His *labour* in Paradiſe upon the Earth was Child-like, but with heavenly Wit or Ingenuity, *Underſtanding* and Skill: He might plant Trees, and other Plants, all according to his pleaſure: In *all* there would grow to him Paradifical fruit, and all would be pure to him; he did what he would, and did all right.

60. He had no Law, but only the Law of the *Imagination* or longing, pleaſure and delight; that he was to place with or by his Spirit in God, and ſo he ſhould have continued *Eternally*.

61. And although God had *changed* the Earth, yet he had continued without neceſſity and death; all would have been but changed into heavenly ſubſtantiality.

62. So alſo is to be underſtood concerning his drinking; the *inward* Man drank the Water of Eternal Life, out of God's Being or Subſtance, and the *outward* drank the Water upon the Earth.

63. But, as the Sun and the Air ſuck up the Water, and yet are not filled with it, ſo it was alſo in Man's *Mouth*, it ſeparated itſelf in the Myſtery.

64. As we conceive, and certainly know, and it is the whole Truth, that God made all Things out of Nothing, but only out of his *Power*; ſo all whatſoever was Earthly, ſhould, in Man's Mouth, go again into that which it was before the Creation of the World.

65. The Spirit and Power *thereof* belonged to Man, but not an Earthly Body; for God had once created him a Body which was Eternal, and wanted no Creating more.

66. He, underſtand *Adam*, was a Princely *Throne* made out of Heaven, Earth, Stars, and the Elements, as alſo out of God's Being or Subſtance: A Lord of the World, and a Child of God.

67. Obſerve this, ye Philoſophers, it is the true Ground, and highly known: Mingle no School fictions with it: It is clear enough: Opinion does it not, but the true Spirit born of God knows it *right*.

68. All Opinion, without Knowledge, is an Earthly folly, and here underſtands Earth and the four Elements; but God's *Spirit* underſtands the one Element only, wherein the four lie hidden.

69. Not four ſhould rule in *Adam*, but the one over the four, the heavenly Element over the four Elements of this world; and *thus* we muſt be again, if we will poſſeſs Paradiſe; for which thing's ſake God is become Man.

70. Let this be told you, ye School Diſputers or Wranglers, you *go about* the Circle, and enter not within, as the Cat about the ſcalding broth, which is afraid of the burning Heat, ſo are you afraid and aſhamed before the fire of God.

71. And as little as the Cat eateth the ſcalding broth, but goes about ſmelling at the *Edge* of it, ſo little alſo does Man eat the Paradifical fruit, unleſs he goes out from *Adam*'s ſkin, which the Devil has defiled, and enters again into the regeneration of Chriſt.

72. He muſt enter *within* the Circle, and caſt away the ſkin of Reaſon: and then he attains human Wit or Ingenuity, and *Underſtanding*, and divine Skill and Knowledge: No learning does it, but to be born or regenerated in it.

The Fifth Chapter.

Of the Lamentable and Miſerable Fall *of Man.*

1. IF we will rightly deſcribe the Incarnation of JESUS CHRIST, it is neceſſary that we ſhould ſet down the *Cauſe*, *why* God is become Man.

2. It is no ſmall cauſe, or for nothing; as the Jews and the Turks look upon it; the Chriſtians alſo are *half dumb* concerning it: for indeed it muſt needs be a great Cauſe, that the unchangeable God has moved himſelf: Therefore obſerve this, we will *ſet you down the* Cauſe.

3. Adam was [x] a Man, and [x] *an* Image of God, [x] *a* whole ſimilitude according to God; although * *God is no Image*, he is *the Kingdom*, *the Power*, *alſo the Glory* and the Eternity; All in All.

[x] Or One.

* Note.

4. Yet the Deep without ground longed, or pleaſed to manifeſt itſelf in *Similitudes*, as indeed there were *ſuch* Manifeſtations, which were done from Eternity in the wiſdom of God, as in a Virgin-like *Figure*.

5. Which yet was *no Genetrix*, but a Looking-Glaſs of the Deity, and of the Eternity, in the Ground or *Byſs*, and in the *Abyſs*, an Eye of the Glory of God.

6. And according to that Eye, and in that *Eye* the Thrones of Princes became Created; *viz.* the Angels, and in the end, Man; he had again the Throne in himſelf, as being Created out of the Eternal *Magia*, out of God's Being or Subſtance, out of the nothing into ſomething, out of the Spirit into Body.

7. And as the Eternal *Magia* Generated him out of itſelf, into an *Eye of the Wonders* and Wiſdom of God; ſo he ſhould and could generate another Man out of himſelf, after a Magical manner, without dividing or rending of his Body.

8. For he was conceived in God's longing pleaſure or delight, and the *Deſire of God* had generated him, and brought him forth; and ſo he had alſo that ſame longing, to his own impregnating of himſelf.

9. For *Venus's Tincture* is the *Matrix* which was Impregnated with the ſubſtantiality, *viz.* with *Sulphur* in the Fire, which yet in *Venus*'s water comes to Being or Subſtance.

10. The Fire's *Tincture* gives Soul; and the Light's *Tincture* gives Spirit; and the Water, *viz.* the ſubſtantiality, gives Body; and *Mercurius*, viz. the *Center* of Nature, gives the Wheel of the Eſſences, and the great life in the Fire and Water, heavenly and earthly; and the *Sal*, or Salt, heavenly and earthly, holds it in the Being or ſubſtance, for it is the *Fiat*.

11. For as Man has the Outward Conſtellation or *Aſtrum* in him, which is his Wheel of the outward world's Eſſences and *Cauſe* of the Mind; ſo alſo he has the Inward Conſtellation or *Aſtrum* of the Center of the fiery Eſſences; as alſo, in the ſecond Principle, he has the Light Flaming Divine Eſſences.

12. He had the whole *Magia* of the Being of all Beings, or Subſtance of all Subſtances, in him; it was the poſſibility in him, he could generate magically, for he loved himſelf and deſired his likeneſs again out of his *Center*; as he was Conceived from God's deſire, and brought forth by the *Genetrix* in the *Fiat*, ſo ſhould he alſo have brought forth his Angelical or Human Hoſt.

13. But whether they ſhould all have been generated out of *One*, viz. out of that one Princely Throne, or *ſucceſſively* all one out of another, is not needful to be known,

for the limit is broken: we have enough in the Knowledge, in that we know what we are, and what our Kingdom is.

14. Indeed I find in the Deep in the Center, that one ſhould have *proceeded* out of the other: for the Heavenly Center has its Minutes, as well as the Earthly, which always ſtrike; where the wheel with all the Three Principles always goes, and always one wonder *opens* itſelf after another.

15. Thus was Man's Image alſo found and contrived, wherein the wonders lie *without number:* they ſhould be opened by the Human Hoſt.

16. And it is evident, in Time, one Greater Wonder *is* opened in one than in another; all according to the Heavenly and Earthly Birth, and wonderful Variation or Alteration: as is done alſo at this very day; that in One *more* Art and Underſtanding of the Wonders lie, than in another.

17. Therefore I *conclude*, that one man ſhould have been generated and proceeded from another; for the ſake of the Great Wonders, and for the pleaſure, delight, and joy of Man, wherein a Man would have brought forth *his like*.

18. Thus ſhould the Human Generations have ſtood in the Generating, *till* God had ſet the Third Principle of this World again in its own Ether.

19. For it is a Globe with Beginning and End, for the beginning reaches to the end, that the laſt *may paſs* into the firſt; thus all is finiſhed and entire.

20. And then will the Middle again be cleared, and go *again* into that which it was before the Times of this world, even all but the Wonders, which continue in God's wiſdom in the *great Magia*, ſtanding as a *ſhadow of this World*.

21. Now ſeeing Adam was ſo Glorious an Image; and moreover ſtood in the ſtead and place of extruded *Lucifer*; the Devil would not allow or afford him *that*, but Envied it vehemently, and ſet his Vizard and *Imagination* always before Adam: he ſlipt alſo with his Imagination into the Earthlineſs of the fruit, and imagined or repreſented before Adam, as if Great Glory did ſtick in his *enkindled* Earthlineſs.

22. Though indeed Adam did not know him, for he came not in his own Form, but the Form of the Serpent, as in the *form* of a Sumptuous Beautiful Cunning Beaſt, and managed his Apiſh Sport like a Fowler, who deceives the Fowls, and ſo catches them.

23. So did he alſo, he *infected* the Earthly Kingdom with his diſeaſe and venom of Pride, and half killed it, as is to be ſeen in Earth and Stones, which though ſo very much diſeaſed, venomed, and full of vanity, yet would very [y] *fain be looſed from the vanity*.

[y] Rom. 8. 20. 22.

24. And when [z] it found that Adam was a Child of God, and had the *Glory* and the Power, then it imagined or longed vehemently after Adam, together with the Kindled Anger of God, that alſo imagined or longed after Adam, to delight itſelf in this living Image.

[z] The Earth.

25. All drew Adam, and would have him; the Kingdom of Heaven would have him, for he was created *for it*.

26. Alſo the Earthly Kingdom would have him, for it had one Part in him; it would be his *Lord*, ſeeing he was but a Creature.

27. Alſo the fierce wrath ſet open its Jaws, and would be *creaturely* and ſubſtantial, to ſatiate its great fierce hunger.

28. And thus ſtood Adam in the Trial or *Proba for forty* Days, ſo long as Chriſt was tempted in the Wilderneſs, and *Iſrael* on Mount *Sinai*, when God gave them the Law, to ſee whether it was poſſible, that this people could, in the Father's ſource or quality in the *Law*, ſtand before God.

29. And whether Man could have *continued* in Obedience, ſo as to have ſet his Imagination [a] upon God, ſo that God ſhould not have *needed* to become Man; for which cauſe God did ſuch wonders in *Egypt*, that Man might ſee that there is a God, and ſo love and fear him.

[a] Or into; that is, imagine or think like God.

30. But the Devil was a liar and deceiver, and *ſeduced* Iſrael, ſo that they made a Calf, and worſhipped it for God; now ſeeing it was *not poſſible* for *Iſrael* to ſtand, therefore *Moſes came from the Mountain with the Tables upon which the Law was written, and broke them, and ſlew the worſhippers of the Calf.*

31. So alſo muſt *not Moſes* bring this People into the promiſed Land, it could not be; JOSHUA, and laſtly JESUS muſt do it, who ſtood in the Temptation before the Devil and the Anger of God, who overcame the Anger, and broke *Death* in pieces, as *Moſes* did the *Tables* of the Law.

32. The firſt Adam now could not ſtand, though the Kingdom of God ſtood before his Eyes, and he in *Paradiſe*; yet God's Anger was ſo very much inflamed, that it drew Adam; for he was *too much* kindled in the earth, through the Devil's Imagination and ſtrong willing.

33. Now ſays Reaſon, had the *Devil* ſo great Might? yes, dear Man: *Man* had it alſo, he can throw down Mountains, if he enters ſtrongly with his Imagination.

34. The Devil was alſo out of the great *Magia* of God, and a Prince or King of this Throne, and entered into the ſtrongeſt Might of the Fire, in a will and intention to be a Lord over *all* the Hoſt of Heaven.

35. Thus the *Magia* became kindled, and the Great *Turba* generated, that had wreſtled with Adam, to try, whether he would be ſtrong enough to *poſſeſs* the Devil's Kingdom, and to rule in the ſame with other Sources or Qualities.

36. This Adam's rational Spirit did not underſtand, but the *Magic Eſſences* ſtrove againſt one another, whence the whole Luſt and the Will did exiſt, till Adam began and imagined after the Earthlineſs, and would have earthly fruit.

37. There all was done: then his Noble Image, which ſhould eat only of the word of the Lord, became *infected* and obſcured.

38. And ſo then *inſtantly grew the Earthly Tree of Temptation*; for Adam had *deſired* it, and given way for it.

39. Then Adam muſt be tempted, to try whether he could ſtand, for the ſtern Commandment came *from God.*

40. And God ſaid: *Thou ſhalt Eat of every Tree in Paradiſe, but of the Tree of knowledge of Good and Evil thou ſhalt not eat: for the day that thou eateſt thereof, thou ſhalt die the Death*; that is, die to the Kingdom of Heaven, and become Earthly.

41. And Adam knew the Commandment well, and alſo did *not* eat thereof; but he imagined thereinto, and was captivated in his *Imagination*, alſo quite powerleſs, and faint and weak, till he was overcome; then he fell down and *ſlept.*

42. Thus he fell home to the *Magia*, and his Glory was at an End; for the *ſleep* ſignifies Death and a being overcome; for the Earthly kingdom had overcome him, it would rule over him.

43. The Kingdom of the Stars would have *Adam*, and bring forth *its* Wonders by him, for there was no other Creature ſo highly graduated and dignified as Man, which *could* attain the Kingdom of the Stars.

44. Therefore *Adam* was drawn, and rightly tempted, to try whether he could be a Lord and King over the Stars and Elements.

45. The *Devil* was buſy, he ſuppoſed he ſhould overthrow Man, and bring him into his power, whereby this Throne would at laſt remain to be his Kingdom.

46. For he knew well, that if Man ſhould go forth from God's will, that he would be Earthly; and he knew alſo well, that the Abyſs of Hell ſtood in the Earthly Kingdom, and *therefore* he was now ſo buſy.

47. For *if* Adam *had* generated Magically, then he had continued in Paradiſe upon Earth, and that the Devil did not like, he was not able to endure that, it did not reliſh with him in his kingdom; for it did not *ſmell* like brimſtone and fire, but like Love

and Sweetneſs: Then thought the Devil, if thou Eateſt not of *that Plant*, then I myſelf ſhall not continue a fiery Lord.

48. Thus the Fall of Adam ſtuck wholly in the Earthly Eſſence, and *loſt* the heavenly Eſſence, out of which the divine Love flows, and he attained the earthly Eſſence, out of which wrath, malice, poiſon, venom, ſickneſs, and miſery flow; and loſt the Heavenly *Eyes*.

49. Alſo, he could *no* more *eat* after a Paradiſical Manner, but he imagined after the forbidden fruit, wherein Evil and Good were mixed, as at this day *all fruits* on Earth are mixed.

50. Thus the four Elements became ſtirring and qualifying, or working in him; for his will with its *Imagination* took the Earthly Kingdom in the Soul's fire for a Lodging.

51. Thus he went away from the Spirit of God into the *Spirit* of the Stars and Elements that received him, and rejoiced itſelf in him, for it was now living and mighty in him; *before* it muſt be in *ſubjection* and ſervitude, but now it got the Dominion.

52. There the Devil made *merry* and derided God; but he knew not what lay behind; he knew not at all of the Cruſher of the Serpent, who ſhould *take away* his Throne, and break his Kingdom in pieces.

53. Thus Adam ſunk down into ſleep in the *Magia*, for God ſaw that he could not ſtand; therefore he ſaid;

[b] Gen. 2. 18. 54. [b] *It is not Good that this Man is alone, we will make a help for him*, that may be with him, through whom he may propagate and multiply.

55. For he ſaw the Fall, and came to *Help* him, in another way; for he would *not* that his Image ſhould periſh.

Reaſon's Objection.

56. Reaſon ſays: Firſt, Why did God *ſuffer* the Tree to grow, by which Adam was tempted? therefore ſure it muſt *needs* be his Will that Adam ſhould be tempted.

57. Secondly: Thus will Reaſon alſo impute it to God's will, and *ſuppoſes* that God willed that Adam ſhould Fall; thirdly, that God wills to have *ſome* Men to be in Heaven, and *ſome* to be in Hell, elſe he could have *hindered* the Evil, and have kept Adam, ſo that he had continued Good and in Paradiſe.

58. Thus alſo the preſent World judges; for it ſays, *if* God had *not* made Evil, nothing had been Evil; ſeeing all has proceeded from him, and he alone is the Creator, who has made *all*, and ſo he has made Evil and Good, elſe it would not be ſo; this will reaſon ſtrictly maintain.

59. Alſo, it thinks, if *that* had not been which the Devil and Man have looked upon and *gazed* at, and are become Evil, then the Devil had *continued* an Angel, and Man in Paradiſe.

Anſwer.

60. Yes, dear Reaſon, now thou haſt hit the white and the mark right; thou canſt not fail, if thou art *not blind*.

61. Hearken! Why doſt thou not ſay to the *Light*, Why ſuffereſt thou the Fire to be? How pleaſant wouldſt thou be, if thou didſt not dwell in the Fire? I would pitch my Tent with thee, but thou dwelleſt in the Fire, and ſo I *cannot*.

62. Say now to the Light, go out from the Fire, and then thou wilt be good and *pleaſant*: and if the Light follows your direction, you will find a great Treaſure: O how would you rejoice, if you could dwell in the Light, and the Fire *not burn you*.

63. Thus far goes Reaſon; but look upon it right, with Magic Eyes, underſtand with Divine, and alſo with Natural Eyes; then *this* ſhall be *ſhown* you, unleſs you are altogether Blind and Dead.

64. Behold I offer it to your underſtanding, in a ſimilitude: ſeeing Reaſon is [c] [d] *fooliſhneſs, and underſtands Nothing of the Spirit of God*, I will ſo ſet it down, *as if* I had power, and were able to take away the Light from the Fire, which yet cannot be, and ſee what would follow upon it.

[c] A fooliſh Virgin.
[d] 1 Cor. 2. 14.

65. Behold, if I take away the Light from the Fire; then, Firſt, the Light would loſe its [e] *Eſſence*, out of which it ſhines. Secondly, it would loſe its *Life*, and be impotent. Thirdly, it would be captivated by the Darkneſs, and overpowered, and be *extinguiſhed* in itſelf, and become nothing; for it is the Eternal Liberty, and an Abyſs; while it ſhines, it is good; and when it extinguiſhes, it is nothing.

[e] Or root.

66. Now behold further; *what* would remain of the Fire, if I ſhould take away the Light and Luſter from the Fire? Nothing but a dry hunger and a *darkneſs*; it loſes the Eſſence, and ſource or quality, it hungers, and yet is nothing; the *Sulphur* which it had is a Death; it conſumes itſelf while there is any Eſſence left; and when there is no more, it *becomes NotLing*, an Abyſs, wherein there are not the leaſt footſteps, or remainder of any thing.

67. Now, dear ſeeking Mind, conceive of it but thus; *God* is the Eternal Light; his power, and ſource or quality, dwells in the Light; the Light cauſes Meekneſs, and out of the Meekneſs, comes Being or Subſtance; *that* Being or *Subſtance* is God's Being or Subſtance, and the Source or Quality of the Light is the Spirit of God, which there is the [f] *underſtanding*; there is no other God than this: in the Light is the Power, and the Power is the Kingdom.

[f] Original.

68. But now the Light and the Power have only a *Love-will*; it deſires not Evil; indeed it deſires Being or Subſtance, but from or out of its own Eſſence: underſtand out of the love and *ſweetneſs*, for that is conformable to the Lght.

69. But yet the Light riſes from the Fire, and *without* the *fire* it would be Nothing; without that, it would have no Eſſence: the Fire makes Life and Mobility, and is *Nature*. Yet it has *another* will than the Light, for it is covetous, and wills only to conſume, it takes and receives only, and climbs up aloft in *Pride*.

70. The Light receives not, but *gives*, that the Fire may be preſerved; the ſource or quality of the Fire is fierce wrath; its Eſſences are *Bitter*, itsSting is en mititious and unpleaſant.

71. It is an Enmity in itſelf, it conſumes itſelf, and if the Light did not come to *help* it, it would devour itſelf, ſo that out of it would be *Nothing*: Dear ſeeking Mind, conſider of *this*, and thou wilt ſoon come to the Limit to Reſt.

72. God is from Eternity, the Power and the Light, and he is called God according to the *Light*, and according to the Power of the Light, according to the Spirit of the Light.

73. Not according to *the* Fire-ſpirit, for that is called his fierce *wrath*, his anger, and is not called God, but the conſuming fire of the Might and Strength of God.

74. The Fire is called *Nature*; the Light is not called Nature: it has indeed the fire's property; but *changes it* out of fierce wrath into Love, out of devouring conſuming, into generating, out of enmity and hatred, and bitter woe and torment, into meek well doing, pleaſant amiable deſiring, and a perpetual ſatisfying and fulfilling.

75. For the Love-deſire draws the Meekneſs of the Light into itſelf, and is an impregnated Virgin, *viz.* with the Wit, Ingenuity, or Knowledge and *Wiſdom* of the power of the Deity.

76. Thus it is highly known to Us what God and Nature is, as alſo the [g] Byſs and Abyſs, alſo the deep of Eternity; thus we apprehend, that the Eternal Fire is *Magical*, and is generated in the deſiring Will, as is mentioned in the Second and Third Book.

[g] Or the Ground.

77. Now ſeeing the Eternal Abyſs is Magical, *therefore* that is Magical alſo, whatſoever is generated out of the Eternal; for out of the Deſiring, all things are come to be: Heaven and Earth are Magical, and the *Mind* with the *Senſes* or *Thoughts* are Magical, if we will but once know or underſtand ourſelves.

78. Now what can the Light do, if the Fire *lays hold* of ſomewhat and devours it, ſeeing the Thing that is apprehended by the Fire is alſo *Magical.*

79. Seeing then it has a Life, and the Power and Underſtanding of the Light, *why* does it then run into the Fire?

80. The Devil was indeed an Angel, and Adam an Image of God; they had *both the Fire and the Light*, as alſo *divine* Wit, Ingenuity, or *Underſtanding* in them: Why did the *Devil* imagine according to the Fire, and *Adam* according to the Earth? They were *Free.*

81. The Light and Power drew *not* the Devil *into* the Fire, but the fierce wrath of Nature; Why did the Spirit *aſſent* to be willing?

82. Whatſoever the *Magia* makes itſelf, that it has; the Devil made himſelf Hell, and that he has; and Adam made himſelf Earth, and that he is.

83. God is *no* Creature, alſo *no* Maker, but a Spirit and an *Opener.* When the Creation was, we are to conceive and apprehend of it *thus.*

84. The Fire and Light had *together* at once awakened themſelves in the pleaſure, delight and longing, and deſired a Looking-Glaſs or *Image* according to the Eternity.

85. Moreover we have it in true knowledge, that the fierce wrath, *viz.* the *Nature* of the Fire, is *no* Maker, that has made Nothing out of itſelf that is *Subſtantial*, for beſides, that *cannot* be; but it has made *Spirit* and Source or *Quality.*

86. But yet no Creature ſtands ſolely and barely in the Eſſence; if a Creature be, it muſt be out of a *Subſtance*, viz. out of the power of *Sulphur*; it muſt ſubſiſt in the Spiritual *Sal* or Salt; and then out of the Fire Source or Quality comes a *Mercury*, and true Eſſential Life: Moreover, it muſt have a Glance or Luſter, if it is to have *underſtanding* or knowledge in it.

[h] Or Subſtance.

87. Thus we know, that all Creatures ſtand in Spiritual *Sulphur*, *Mercurius*, and *Sal*; and muſt not be *only* Spirit, but it muſt be [h] *Sulphur*; wherein the *Fiat* ſtands, *viz.* the four *Matrix* to the *Center* of Nature, wherein the Spirit is preſerved.

88. *That is*, it muſt be Subſtance; for where there is no Subſtance, there is alſo no *Creating*; whereas yet a Creaturely Spirit is no palpable Subſtance, but it muſt draw in Subſtance into itſelf through its *Imagination*, elſe it would not ſubſiſt.

89. *So then* if the Devil drew fierce Wrathfulneſs into him, and Man Earthlineſs, what could the Love of the Subſtantiality of God do to that? The Devil had indeed the Love and Meekneſs of God, with the divine Subſtance *ſet before him*, and offered to him, as alſo it was to Man; who will blame *God* now?

90. But the fierce wrathful Eſſence was *too ſtrong*, ſo that it overcame the Love-Eſſence; what can God do to that? if a good branch is planted and periſhes, what can the Earth do to that? it gives thereto *Sap* and Virtue, why does *not* the Branch draw the ſame to it?

91. Thou wilt ſay, its Eſſences are *too weak*; but what can the Earth do to that, and he alſo, who hath planted that branch? His will is to produce a good Tree for his pleaſure and delight, and would eat of its fruit; but if he knew that the branch would *periſh*, he would never plant it.

92. Thus we are to apprehend, that the Angels are created, not as one that ſets a Tree, but with the *Moving* of God, with both the Principles, as Light and Darkneſs; in which the Fire lay hidden; yet the Fire did *not burn* in the Creating and in the Moving, as *yet* at this day it does not burn, for it has a principle of its own.

93. Why did *Lucifer* kindle *That?* The will exiſted out of his Creature, and not

without or beyond him; he would be a Lord over Fire and Light, he would extinguiſh the Light, and contemned the Meekneſs, and would be a *Fire Lord.*

94. And when he deſpiſed the Light, and his Birth in Meekneſs, then he was *juſtly* thruſt out: thus he loſt Fire and Light, and muſt dwell in the Abyſs in the darkneſs; if he will have fire, he muſt ſtrike it up for himſelf, and kindle it with his [i] Malice or Malignity, in the *Imagination.*

[i] Or Evil.

95. Which yet does not burn rightly to him, but only in the *eſſential* fierce wrathful ſource or quality, as the four forms in the *Center* of Nature produce in themſelves:

96. *Viz.* Aſtringent, hard, rough and cold, is *one* form; bitter, ſtinging, enmititious, is the *ſecond* form in the Center; Anguiſh, Woe, and Tormenting ſource or quality, is the *third*; and with the Anguiſh, as in the ſtirring and Life, he ſtrikes up the fire, in the hard aſtringency, between the hard and bitter ſting, ſo that it appears like Lightening, that is the *fourth* Form.

97. Now if there be no meekneſs, or ſubſtance of Meekneſs, then it gives *no* Light, but only a Flaſh; for the Anguiſh wills to have the Liberty, but it is too ſharp, and gets it only as a *Flaſh*, that is, Fire, and yet has no Stability or Ground.

98. Thus the Devil muſt dwell in the Darkneſs, and has only the fierce *wrathful Flaſh* in him, alſo the whole form or Condition in his dwelling, is only a fierce wrathful Flaſh; [k] *as if it did continually Thunder and Lighten:* Thus the Helliſh property ſets itſelf in the ſource or quality.

[k] As if it ſent forth Thunderbolts.

99. Thus we are to underſtand alſo in a *Similitude*, concerning the Tree of Temptation, which Adam *ſtirred up* by his Imagination; he deſired, and ſo the *Matrix* of Nature ſet that before him which he deſired.

100. But *God* did forbid him it, and commanded that he ſhould not touch it; God would not have him do it; but the earthly *Matrix* would have *Adam*; for it knew in *Adam* the divine Power.

101. And ſeeing it was by the Devil's Kindling *become* earthly, but not quite dead, therefore it [l] *groaned* after that which it was before, *viz.* after the Liberty; *to be freed from the vanity*; and in Adam was the Liberty; therefore it drew Adam ſo, that he Imagined.

[l] Rom 8. 20. 22.

102. And thus *Adam* Luſted againſt the Command and Will of God, this is as *Paul* ſaith; [m] *The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh.*

[m] Gal. 5. 17.

103. *Adam's fleſh* was half Earthly and half Heavenly; thus has Adam's Spirit alſo by the Imagination brought a Power into the Earth, and ſo the *Matrix* of Nature gave him what he would have.

104. He muſt be Tempted, to try whether he would ſtand an Angel in the ſtead of *Lucifer*; and therefore God Created him *not barely* an Angel, ſo that if he ſhould fall and not ſtand, he might help him.

105. So that he might not periſh in the fierce wrath, as *Lucifer* did, therefore he was Created out of Matter, and his Spirit was introduced into the *Matter*, viz. into a *Sulphur* of water and fire, that God might again generate from out of it a New Life unto him, as a fair pleaſant ſmelling bloſſom ſprings out of the Earth.

106. Thus alſo was the purpoſe of God, ſeeing he knew that he would not ſtand; concerning which *Paul* alſo ſaith; [n] *We were foreſeen or elected in Chriſt Jeſus, before the foundation of the world was laid:*

[n] Eph. 1. 4, 5.

107. That is, when *Lucifer* fell, then was not the foundation of this world yet laid, and *yet then* was Man clearly foreſeen in the wiſdom of God.

108. But ſeeing he ſhould be made out of Three Principles, there was imminent danger in reſpect of the kindled *Sulphur* of the Matter; and though indeed he was Created above the Earth, yet he was extracted out of the *Sulphur* of the *Earthly* Matrix, as a fair bloſſom out of the Earth, and there was plainly *danger.*

109. And therein had the amiable bleſſed ſaving *Name* JESUS together co-imaged itſelf as a Saviour and Regenerator; for MAN is the greateſt *Arcanum* or ſecret Myſtery that God *Ever* wrought.

110. He has the Figure, and is the Similitude, ſhowing how the Deity has *generated* itſelf from *Eternity*, out of the fierce wrath, out of the Fire, by the ſinking through Death into another Principle, of another Source or *Quality*.

111. For thus is he alſo generated out of Death again, and grows out of Death again into another Principle, of another ſource or quality, and virtue or power; wherein he is *quite free* from the Earthlineſs.

112. And it is *very* good, that we are with the Earthly part *fallen home* to the Earth, inaſmuch as we alſo retain the divine part.

* Note. 113. For ſo we are wholly pure, and come *wholly* * *perfect*, without any luſt, ſuggeſtion, or infection of the Devil, into the Kingdom of God again; and are a much greater *Arcanum* or ſecret Myſtery *than* the Angels.

114. We ſhall alſo, as to the heavenly Subſtantiality, *excel* them, for they are flames of fire, thoroughly illuſtrated with the Light, but we attain the Great ſource or quality of the Meekneſs and Love, which flows forth in God's *holy Subſtantiality*.

115. Therefore they do very wrongfully and falſely who ſay, God wills *not* to have
[o] 1 Tim. 2. 4. all Men in Heaven [o] *He wills that all ſhould be ſaved* or helped: the fault is in Man himſelf, that he will not ſuffer himſelf to be ſaved or helped.

[p] Propenſity or Complexion. 116. And although many are of an Evil [p] *inclination*, that proceeds not from God, but from the *Mother* of Nature; if thou layeſt the blame on God, thou lieſt; God's Spirit withdraws itſelf from *no* Man.

117. Caſt away your evil or wickedneſs, and enter into the Meekneſs; preſs into the Truth, into Love, and *yield* thyſelf up to God, and ſo thou wilt be ſaved or helped; for *therefore* is JESUS born, in that he wills to ſave or help.

118. Thou wilt ſay, I am *kept back*, that I cannot: yes, indeed that is right; thou willeſt to have it ſo; the Devil alſo would have it ſo.

[q] Or Soldier. 119. Art thou a [q] Champion? why doſt thou not ſtrive or *fight* againſt the Evil? but if thou ſtriveſt or fighteſt againſt the Good, thou art an Enemy of God: doſt thou ſuppoſe that God will ſet an Angel's Crown upon the *Devil?*

120. Art thou an Enemy? then thou art no friend; if thou wilt be a friend, then *forſake* thy enmity and hatred, and go to the Father; and ſo thou art a Son.

121. Therefore whoſoever lays the blame on *God*, is a *liar* and a *murtherer*, as well as the Devil.

[r] Of an Evil Complexion. 122. Art thou the Maker of thine own ſelf? *Why* doſt thou make thyſelf Evil? and though indeed thou art [r] Evil Matter, yet God has beſtowed his heart and ſpirit upon thee; *take that* to you in your *making*, and you *make* yourſelf Good.

123. But if thou takeſt Covetouſneſs and High-mindedneſs, as alſo Voluptuouſneſs and Pleaſure of the Earthly Life; what ſhould God do with *that?* ſhould God now ſit in thy ſcornful high mind? O no! that is not *his* ſource or quality.

124. But if thou ſayeſt, I am of an Evil ſource or quality, and *cannot*, I am kept back.

125. Very well: Let the Evil ſource or quality be as it is; but go thou with thy *will*-ſpirit into God's *love*-ſpirit, and give up thyſelf into his *mercy*: thou wilt once well be freed from the Evil ſource or quality.

126. The Evil ſource or quality is out of or from the Earth; if the Earth *gets* the Body, then it may take away its Evil, but thou art and remaineſt to be one Spirit with, and in the will of God, in *his Love*.

127. Let the *Evil* Adam be gone, there will a *good* and *new* one Sprout forth out of the Old, as a fair bloſſom ſprings out of the ſtinking Dung; only have a care thou retaineſt the Spirit in God.

128. Con-

128. Concerning the Evil Body, which ſticks full of *Evil Affections*, there is not much to be done; if it is inclined to Evil, do it the *leſs* good; give it *no occaſion* to wantonneſs.

129. To keep it in ſubjection, is a good *Remedy*; to be full and frolick, is at length to make the *Aſs* entirely to wallow in the *Mire*, where it defiles itſelf ſufficiently like a Swine.

130. *To be ſober*, and to lead a Temperate life, is a Good purgation for the Evil Aſs; *not* to give it that it luſteth after, to let it *faſt often*, ſo that it may *not* hinder Prayer, that is good for it; it is not willing, but the *underſtanding* muſt be Lord; for it bears God's Image.

131. This [f] Latin does not reliſh well to the *Rational* World, in the *Luſt* of the Fleſh; but ſeeing that reliſhes it not, but draws into the place thereof mere vain earthly Voluptuouſneſs and Pleaſure, and ſwallows them into itſelf, *therefore* is the Anger ſtirring in them; that draws them continually with *Adam* out of Paradiſe, and with *Lucifer* into the Abyſs; and there wilt thou ſwallow and devour to the full, what thou haſt here willingly drawn into thyſelf.

[f] Doctrine or Inſtruction.

132. But thou ſhouldſt *not* lay the blame on God; if thou doſt, thou art a Liar, and an Enemy of the Truth; God wills no Evil, alſo there is no *Evil Thought* in him: he has only one ſource or quality, and that is Love and Joy.

133. But his fierce wrath, viz. *Nature*, has many Sources or Qualities; therefore let every one have a care what he does, every Man is *his own* God, and *his own* Devil: that ſource or quality which he inclines himſelf, or yields himſelf up into, that leads and drives him; and he is the Work-maſter of it.

134. It is a great Miſery, that Man is ſo blind, that he cannot know what God is, notwithſtanding that [t] *he lives in God.*

[t] Acts 17. 18.

135. And yet there are Men that forbid ſuch a thing, and ſay, that Man ſhould *not ſearch* what God is, and yet will be Teachers of and for God: verily ſuch are even Teachers of and for the Devil, that he may *not* be *known*.

The Sixth Chapter.

Of Adam's Sleep: *How God made a Woman out of him; and how he became quite Earthly; alſo how God by the Curſe has withdrawn* Paradiſe *from him.*

1. WHEN Man became weary and tired, he fell into a ſleep, *viz.* into the *Magia*; it was with him as if he were not in this world; for all his Senſes or Thoughts ceaſed, the wheel of the *Eſſences* paſſed into a Reſt.

2. He was as it were Eſſential, *Not* Subſtantial, he was altogether like the *Magia*; for he knew nothing of his Body; he lay as dead, but was not Dead, but the [u] Spirit ſtood ſtill.

[u] The Spirit of the Body.

3. And then the Eſſences have their *Effect*, and the Spirit of the ſoul only ſees or diſcerns; and there is *pourtrayed* in the ſydereal Spirit, all whatſoever the ſtarry heaven brings forth.

4. And he ſtood Magically in the Mind, as a Looking-Glaſs, on which the Spirit of this world [x] *Gazes*; and conveys whatſoever it ſees in the Looking-Glaſs into the *Eſſences*; and the Eſſences [y] flow therein, *as if* they did perform the work in the Spirit, and pourtray it in the Spirit: which are *Dreams* and Repreſentations, or *Figures*.

[x] Or is overcome with Gazing.
[y] Qualify or operate.

5. Thus we are to know, that when the Earthlineſs wreſtled with Adam, and that he imagined therein, he became inſtantly infected thereby, and in his *Mind* became dark and ſtern.

6. For the Earthlineſs began to qualify or operate like water that begins to *ſeeth* by the fire: the ſource or quality of the Stars became ſtirring, and they were now Lord of the *Body*.

[z] Gen. 2. 21.

7. And now Moſes ſaith very right, [z] *God ſuffered a Deep ſleep to fall upon him*; that is, his Will-ſpirit Imagined after Earthlineſs, God let him fall down; for he brought with the Imagination earthlineſs into the heavenly Subſtantiality, and that the Spirit of God, which is a Spirit of Light, *would not* have.

8. For Adam's Spirit was a *Creature*, and proceeded forth out of God's *Love-ſpirit*; and therefore indeed it did not willingly leave him; but the Earthlineſs had already captivated him.

9. And when *that* left him, then he ſunk down in impotency, and fell home to the Third Principle, *viz.* to the Stars and the Four Elements; thus he laid in the Earthly *Magia*, and was not yet wholly Earthly.

10. He laid in the *Myſtery*, between the Kingdom of God and of this world, where both the *Fiats*, viz. the divine and the earthly, were ſtirring in him; and now the Two Kingdoms, *viz.* of God and of Hell, were firſt in *ſtrife* about Man.

[a] Or imaged.
[b] Matt. 12. 40.

11. And ſo now, if the dear Name JESUS had not been [a] incorporated in Adam even *before* his Creation, as in the ſubſtantiality of God, wherein the Virgin of Wiſdom ſtood, wherein Adam was *created*, he would indeed have ſlept *ſtill*, and have been in the Earthly Death.

12. And this is the cauſe, why the Second Adam [b] *Chriſt* muſt *reſt till the third Day in the Earth*, in the firſt ſleep of Adam; and awaken or raiſe up again the Firſt Adam out of the Earthlineſs.

13. For Chriſt had *alſo* a ſoul and ſpirit out of Adam, and the precious dear word of the Deity, together with God's Spirit, awakened and raiſed up again, in Chriſt's fleſh, the dead ſubſtantiality of the *Sulphur*, viz. the Body, which in Adam was dead; and *put it again* into the power of the Majeſty of God, and therewith, US *all*.

14. All thoſe which with their Faith and *Imagination*, in Chriſt's fleſh and blood, in his Death and Reſt, go into the Earth; they ſprout all, with their Spirit and Will, forth in the *divine* ſubſtantiality, and are a fair Bloſſom in the Majeſty of God.

15. And God, the Eternal word and power, will at the laſt Day awake and raiſe up in himſelf, with his ſpirit, the *dead Body*, which with *Adam* is fallen home to the Earth.

16. For Chriſt's Soul and Fleſh, *which is alſo* our Soul and Fleſh; underſtand it right; that part which *Adam* received out of the divine Subſtantiality, has God, through and in the Death of Chriſt, *ſeparated* from the Earthly ſource or quality, and has awakened and raiſed it up, and introduced it into the divine ſubſtantiality again, as it was before the Time of the World, and Us in and with him.

17. And we are only *wanting* in our giving up ourſelves into it, in that we *ſuffer* the Devil to with-hold us: for our Death is broken, our ſleep is become a Life; and that in Chriſt, and through Chriſt, in God, and through God, in the Eternity, with our *Byſs* or Ground, in the *Abyſs*, viz. in the *Majeſty* without or beyond the fiery Nature.

18. O *Blindneſs*, that we know not ourſelves! O thou Noble *Man*, if thou kneweſt thyſelf who thou art, how wouldſt thou rejoice? How wouldſt thou give the Devil his Errand *to be gone*, who Day and Night endeavours to make our Mind Earthly, that we ſhould not know our true Native Country, out of which we are gone forth.

19. O miſerable *Corrupted* Reaſon, if thou kneweſt but one little ſpark of *thy* firſt Glory, how wouldſt thou pant after it!

20. How very amiable and bleſſed is but the *glimpſe* of the divine ſubſtantiality! *How ſweet* is the Water of the Eternal Life out of God's Majeſty!

21. O moſt worthy *Light!* draw us into thee again, we are now, with *Adam*, fallen aſleep into the Earthly ſource or quality: O come thou moſt worthy Word! and awake or raiſe us up *in Chriſt!*

22. O thou moſt worthy Light! for thou haſt indeed appeared, deſtroy and break now the Devil's Power, which holds us captive; break the power and might of the Antichriſt and of *Covetouſneſs*, and deliver us from the Evil one.

23. Awaken and raiſe us up, O Lord! for we have long ſlept in the Devil's *Net* in the Earthly ſource or quality; let us yet once ſee thy ſalvation.

24. Bring forth the New Jeruſalem; *It is Day:* why ſhould we ſleep in the Day?

25. O come, thou Breaker through Death, thou Powerful Saviour and Conqueror, and break in pieces the Devil's Kingdom upon Earth: Give us, poor ſick *Adam*, yet a Cordial draught out of *Sion*, that we may refreſh us, and go into our true native Country.

26. [c] Behold all *Mountains* and Hills, together with the *Vallies*, are full of the glory of the Lord; *it ſpringeth up as a ſprout*, who will hinder it? *Hallelujah.* [c] The Spirit's anſwer.

27. Now when Adam was fallen aſleep, he lay in the Myſtery, as in God's *Wonder*; what it did with him, that was done.

28. Thus the incorporated or imaged Name Jesus moved the *Fiat* again in two Forms, *viz.* in both the *Tinctures*, of the Fire and of the Water.

29. For this *firſt* Image was now fallen home to the Name Jesus in the word of Life; and ſo now the word of Life was the *Second* Creator; underſtand, with the incorporated or *imaged* Name Jesus, which would become Man, that ſeparated the two *Tinctures* one from another, *viz.* the *Tincture* of the Fire, and of the Light.

30. Yet not wholly in the power, but in the ſubſtantiality; for in the ſubſtantiality of the *Tincture* of the Light, was the *Sulphur* of *Venus* of the Love, in which *Adam* ſhould and could impregnate himſelf: The Fire's *Tincture* gave ſoul, and the Light's *Tincture* gave Spirit:

31. *Viz.* an Image according to the outward Image, the Fire-Life imagined after the Light-life; and the Light-life after the Fire-life, *viz.* after the *Eſſential* power, out of which the Light ſhines.

32. This was in Adam, but *One*, for he was Man and [d] Wife. [d] Or Woman.

33. And the word of Life took the *Tincture* of *Venus*, with the heavenly and earthly *Fiat* from Adam, alſo a Rib or Bone out of his Side, as alſo the *half-croſs* in the Head.

34. Which is the *Character* of the Holy Trinity, marked by the word of Life, *viz.* with the ſevere Name of God, [e] Gottes, which bears ſuch a Character. T. [e] GOTTES.

35. T ſignifying the Croſs of Chriſt, *on which* he ſhould ſuffer Death, and new regenerate *Adam* again, and, in the Name Jesus, introduce him *in Ternarium Sanctum*, into the Holy Ternary.

36. All theſe the *Fiat* took into itſelf, together with all Eſſences of the Human property, as alſo the property of the ſoul's Fire, but in *Venus's Tincture*, not according to the might and ſtrength of the *Center*, and ſeparated it into the whole Form of Man.

37. Thus was the Woman built with all the Members of the feminine properties, as they ſtill have them: For the Spirit of the great World, *Spiritus Majoris Mundi*, had now the ſtrongeſt *Fiat*, and figured the woman in ſuch a form, as *it* could in poſſibility.

38. For the Angelical Form was gone: the *propagation* muſt now be in a *beſtial manner*.

39. And ſo alſo there was given to Adam, ſeeing he was fallen home to the Earthly *Magia*, a *beſtial form* and ſhape of Maſculine Members, and Adam's generating was given to the *Fiat*, and that makes a ſimilitude of him, out of him.

40. If he had continued heavenly *Minded*, then he had himſelf generated heavenly; but now the earthly *Fiat* did it; and his outward body became a Beaſt; he loſt alſo the heavenly wit or *underſtanding*, and the Power of the *Omnipotence*.

41. Beloved Reader, thus thou art to know, that the Second Adam Chriſt has not *in vain* ſuffered himſelf to be Crucified, and with a Spear to be pierced in his ſide, nor has in vain ſhed his blood; here lies the *Key*.

42. *Adam* was broken in the Side by the Rib for the Woman; into that very Side *muſt Longinus's Spear* with God's fierce wrath come; for it was come into Adam, and out of Mary's Earthlineſs, into Chriſt's *Side* alſo.

43. And the Blood of Chriſt muſt *drown* the fierce wrath, and take it away from the *Firſt* Adam; for the *Second* Adam had alſo Heavenly blood, that muſt drown the Earthly *Turba*, that the firſt Adam might be whole again.

44. Let this be told you, ye Children of Men; for it is become known *in Ternario Sancto*, in the Holy Ternary; and not in *Suppoſition* or Opinion: it concerns both Soul and Body; take heed what you do.

45. Thus now the human propagation began in a beſtial manner; for Adam retained the *Limbus*; and his Eve the *Matrix* of *Venus*; for the Tinctures were *divided*.

[f] Whole. 46. So now each Tincture is an [f] entire or total *Magia*, viz. a deſirous longing, wherein the *Center* of Nature is generated, and that in the *Sulphur*.

47. Thus then in the *Sulphur*, is again the deſirous *Magia*, together with the *Tincture*; and yet it cannot come to Life, except the Tincture of *Fire* come into *Venus*'s Tincture; and *Venus*'s Tincture can awaken no Life; it is too weak, ſo that life cannot be therein.

48. And both the Tinctures deſire alſo the Life; and ſo the vehement *Imagination* of Man and Wife begins, ſo that the one deſires to mix with the other.

49. For the power of the Eſſences wills to be living; and the Tincture drives on that, and deſires the *ſame*.

50. For the *Tincture* is from or out of the Eternal Life, and yet is ſhut in with the Subſtantiality; and in that reſpect it wills to live as it has done from *Eternity*.

51. And therefore the Man longs after the *Matrix* of the Wife, and the Wife after the *Limbus* of the Man.

52. The Woman has a *Watery* Tincture, and the Man a *fiery*, the Man ſows Soul, and the Woman Spirit; and both ſow fleſh, viz. *Sulphur*: Therefore is Man and Wife but one Body, and make together a Child.

53. And therefore they ought to continue together, if they once mix, for they are *become* one Body; and whoſoever mixes with another, and ſeparates from the other, he breaks the order or *Ordinance* of Nature, and ſuch a one is like a Brute Beaſt, and conſiders not that in his *ſeed* the eternal Tincture lies, wherein the divine Subſtantiality lies hid; and in that regard will one day, in the wrath-part, be *awakened*.

54. Alſo that is a *work* which will follow after Man in the Shadow, and its Source or Quality will one day be made ſtirring in the *Conſcience*.

55. For the Tincture in the Seed ariſes out of Eternity, it is *not* tranſitory: It appears in the Spirit's form, and paſſes into the *Magia* of Man; out of which it has generated and produced Man.

56. Mark this, ye Whores and Whoremongers, what you work in *private* Corners many times with great falſhood and wickedneſs, that paſſes into your Conſciences, and becomes to you an evil *gnawing* Worm.

57. The Tincture is an eternal Subſtance, and it *would* fain be in the Love of God, but if ye caſt it into a falſe or impure Veſſel in abomination and inordinateneſs, then it will *hardly* attain God's Love, and then it paſſes with its Imagination again into the firſt Place, *viz.* into you.

58. If it is come to be falſe in a falſe Veſſel, ſo that it cannot *reſt*, then it will gnaw you indeed, and alſo paſs into the *helliſh* Abyſs in the *Conſcience*.

59. It is no Fiction or jeſting Matter; be not ſo beſtial; for a Beaſt has its Tincture merely from this world, but *you* not ſo, ye have it out of the Eternity, and that which is Eternal dies *not*.

60. Though indeed you deſtroy the *Sulphur*, yet the Will-ſpirit in the *Sulphur*, with the Noble *Tincture*, paſſes into the Myſtery, and each Myſtery takes that which is its own, and that Myſtery at the laſt Day, when the Spirit of God will move itſelf in all the Three Principles, will be *manifeſted*, and there you will ſee your [f] *fair* Works.

[f] Fine, or goodly.

61. Thus the great Mercy of God over all the generations of Mankind, is highly *known* to us, that God would help Man thus: elſe if God had deſired the beſtial property, he would at the ſame inſtant have created a Man and a Woman; he would *not* have made *one alone* with both the Tinctures.

62. But God knew well the Fall of Man, as alſo the *Treachery* of the Devil, which thus with or by *Eve* was brought to deriſion: The Devil ſuppoſed thus when *Adam* fell down into a Sleep: Now I am Lord and Prince upon Earth, but the ſeed of the Woman *hindered* that.

63. We are to underſtand the awakening of Adam out of his ſleep: He ſlept in the Heavenly World, and *awaked* to the Earthly World, the Spirit of the Great World awakened and raiſed him up.

64. Then he *ſaw the Woman, and knew her,* [g] *that ſhe was his Fleſh and his Bone,* for the Virgin of the Wiſdom of God was *yet* in him; and he looked upon her, and imagined into her, for ſhe had gotten his *Matrix*, as alſo the Tincture of *Venus*; and ſo inſtantly the one Tincture received the other by the Imagination; therefore *Adam* took her to him, and ſaid, [h] *Man ſhall call her Woman, becauſe ſhe is taken out of Man.*

[g] Gen. 2. 23.

[h] Gen. 2. 23.

65. Alſo *Eve* is known to be no pure *immaculate* Virgin, as alſo all her Daughters. The *Turba* has deſtroyed the Virginity, and made the pure Love Earthly: The Earthly Imagination deſtroys the *right* Virginity.

66. For God's *Wiſdom* is a pure Virgin, in which Chriſt was conceived, and in a right Virgin-like Veſſel became Man, as hereafter will follow.

67. Thus alſo could not the *Earthly* Virgin continue in Paradiſe; though they were yet in Paradiſe; alſo they had both of them the Paradiſical Source or Quality, but mixed with Earthly longing.

68. [i] *They were naked,* and had the beſtial Members for propagation, *and knew it not, alſo* they *were not aſhamed,* for the Spirit of the Great World had not yet the dominion over them till they did *eat* the Earthly fruit, and then [k] *their eyes were opened*; for the Heavenly Virgin of God's wiſdom departed from them, and then they firſt felt the Kingdom of the Stars and the Elements.

[i] Gen. 2. 25.

[k] Gen. 3. 7.

69. When the Spirit of God withdrew, then the Earthly Spirit, with the *fierce* wrathful ſource or quality, attracted in them, and there the Devil got an entrance and infected them, and brought them into the fierce Wrath, and evil Malice, or *Malignity*; as it is ſtill at this day.

70. For the wrath of God out of the eternal Nature, which the Devil has kindled and awakened, *ſticks* in the Earthly Center: Alſo, no life can be generated, unleſs the *Center* be awakened, for the Principle ſtands in the Fire, wherein all Life ſtandeth; and the Center of Nature has fierce wrathfulneſs in its *forms*.

71. Therefore it is this only that will do it: Stoop and *ſubmit* thyſelf, and *enter into Meekneſs*, and let thy Life be right and juſt.

72. For the Life is Fire, and the Life's Image, which is the ſimilitude of God, that is in the Light, *viz.* in the Love-fire.

73. But the Love-fire does not afford or give the *Center* of Nature, and therefore the Devil always ſuppoſes that he is a greater Lord than the *Creatures* in the Love-fire.

74. Indeed he is more ſtrong or ſtern, but he lives in the darkneſs, and devours the ſtrong or ſtern Subſtantiality into himſelf, and *therefore* alſo he is an *Enemy* to the Love.

75. And we are to know, that the Devil is in fault, and the Cauſe, that Man was created in his ſtead; alſo we are to know, that *he* is guilty of Man's Fall.

76. Although *Adam* and his *Eve* (when God had divided Adam) could not ſtand; they were indeed in Paradiſe, and ſhould have eaten Paradiſical fruit, after an Angelical manner; but they have *not* eaten of it, for the Tree of Knowledge of Good and Evil was more acceptable to them.

77. And *Eve*, as ſoon as ſhe was made, imagined into, or longed after the Tree of Temptation: And though Adam did open the Commandment, and made it known to her, yet the Luſting or *Longing* was only after the Tree.

78. For the Earthly Eſſences were not yet manifeſted in Adam and Eve, they were yet captivated, *therefore* [l] they drove ſo on into the Luſt, for they would needs be Lord.

[l] The Eſſences.

79. And this came to paſs through the *Infection* of the Devil, through his *aſcendent falſe* or wicked *Imagination*; and therefore he laid himſelf in the form of a Serpent at the Tree, and praiſed the fruit to Eve [m], *that it maketh wiſe* or cunning.

[m] Gen. 3. 5, 6.

80. Yes, wiſe and cunning indeed, to know evil and good, miſery enough, for a *Twofold* ſource or quality to rule in one only Creature: The not knowing it were better.

[n] Gen. 3. 5, 6.

81. He tells them Lies and Truths together [n], *they ſhall be* cunning or *wiſe*, *and their Eyes ſhall be opened.*

82. Yes, ſufficiently, they quickly ſaw, that with the earthly ſource or quality they were fallen home to the *Spirit* of this world, ſo that they were naked, and knew their earthly Members; they came to have *entrails* in the Body, and a *ſtinking* [o] Sack of Worms, full of Woe and Miſery, in Anguiſh and Toil, as is mentioned in the Book of the Three Principles; and ſo we ſee now before our eyes what *manner* of Paradiſical Angels we are, and how we muſt generate and [p] nouriſh ourſelves in Anxiety, Care, and Miſery, which ſhould have been done after *another* manner.

[o] Or Carcaſe.

[p] Or get our living.

83. Thus we ſufficiently know *Adam*'s Fall, and *why* he could not continue in Paradiſe, and what Paradiſe was, which is *ſtill* to this very day, only it bears not Paradiſical fruit, and we have not the Paradiſical Source or *Quality*, and Eyes, and ſo we ſee it *not*.

[q] Gen. 3. 17.

84. For God hath [q] *curſed the Earth for Man's ſake*, ſo that Paradiſe ſprings no more through the Earth, for it is become a [r] Myſtery, and yet is *continually there*.

[r] *Locus Beatorum.*

85. And into that Myſtery the ſouls of the Saints *depart*, when the Earthly body ſeparates itſelf from the ſoul.

86. It is *in* this World, and yet is *out* of this World; for this World's quality or ſource touches it not.

87. The *whole World* would have continued to be Paradiſe, if Adam had continued in Innocence, but when God pronounced the curſe, then Paradiſe departed.

88. For God's *curſing* is fleeing: It is a fleeing, not departing away, but going into another Principle, viz. *into himſelf*.

89. For the Spirit of God proceeds forth from God *into* the Subſtantiality, but when this Subſtantiality became Earthly, and that the Devil dwelt therein, who was God's Enemy, then the *Spirit* of God paſſed into its own Principle, *viz.* into the Love, and departed out of the Earthlineſs, and there it ſtands now *preſented to Man* in the *Light* of *Life*.

90. So that whoſoever now *deſires* to enter into the Love of God, let him go with his Will-ſpirit into Paradiſe; and then Paradiſe will ſpring up again into, or in his *Will-ſpirit*, and he will receive upon his Image again the heavenly Subſtantiality, in which the Holy Spirit *rules*.

91. Let *this* be a Pearl to you, ye Children of Men, for it is the true Ground; whoſoever ſeeks and finds it, he has meer Joy therein: It is [f] *the Pearl* which lies *hid in the field, for which one ſold all his goods and bought the Pearl, of which Chriſt ſpeaketh.* [f] Matth. 13. 45, 46.

92. Thus alſo we may know [t] *the Cherubin which drove Adam and Eve out of Paradiſe*, viz. the ſtern or ſtrong Angel, which ſignifies the Cutter off of the *Earthly life* from Paradiſe, where Body and Soul muſt part aſunder. [t] Gen. 3. 24.

93. It is indeed known to us, that Adam and Eve were driven away out of the place, where the Tree of Temptation ſtood; for Paradiſical fruit ſtood there; which they ſhould no more ſee or eat, for the Heavenly *belongs not* to the Earthly.

94. Alſo the Beaſts were driven out in reſpect of the evil Tree, for they could not eat of the Paradiſical fruit; but of this Tree every *beaſt* could eat, for it was earthly.

95. Thus muſt they leave Paradiſe, for God had clothed them, through the Spirit of the Great World [u], *with the ſkins of Beaſts*, inſtead of the heavenly Clothing of clarity and brightneſs. [u] Gen. 3. 21.

96. And he had pronounced their *Sentence*, what they ſhould do and ſuffer in this World, what they ſhould thenceforward eat, and how they ſhould nouriſh themſelves, or [x] *get their living in Care* and Miſery, *till they ſhould return* altogether *to the Earth from whence they were extracted* as to one Part. [x] Gen. 3. 17, 18, 19.

The Seventh Chapter.

Of the promiſed Seed *of the Woman, and Bruiſer of the* Serpent.

1. NOW then, Adam and Eve, ſtanding *thus* as Man and Wife, in Paradiſe, and having *yet* the heavenly ſource or quality and joy, though mixed, the Devil could not endure that, for his *Envy* was too great.

2. Seeing he had overthrown *Adam*, and brought down his Angelical form, he looked now upon *Eve*, viz. the Woman out of Adam, and thought ſhe might conceive Children in Paradiſe, and remain in Paradiſe; he would therefore ſeduce her, that ſhe might eat of the *forbidden fruit*, and ſo ſhe would become Earthly, and then he might reach into her heart,

and bring his Imagination into her, and ſo get her into his Kingdom, and continue ſtill *Prince* in the Third Principle upon Earth.

[y] Gen. 3. 6. 3. Which he then alſo did, and perſuaded her to the evil fruit, ſo that [y] *ſhe laid hold on the Tree, and broke off an Apple, and did eat, and gave alſo to Adam.*

4. Now, when Adam ſaw that Eve did not inſtantly fall down and die, *he did eat alſo*, for the Luſt was in both of them.

[z] Gen. 3. 24. [a] Or Circumciſer. 5. This is the Bit upon which Heaven and Paradiſe departed, where the [z] *Cherubin*, viz. the [a] Cutter off, with the *Naked Sword*, came and *ſtood before the Door, and ſuffered them no more to come into Paradiſe.*

6. His Sword was that of the *deſtroying Angel*, which now cutteth Men with heat, cold, ſickneſs, neceſſity, and death; and at laſt cuts off the Earthly Life from the Soul.

[b] Matth. 27. 51. [c] Luke 23. 45. 7. When this Sword was to be broken in the Death of Chriſt, then [b] *the Earth trembled, and the* [c] *Sun loſt its* ſhining *Light, and the Rocks cleft in ſunder* before the ſtrong Might of God, which thus broke Death in pieces.

[d] Matth. 27. 52. 8. [d] *Thus alſo the Graves of the Saints opened; and their Bodies went out from Death again*, for the Sword was broken, and the Angel, which guarded Paradiſe, was removed; *and* the Bodies of the Saints *went into Paradiſe* again.

[e] Luke 10. 30. 9. But here, when Adam and Eve eat the Earthly fruit, they [e] *fell among Murderers, who wounded them* and caſt them out, *and let them lie half dead.*

10. Their going forth out of Paradiſe, is the *going from Jeruſalem to Jericho*, for they went out of Heaven into this evil corrupt World, into *the houſe of Sin.*

11. Where inſtantly, in their Minds, in the *Center* of Nature, the Wheel of the Senſes or Thoughts began to qualify or operate in the Earthly ſource or quality, where one ſenſe or *thought* was againſt, and *contrary* to the other, where Envy, Pride, Covetouſneſs, Anger, and contrary oppoſite Will, ſufficiently flowed forth on heaps.

12. For the noble Light of Love was extinguiſhed, which makes the fierce wrathful ſource or quality, amiable, friendly, and meek, *in which* the Spirit of God works, and the fair Virgin of God's Wiſdom reſts; *they* went out from the fair Wiſdom.

13. God had created Adam in the chaſte Virgin of his Wiſdom, but he became, in the preſence and ſtead thereof, an evil Earthly *oppoſite* [f] Woman, with which he muſt live in this beſtial form in mere *care*, anxiety, and neceſſity.

[f] By the word Woman, underſtand the divided Body. See the Three Principles, *chap.* 13. *w.* 1.

14. And out of his fair Garden of pleaſure which he had in him, there came an oppoſite *Thorny* and *Thiſtly* Garden; whence yet he *ſomewhat* fought the [g] Virgin-like fruit.

[g] Virginal. 15. But it went with him as with a Thief, who has been in a fair Garden to keep it; but is for his Theft caſt out from it, and yet would *fain* eat the fruit of it, but cannot get in, but goes round about the outſide, and reaches over with his hand after the fruit, which yet the Gardener *ſnatches* out of his hand again, and he muſt go away lamenting, and cannot ſatisfy his Luſt or *Longing.*

16. Thus it goes alſo with him concerning the Woman, when he was in God's Love, and the Woman in *him* a *chaſte* Virgin, in God's Sweetneſs and Wiſdom; then he did eat of her fruit, and could very well refreſh or delight himſelf with his own Love in the *Matrix* of *Venus.*

17. For the Fire-*Tincture* has a great joyful recreating delight in the Light's *Tincture*, and that he had in himſelf, *he* was Man and Wife.

18. But now he muſt go round without that Garden, and touch the Tincture of *Venus* but with one Member, whereas yet the inward *Tinctures* in the Seeds receive one another, and labour to produce a *Life.*

19. But the outward Body is not worthy, that it ſhould enjoy the *inward* joyful qualifying or operation, wherein the ſoul's Life is *ſown.*

20. The inward Eſſences only enjoy that; for they are out of the Eternal; but the outward Beſtial *Aſs* brings or affords only a beſtial Longing or Luſt.

21. He knows nothing of the Joy of the Eſſences, when one *Tincture* comes into the other, and what is done then, where there is yet ſomewhat of Paradiſe; but the Earthly Eſſence mixes itſelf ſuddenly therein, and it is but a joyful *Glimpſe.*

22. Wherein the will to Life becomes generated, which afterwards drives on and impregnates itſelf with *Sulphur*, till it may reach the Principle, and ſtrike up fire in the *Center*, wherein then there is a true Life, and again a Soul is generated.

23. Now when the fair Image *thus* departed away from God's Love, then it knew itſelf, that it was come into another Source or Quality: then began *fear* and terror before the fierce wrath of God, for it began to qualify or operate in them; they looked one upon another and *perceived* their Beſtial form, and [h] *that they were Naked.*

[h] Gen. 3. 7.

24. And then ſure the Devil danced, and God was derided, for [i] *they were afraid, and crept behind the Trees, and took leaves from the Fig Trees* [k] *and wreathed them together, and held them before their ſhame.*

[i] Verſe 8.
[k] Or braided the Stalks of the Leaves together.

25. For the heavenly Virgin was gone, they *knew* the fall and were aſhamed; that is, the Soul, which is out of the Eternal, was aſhamed of the [l] beaſtlineſs, as it is *at this day*, when we are aſhamed of our beſtial Members.

[l] Or Beſtial Kind.

26. And *hence* it is, that the Woman Clothed herſelf with a white [m] covering before her ſhame: that the Spirit of the Soul, which glances forth at the *Eyes*, be not diſturbed, for it knows the *Matrix* of *Venus*, which alſo as ſuddenly in the Man or Maſculine begins to imagine upon it, or luſt after it.

[m] Or white Apron.

27. Which if the Woman Clothes herſelf with Black, and Covers her Eyes, *is not eaſily* Effected; but *only* by imagining or luſting.

28. But elſe inſtantly both the Tinctures of the Man and Wife *catch* one the other in the Eyes, where the Spirit glances forth.

29. Now when Adam and Eve ſtood thus in terror, before the Anger of God, [n] *God called Adam, and ſaid, Adam, where art thou? and he ſaid, Here I am: I was afraid, for I am Naked.*

[n] Gen. 3, 9, 10.

30. [o] *And he ſaid, Who has told thee that thou art naked? Haſt thou not eaten of the Tree, that I forbad thee? and he ſaid, the Woman gave unto me, and I did Eat.*

[o] Ver. 11, 12.

31. *And he ſaid to the Woman, Why didſt thou that? ſhe ſaid, The Serpent beguiled me, ſo that I did Eat.*

[p] Verſe 13.

32. Here we underſtand the great Love of God, in that God *called* Adam *again*, that he ſhould know and ſeek and find himſelf, and turn again to God.

33. For *Adam* had been in God; but he was gone out from the Love out of the Second Principle into the Third.

34. *Wherefore* God ſaid, Where art thou, *Adam?* doſt thou not ſee thou art *no more* in Heaven? He turned his friendly Countenance again to one Part in Adam; underſtand in that Part, which *he had received* out of the heavenly ſubſtantiality, and glanced upon it again with his Spirit.

35. And he [q] *ſaid to the Serpent*, the Old Devil; *Seeing thou haſt done this, curſed art thou.*

[q] Gen. 3. 14.

36. And to the *Creaturely* Serpent, which muſt *now* be a Creature; for the Devil had turned himſelf into the Form of a Serpent, therefore muſt the Serpent *alſo* continue; to that he ſaid, *Thou ſhalt go upon thy Belly, and eat Earth.*

37. *Seeing* it had ſeduced Man, ſo that he was become Earthly, therefore ſhould alſo the *Devil's Image* be Earthly, and devour the fierce wrathful earthly ſource or quality, viz. *Poiſon*; that ſhould now be its ſource or quality.

38. And here we are to know, that the Devil *figured* or framed to himſelf the Serpent's Image *from* the Conſtellations and Elements, *through his Imagination*; for he had great Power, till the Lord wholly curſed him, and ſet the Dear name JESUS for a Mark, or Limit of *Separation*; and there his great power was laid.

[r] Gen. 3. 15. 39. For he ſaid to *Adam* and *Eve*, [r] *The Seed of the Woman ſhall bruiſe the Serpent's head, and* Thou, underſtand the Serpent, *ſhalt ſting him in the heel*; that is, in God's fierce wrath thou wilt ſlay him.

40. But he ſhall ſprout forth out of Death, *and Cruſh thy Head*; that is, take away thy power, and overcome the Wrath with the Love.

41. And here, in this place, has the word of the Promiſe, of the Seed of the Woman, [s] which was the Dear Name IHESUS, with its Character, *Imaged* itſelf in the Light of the Life.

[s] IHS

42. And likewiſe in that Character has Imaged the highly-precious Virgin of God's wiſdom, in which Chriſt, as the deſtroyer of Death, ſhould *become* a true Man, and take away the *power* of Death, and deſtroy the Devil's ſting.

[t] Rev. 19. 15. 43. Which *there* ſhould [t] *tread the Winepreſs of the fierce wrath* and anger, and enter into the Anger, *viz.* into the Center of the Fire, and quench the Fire with his heavenly Blood, and with the water of *Meekneſs* out of the fountain of the Heart of God.

44. And know aſſuredly, that if the Word of the Promiſe had *not* Imaged itſelf in the Light of Life, when Adam and Eve fell into the Earthly ſource or quality, then would the Spirit of the ſoul have *become* a fierce wrathful Devil, and the Body an evil Beaſt, as indeed it is now; and *if* the Elementary Water did not allay the *inſolence* of the Fierce wrath, Men would well ſee, how many a one *would* be a devouring Devil.

45. Thus now we are to conſider and conceive, that the world, before Chriſt's Incarnation, *was ſaved* in this imaged or imprinted Word and Name.

46. *Thoſe* who have put their will into God, *they* have received that word of Promiſe; for the ſoul was received thereinto.

47. For the whole Law of Moſes, concerning the *Sacrifices*, is throughout nothing elſe but a *Type* of the Humanity of Chriſt, of what Chriſt in his Humanity did perform by his Sacrifice; that which *he* did perform with his Blood and with his Love, in drowning the Anger of God, that Moſes performed with the *Sacrifice* with the Blood of Beaſts.

48. For the word of the Promiſe was in the Covenant, and God for the Time repreſented the figure, and *permitted* himſelf to be attoned or reconciled in the Covenant, with or by a *Similitude*.

49. For the Name *Jeſus* was in the Covenant, and that attoned or reconciled, through *Imagination*, the anger and fierce wrath of the Father's Nature.

50. The Jews indeed underſtood not that, but the *Covenant* underſtood it well; for the Beſtial Man was not worthy to know it, *till Chriſt was born*, and then went the *ſound* forth.

51. Which yet, after a *ſhort* time, was covered again by the Antichriſt in *Babel*; for the Beſtial Man of wickedneſs, malignity, or malice, is not worthy of the moſt precious Name JESUS.

52. Alſo it does *not* belong to the Beſtial part, but to the divine part; the Beaſt muſt remain in the wild Earth, and at the laſt *Judgment Day be conſumed through God's Fire*; but the *heavenly* part ſhall be introduced into the divine power.

53. Therefore it is an abomination to God, that Man ſhould ſo pride himſelf *with* the Beaſt.

54. The Beaſt is not the Image; as the Sacrifice of Moſes was not the attonement or reconciliation; but the Covenant of Grace, and the *word of Life* in the Covenant.

55. The Circumcision of the Jews, that they were to circumcise the *Male* Children *only*, contains rightly in itself, as follows:

56. *Adam* was the one only Man that God created, and in him was God's Image; *Eve*, his wife, God would *not* Create, generation was to be out of one only.

57. But seeing he *fell*, so that God must make him a wife, then came the Covenant and Promise again upon *One* only; that all should again be regenerated and new born out of one only, *viz.* out of the *Second* Adam; not out of the Virgin Mary, but out of Christ the Heavenly Adam.

58. For the *First* Man's Blood, that is *Adam*'s, which he received out of the Substantiality of God, *was to* [u] *avail*; and not the Earthly blood of the Woman, in that Adam was become Earthly, and a Woman must be *contrived* for him; *therefore* also was *only* the Masculine Kind Circumcised.

[u] To do the thing.

59. And Christ must take upon him the Masculine Form, though inwardly he stood in a Virgin-like Image, *that* the purpose of God might *stand.*

60. For the Man's property, *viz.* the Fire's, *must rule*; and the Woman's property, *viz.* the Light's, *must allay* his Fire, and bring it into the Meek Image of God.

61. The Woman's blood *could not* have attoned or pacified the Anger of God; the Man's blood only must do it; for the Woman *belongs* unto, or to be in, the Man; and in the Kingdom of God is to be a Masculine Virgin, as *Adam* was; *Not* a Woman.

62. The Woman comes to be *saved* in the Covenant of the Man: For the Covenant was made for the Man's, *viz.* the Masculine Virgin's sake, that it may be reconciled again.

63. Therefore saith *Paul* [x], *The Woman comes to be saved through bearing of Children*; and not only so, but also in the Covenant of the Man, for she is a part of Adam; therefore [y] *should every Woman be subject to the Man or Husband, and he should be Lord.*

[x] 1 Tim. 2. 14, 15.

[y] 1 Pet. 3. 1, 5.

64. God gives *also* to *the Man* the Virgin-like wisdom; he should govern the Woman, *not* as a Tyrant, but [z] *as his own* Life or *Body*; for she is his Body and his *Flesh*, an Image of or out of him, his *help*, and his Rose-Garden, though indeed she be Earthly and weak; yet he must know, that he himself is the cause, and accessary thereto; and he must bear with her, and not give way to his wrath to destroy her.

[z] Eph. 5. 25. 28.

65. *Also* the Woman must know, that she *is to be* saved in the Covenant and Blood of the Man, and that she is *Adam*'s and *the Man's Rib* and Tincture, and the Man's *own*, belonging to him.

66. She should be Humble: As a Member serves the Body, so should the Woman serve the Man, and *love* him as *her self.*

67. Her Love should *solely* be [a] cast into him, for, so doing, she *attains* the Heavenly Virgin, together with divine wit, or understanding and Skill, as also the *Spirit* of the Covenant.

[a] Or injected.

68. But to the single, or unmarried Virgins, and Men without wives, as also to the Widows, it is said, that they *have* Christ's Covenant for a spouse, therefore should they be *Chaste* and *Humble.*

69. For Christ is the Man's *Bride*, and *his* chaste Virgin which Adam Lost.

70. And he is also the *Bridegroom* of the unmarried Virgins and Widows; for his Masculine nature is their Masculine nature, so that thus they every one appear before God as Masculine Virgins.

71. For our Image now becomes generated in *Willing* and *Believing*. Now [b] *where our Heart* and *Will is, there is also our Treasure* and Image.

[b] Matth. 6. 21.

72. Wherefore, beware of *Whoredom*, and false or wrong Love, for thereby the right Image comes to be disturbed.

73. Whoredom is the *Greatest* abomination, that Man worketh in himself. *Other things* [c] *go* into a Figure *without* [d] *him*, the Whore standing in him; for he works or effects

[c] 1 Cor. 6. 18.

[d] *Extra.*

[d] Note, ye wanton lecherous unchaſte Children of Men.

a falſe Image, in which the Image or Virgin of God is not known, but a *Beſtial* one.

74. [d] Let this be ſaid to thee, O Man, there ſticks ſo great Abomination behind it, *at which Heaven itſelf with its Imagination* is *amazed.*

[e] Heaven.

75. [e] It enters not eaſily into the Beſtial Imagination; whereupon, alſo, *ſo very Many* Beaſt-Men are Born, as at this Day may be demonſtrated.

The Eighth Chapter.

Of the Virgin Mary, *and of the Incarnation of* Jeſus Chriſt *the Son of God.*

1. MANY have attempted to write of the Virgin Mary, and *ſuppoſed* that ſhe was *not* an Earthly [g] Maid: to them indeed has been preſented a *Glimpſe* of the Eternal virginity; but the right Mark they have hitherto failed of.

[g] Or Daughter.

2. For many have merely *ſuppoſed*, that ſhe was *not* the Daughter of *Joachim* and *Anna*, becauſe *Chriſt* is called the Seed of the Woman, and is ſo too.

[h] John 8. 23.

3. Alſo he himſelf witneſſes, that [h] *he is from above*, that *he is come from Heaven*; and therefore he muſt ſure alſo be born of a Total heavenly Virgin.

4. But that would little benefit us poor children of Eve, that are become Earthly, and carry our ſouls in Earthly *Veſſels*; where ſhould our poor ſouls come, if the word of Eternal Life had not received it into itſelf?

[i] Gen. 3. 15.

5. If Chriſt had brought a ſoul from Heaven, what ſhould then become of our ſoul, and the Covenant with *Adam* and *Eve*, viz. that [i] *the Seed of the Woman ſhould Cruſh the Serpent's Head?*

[k] Eph. 1. 4.

6. If Chriſt would have come and been born totally from Heaven, he ſhould not have needed to have been born a Man *upon Earth*, and what then would have become of the Covenant, in which the Name JESUS, or the *Promiſe*, did incorporate itſelf, in the Light of Life, that is, in the *Tincture* of the ſoul, inſtantly in Paradiſe when Adam fell, yea indeed *before* Adam was *Created?* as *Paul* ſaith; [k] *We are Elected in Chriſt, before the foundation of the World was laid.*

7. For God, in his wiſdom, knew the Fall, therefore the Name Jesus did ſo *inſtantly* incorporate itſelf into the word of Life, environed with the Virgin of Wiſdom, *in* Adam's Image, with the Croſs.

8. For the ſoul *itſelf* is even a Croſs-Birth: As when the Soul-Fire kindles itſelf, then it makes in the flaſh a Croſs; *that is*, an Eye with a Croſs, with Three Principles, with the Character of the Holy Trinity; as in the *Third* Book or Part, concerning the Threefold Life of Man, is declared, and yet further in the *Fourth* Part, the forty Queſtions of the Soul.

9. We are to underſtand, that Mary, in whom Chriſt became Man, was *truly the Daughter* of Joachim and Anna, according to the Outward Fleſh, and was extracted out of the Seed of *Joachim* and *Anna*, according to the Outward Man.

10. But, according to the will, ſhe was a Daughter of the Covenant of Promiſe, for ſhe was the *Mark*, to which it pointed.

11. In her ſtood the *Center* in the Covenant; and therefore ſhe was, by the Holy Ghoſt in the Covenant, highly [l] *bleſſed among* and above all *women* Ever ſince Eve; for the Covenant opened itſelf in her. [l] Luke 1. 42.

12. You muſt underſtand it right, according to its high precious worth: The word, together with the Promiſe, which with the Jews ſtood in the Type or Prefiguration, as in a *Looking-Glaſs*, wherein God the Angry Father Imagined, and thereby quenched his Anger, that moved itſelf Now after an *Eſſential* manner, which from Eternity had *not* been done before.

13. For, when *Gabriel* the Prince brought her the Meſſage, that ſhe ſhould be impregnated or with Child, and that ſhe conſented thereto, and ſaid, [m] *Be it unto me as thou haſt ſaid*, then the Center of the Holy Trinity moved itſelf, and opened the Covenant; that is, the Eternal Virginity, which Adam *loſt*, became opened in her in the word of Life. [m] Luke 1. 38.

14. For the Virgin of God's Wiſdom *environed* the word of Life, *viz.* the *Center* of the Holy Trinity: thus the Center became moved, and the Heavenly *Vulcan* ſtruck up the Fire of Love; ſo that the Principle in the Love-flame became generated.

15. Underſtand this right: In *Mary's Eſſences*, in the Virgin-like Eſſences, which periſhed in Adam, out of which he was to generate a Virgin-like Image, according to the Wiſdom of God, the divine fire came to be ſtruck up, and the Principle of Love *kindled*.

16. You are to underſtand, that *in the ſeed of Mary*, when ſhe became impregnate with the Soul-Spirit, that is, with the *Tincture* of *Venus*; for in the *Tincture* of *Venus*, that is, in the Source or Quality of *Love*, Adam's firſt Fire came to be ſtruck up in the word of Life.

17. And in the Child Jesus were both Tinctures perfect, juſt as in Adam; and the word of Life *in* the Covenant, underſtand *in* the Holy Trinity, was the *Center*; and the Principle appeared, as in or to the Father's part.

18. Chriſt *became* Man in God, and alſo in Mary, in all the Three Principles; and together therewith alſo in the Earthly *world*.

19. [n] *He took the form of a Servant upon him*, that he might be able to overcome Death and the Devil. [n] Phil. 2. 7.

20. For he was to be a Prince, in the place or ſpace of this world, in the Angelical Prince-Throne, viz. *upon* the ſeat, and in the authority, of the late Angel and Prince *Lucifer*, over all the Three Principles.

21. Now then, *Firſt:* If he muſt be Lord over this *outward World*, then he muſt alſo dwell in the outward World, and have its eſſence and property.

22. In like manner, *Secondly:* If he muſt be *God*'s Son, then he muſt alſo be generated out of God.

23. And *Thirdly:* If he muſt *quench* the Father's Anger, then he muſt of neceſſity be alſo in the Father.

24. And *Fourthly:* If he muſt be the Son *of Man*, then he muſt alſo of neceſſity be of Man's Eſſence and Subſtance: And *Fifthly*, muſt have a *human Soul*, and a human Body, as we all have.

25. It is known to us, that *Mary*, his Mother, as alſo *Chriſt*, from or of his Mother, were both of the human Eſſence, with Body, Soul, and Spirit; and that Chriſt received a Soul out of Mary's Eſſence, yet *without* Maſculine Seed.

26. Only the great Secret *Arcanum* of God was there opened; and the firſt Man, with his Secret Myſtery, which fell into Death, was here generated to Life again; underſtand, in the *Principle* of God.

27. For, becauſe of this, the *Deity* moved itſelf, and ſtruck up the Fire in the Father's Principle; and ſo the deadened *Sulphur*, which died in *Adam*, became living again.

28. For the word had in *itſelf* heavenly Subſtantiality, and opened itſelf in the Heavenly Subſtantiality, in the Virgin-like Image of the *Deity*; *this is the pure chaſte Ygirin, wherein the Word of Life became Man.*

[t] Luke 1. 42. 29. And ſo the Outward Mary came to be *adorned* and [t] *bleſſed* with the Highly bleſſed heavenly Virgin, *among all Women* of this World.

30. *In her*, that which was dead and ſhut up of the Humanity became living again; and ſo ſhe *became* as highly graduated or dignified as the firſt Man before the Fall, and became a Mother of the Throne-Prince.

31. This came *not* out of *her* ability, but out of God's ability: Unleſs the Center of God had moved itſelf in her, ſhe would have been *no* otherwiſe than all *Eve*'s daughters.

32. But, in this place, the word of Life had fixed the Mark; as alſo the Covenant of Promiſe; and *therefore* ſhe is the *bleſſed* among all *Women*, and *above all* Eve's Children.

33. *Not* that ſhe is a Goddeſs, which Men ſhould honour as God; for ſhe is not the

[u] Luke 1. 34. Mark; for ſhe ſaid, [u] *How ſhall that come to paſs, ſince I know not of any Man?*

34. But the word of Life, in the *Center* of the Father, which gave in itſelf, with the Moving of the Deity, into the Humanity, and opened itſelf in the *Human* Eſſence, that is the *Mark*, that is the Goal, that we muſt run to, in the Regeneration.

35. This is a greater wonder then in the firſt Adam; for the firſt Adam was created out of Three Principles, and his Spirit was introduced into him through the Spirit of God; and the *Heart* of God *needed* not to move *itſelf* in an eſpecial manner; for God's *Spirit* did *only* move itſelf out of God's Heart.

36. But *now* the Center or *Heart* of God moved itſelf, *which had reſted from Eternity*, and the Divine Fire was there ſtruck up, and kindled or awakened, as a Man may Expreſs it.

The Dear or Precious Gate.

37. We ſhould *rightly* underſtand, the Incarnation of Chriſt the Son of God, *thus*: he is not become Man in the Virgin Mary *only*, ſo that his Deity, or divine Subſtantiality, did ſit bolted up or *fixed* therein; No, O Man, it is in another Manner.

[q] Col. 2. 9. 38. Let not Reaſon fool thee; we underſtand ſomewhat elſe: *as little* as God dwells alone in one only place, but is [q] *the Fulneſs of all things, ſo little* alſo has God moved

[r] Particle. himſelf in one [r] Sparkle.

39. For God is *not diviſible*, but Total every where: where he manifeſts himſelf, there he is Totally manifeſt.

40. Alſo, he is *not meaſurable*; for him is no place found, unleſs he makes a place

[s] *Extra.* for himſelf *in* a Creature; yet he is totally near the Creature, [s] without or beyond the Creature.

41. When the Word moved itſelf to the opening of Life, then it opened itſelf in the divine Subſtantiality in the *water* of Eternal Life, it entered in and became *Sulphur*, that is, Fleſh and Blood.

42. It made heavenly Tincture, which the *Deity* cloſed about and filled, wherein the wiſdom of God ſtands Eternally, together with the *divine* Magia.

43. Underſtand it right: The Deity has longed to *become* Fleſh and Blood; and although the pure clear Deity continues *Spirit*, yet it is *become* the Spirit and Life of Fleſh, and works in the Fleſh; ſo that we may ſay, *when* we, with our imagination, enter into God, and wholly give up ourſelves unto him, we enter into God's Fleſh and Blood, and live in God.

44. For the Word is *become* Man, and God is the Word.

45. We do *not* thus take away the Creature of Chriſt, that he ſhould not be a Creature: we will give you a ſimilitude thereof in the Sun and its Luſter; and take it *thus*:

46. We liken the Sun to the *Creature* of Chriſt in a ſimilitude, which is indeed a *Body*; and we liken the whole Deep of this world, to the Eternal word in the Father.

47. Now we ſee plainly, that the Sun ſhines in the whole Deep, and gives it Warmth and *Power*.

48. But now we cannot ſay, that in the Deep, without or beyond the Body of the Sun, there is *not alſo* the power of the Sun; if that was not there, then would the Deep alſo not receive the Power and Luſter of the Sun; it is *only* thus, one Power and one Luſter receives the other; the Deep with its Luſter is hidden.

49. If God would pleaſe, the *whole deep* would be a mere Sun: it were but only to be kindled, that the Water might be ſwallowed up, and come to be a Spirit; then would the Luſter of the Sun ſhine *every where*, if the Fire's Center ſhould but *kindle*, as it is in the Place of the Sun.

50. Know alſo, that we underſtand, that the Heart of God hath reſted from Eternity; but with the *moving* and entering into the wiſdom, *it is become manifeſt in all Places*.

51. Though yet in God there is neither Place nor Mark, but *merely* in the Creature of Chriſt, there has the Total holy Trinity manifeſted itſelf in a Creature, and ſo *through* the Creature through the whole Heaven.

52. He is gone thither, and [t] *has prepared the place for us*, where we ſhall ſee his Light, and dwell in his wiſdom, and eat of his divine Subſtantiality: * his Subſtantiality *fills* the Heaven and Paradiſe. [t] John 14. 2. * Note.

53. Were we not, in the *beginning*, made out of God's Subſtantiality? why ſhould we not alſo ſtand therein?

54. As the Air and the Water *fill* this world, and all of us enjoy them; ſo in the hiddenneſs is the divine Subſtantiality, which we enjoy, if with earneſt imagining and with the *will* we give up ourſelves into it.

55. And this now is Chriſt's fleſh and blood in the divine power; for the Fleſh and Blood of the *Creature* of Chriſt ſtands *therein*, one Being, one Power, one Spirit, one God, one Fulneſs, altogether undivided by any place, yet in its *own* Principle.

56. A ſwiniſh man will here ſay: O how we will devour him! O thou Aſs, firſt come *ſo far*, that you may reach him; for thou ſhalt not devour him with thy Earthly Mouth.

57. He is a Principle *Deeper*, and yet is [u] the Outward; *He* was in the Virgin Mary, and alſo as to his Birth in this world: and [x] *will* alſo *appear at the laſt day*, in *all* the Three Principles, before all Men and Devils. [u] Or of the [x] Matt. 24. 30.

58. He has truly [y] *taken upon him the Earthly* ſource or *quality*, but in his Death, when he overcame Death, the divine ſource *ſwallowed up the Earthly*, and took away its Dominion. [y] Matt. 8. 17.

59. Not in that manner, as if Chriſt had laid off ſomewhat, but the outward Source or Quality was overcome, and as it were ſwallowed up, and in that *he now liveth, he liveth in God*.

60. Thus was Adam alſo to be, but ſtood not; and *therefore* muſt the Word be generated and become Man, and give itſelf up into the Subſtantiality, that we might receive power to be able to live in God.

61. Thus hath Chriſt reſtored or brought back again, what Adam loſt, and *much more*; for the Word is every where become Man.

62. Underſtand; it is every where opened in the divine Subſtantiality, *wherein* our Eternal Humanity conſiſts.

63. For in *that* Bodily Subſtance ſhall we ſtand in Eternity, wherein the Virgin of God ſtands.

64. We muſt put on God's Virgin; for Chriſt has put it on, he is become Man in the *Eternal* virgin, and in the *Earthly* virgin.

65. Though the Earthly was no right Virgin, but the Heavenly divine made it *to be* a Virgin in the *bleſſing*, that is, in the opening of the Word and Covenant; for *that part* in Mary, which ſhe inherited from Adam, out of the heavenly Subſtantiality, which Adam made Earthly, that became bleſſed.

66. Thus the *Earthly* part in her only died, the other lives Eternally, and came *to be* a chaſte modeſt virgin again, not in the Death, *but in the Bleſſing*.

67. When God opened himſelf in her, *then* ſhe put on the virgin of God, and *became* a Maſculine virgin in the Heavenly part.

68. Thus Chriſt became born of a right, pure, *chaſte*, heavenly Virgin; for ſhe received in the bleſſing, the *Limbus* of God into her *Matrix*, in her Seed.

69. She received no ſtrange thing, only the *Limbus* opened itſelf in her, in God's Power, wherein Adam was dead, *that* in God's moving became living.

70. And God's Eſſence in the Word of Life entered in, into her *Limbus*; wherein the ſoul's *Center* became opened, ſo that *Mary* became impregnated of a Soul, and alſo of a Spirit, both heavenly and earthly.

71. And this was a *Right Image* of God, a Similitude according to, and in the Holy Trinity, out of all the Three Principles.

The Ninth Chapter.

Of Mary's Virginity, *what ſhe was before the Bleſſing, and what ſhe came to be in the* Bleſſing.

1. IT is highly neceſſary for *Us* poor Children of Eve to know this *for, our eternal ſalvation lies therein*; it is the Gate of *Immanuel*, and the *whole* Chriſtian Faith ſtandeth therein; and it is alſo the Gate of the Greateſt Secret *Arcanum*.

2. For herein lies incloſed the Secrecy of Man, in that he is the *Similitude* and *Image* of God; for our whole Religion conſiſts in *Three* Parts, which we urge and teach.

3. As *Firſt*, concerning the *Creation*; what Eſſence, Subſtance and Property Man is, whether he be Eternal, or not Eternal, and how that is poſſible; what properly the human Original is, from which he *proceeded* in the Beginning.

4. *Secondly*, Seeing there is ſo much ſpoken and taught concerning his *Fall*, and that we ſee, that we are come to be Mortal, becauſe of the Fall, moreover, *ſubjected* to Evil, and to the fierce wrathful ſource; what then properly his Fall hath been.

5. *Thirdly*, Seeing God will receive us to *Grace* again; and for whoſe ſake alſo he hath given the Law and Teaching, alſo confirmed them with Deeds of Wonder or *Miracles*; what therefore properly, the new *Regeneration* is.

6. And as we ſee that we *muſt die*; in what Power and Spirit we can be new regenerated again, and *riſe* again from Death.

7. All this we find pourtrayed in theſe *two Images*, viz. in the Eternal Holy, and then alſo in the Earthly corruptible Virginity; and find alſo the *New* Regeneration in the Image of Chriſt very clear and bright.

8. For in the Eternal Virginity, *in God's wiſdom*, wherein the Image and Similitude of

of God is *ſeen* as in a Looking-Glaſs from Eternity, and known by the Spirit of God, was *Adam* the firſt Man Created.

9. He had the Virginity for his own, *viz.* the *true* Love-*Tincture*, in the Light, which is deſirous of the Fire's Tincture, that it might be a burning Life in Power and *Glory*; and in the Fire's Eſſence, might be a *Genetrix*, which in the Light's Eſſence without the Fire cannot be.

10. *And thus we acknowledge a Virginity in the Wiſdom of God, from Eternity*, in the *deſirous Will* of the divine Subſtance.

11. Not a Woman which generates, but a *Figure* in the Looking-Glaſs of God's Wiſdom; a pure chaſte Image *without* Subſtance, yet in the Eſſence, but not manifeſted in the Fire's Eſſence, but in the Light's quality or ſource.

12. This Image God has *Created* into a Subſtance, and that out of all the three Principles; ſo that it is a Similitude according to the Deity and *Eternity*, as a total Looking-Glaſs of the *Byſs* or Ground, and of the *Abyſs*; of the Spirit and alſo of the Subſtance; and was created out of the Eternal, *not* to the corruptibility or frailty.

13. But ſeeing the earthly and corruptible *hangs* to the eternal, *ſo* thereby has the earthly Luſt introduced itſelf into the eternal heavenly Property, and infected the heavenly *Property*; for it would dwell in the eternal, and yet was deſtroyed in the fierce Wrath of God.

14. *Thus* the earthly Source or Quality deſtroyed the heavenly, and *became the* Turba *of the heavenly*, as we know and perceive by Earth and Stones, which aſſuredly have *their* Original out of the eternal, but are periſhed in the fierce Wrath and Fire-Source or Quality; and the *Fiat* has made Earth and Stones out of the heavenly Subſtantiality.

15. For the ſake of which, a Day of Separation is appointed, wherein *every thing* ſhall enter again into its own Ether, and be preſerved or purified by the Fire.

16. *Thus alſo* was Man created in the Virginity in God's Wiſdom, but was apprehended by the fierce Wrath and Anger of God, and *therefore* became ſo ſuddenly *periſhed* and earthly.

17. And as the Earth muſt paſs away, and be tried or purified in the Fire, and go again *into that* which it was before; ſo alſo Man ſhall go again into the Virginity *wherein* he was created.

18. But, in that, it was *not poſſible* for Man, that he ſhould riſe from the fierce wrathful Death, and enter into a New Birth, for his Virginity was ſhut up together in Death, for which cauſe God made a Woman out of him, *therefore* the Deity *muſt* move itſelf, and open that which was ſhut up, and make it living again; and that was done in *Mary*, the included *ſhut-up* Virgin.

19. Underſtand, in the Virginity which Adam inherited out of God's Wiſdom; *not* out of the earthly Part of the third Principle, but out of the heavenly *holy* Part of the ſecond Principle, which became included and ſhut up in the earthly Death in the Anger of God, with the earthly Imagination and yielding up thereinto, and was as it were *dead*; even as the Earth alſo appears as dead.

20. And *therefore* has the Heart of God moved itſelf, deſtroyed Death, and generated the Life again.

21. Thus now to us the Birth and Incarnation of Chriſt is a [a] powerful and very weighty Matter, that the Total *abyſſal Heart* of God hath moved itſelf, and ſo therewith the heavenly Subſtantiality, which was ſhut up in Death, is become living again.

[a] Or Joyful

22. So that we may now ſay with good ground, God *himſelf* hath withſtood his Anger, in that, with the Center of his Heart, which filleth the Eternity *without* ground and limit, he has again opened himſelf, taken away the Power of Death, and

broke the Sting of the fierce Wrath and Anger, inaſmuch as the Love and Meekneſs has opened itſelf in the Anger, and *quenched* the Power of the Fire.

23. And ſtill much more is it a great Joy to us Men, that God has opened himſelf, in our mortified and *dead* Virginity, and ſo proceeded on thoroughly and totally.

24. But that the Word, or the Power of God's Life, has *given in* itſelf again into the Humanity, *viz.* into the dead and as it were diſappeared virginity, and opened again the Virgin-like Life; *at that* we Rejoice, and go with our Imagination into the *Center*, wherein God hath opened himſelf in the humanity, *viz.* into his Son's Incarnation.

25. *And ſo in our Imagination*, which we *introduce* into his Incarnation, we become impregnated of his opened Word, and power of the heavenly and divine Subſtantiality; not at all with that which is *ſtrange*, yet it ſeems ſtrange to the earthlineſs.

26. The Word has opened itſelf every where, even in every Man's light of life; and there is *wanting* only this, that the Soul-ſpirit give itſelf up *thereinto*; and ſo it putteth the Eternal Virginity on again; not as a Garment, but as from its own Eſſence: *And in that Soul-Spirit God becomes Generated or Born.*

27. For *Mary* together with all Eve's Daughters were generated or become *earthly*; but the Covenant of God's Love ſhowed *in their* Eſſence, that God would *therein* open the Life again.

28. And we cannot ſay throughout, concerning Mary's Virginity, as to the earthly Life *before* the Bleſſing, before God's Heart moved itſelf, that ſhe was then a Totally perfect Virgin, according to the firſt, before the Fall; but ſhe was a natural Daughter of *Eve*.

29. But this we ſay with good ground, that in Mary, as alſo in all Adam's Children, the eternal Virginity in the Covenant of Promiſe *has lain* ſhut up, as it were in Death, yet, in God, not faded.

30. For the Name Jesus, in the *Center* or Heart of God, has from Eternity *together* Imaged itſelf, in the Virgin of God's Wiſdom, as in a Looking-Glaſs, and has ſtood *againſt* the Center of the Father, *viz.* the Center of the Fire and fierce Wrath: *Not in* the fierce Wrath of the Eſſence, but in the Light, in the Light's Eſſence.

[a] Eph. 1. 4. 31. And Man was [a] *foreſeen alſo in that Eſſence*, in the Name Jesus, *before the Foundation of the World was laid*; wherein Adam then was in a heavenly Eſſence, without a natural and *creaturely* Subſtance.

32. For in the Wiſdom, the Fall was known, before Man became a Creature, and that according to the Fire's property; *not* in the Light's property, but according to the firſt Principle.

33. And thus now, according to our deep Knowledge we ſay of *Mary*, that, *before* the time of opening the Meſſage of the Angel, ſhe was ſuch a Virgin as *Eve* was, when ſhe *went out* of Paradiſe.

34. Before *Adam* knew her, then indeed ſhe was a Virgin, but the right Virginity was periſhed in her, and infected with the earthly Longing; and the beſtial property was manifeſted on *her*.

35. For the earthly Imagination deſtroyed the heavenly Property, ſo that ſhe was a *Woman*, and was not a chaſte pure *Immaculate* Virgin.

36. *For* ſhe was but one Part of the heavenly Virgin, the other Part was Adam.

37. And ſo there has been no right pure Virgin generated from *Eve*, which was *total* or *entire* in Subſtance; the *Turba* deſtroyed the Virginity in all, till the Saviour or Champion in the Battle came, who was a *total* maſculine Virgin in God's Wiſdom, according to the heavenly Subſtance, and the earthly *hung* to him: but the heavenly *ruled over the earthly*; for ſo ſhould Adam alſo have been, but he ſtood not.

38. Therefore we ſay with good ground, that Mary was the *Daughter* of Joachim *and* Anna; and has, according to the Earthly part, their Subſtantiality eſſentially in her.

39. And then we ſay, that ſhe was the *Daughter* of God's Covenant, and that God has fixed the Mark of Regeneration in her; ſo that the whole Old Teſtament has *looked* into that Mark, and all Prophets have Propheſied concerning that Mark, that God would open the Eternal Virginity again, and that *that Mark* was bleſſed.

40. For God had given himſelf with his Mercy, with the Covenant of Promiſe, into this *Mark*, and the word of the Promiſe ſtood in the Covenant, in the Light of Life, *againſt* the Anger.

41. And the firſt world *before* the Deluge or Flood, and *after*, became ſaved in that Covenant which God ſet before himſelf as a Virgin-like Looking-Glaſs; for the Eternal Virgin appeared in the Covenant, as in God's Looking-Glaſs; and the [b] Deity delighted itſelf *therein*.

[b] Or had a longing delight to it.

42. For if Iſrael had kept the Covenant, and performed the work of the Covenant, then that had been *acceptable* to God, as if the Humanity had been in the Looking-Glaſs of wiſdom; and though indeed Iſrael were Earthly and Evil, yet, nevertheleſs, God dwelt in Iſrael in his Covenant in the Wiſdom, according to his Love and *Mercy*.

43. Thus the Works of the Law were a [c] Looking-Glaſs before God, *till* the Life became generated or born out of the Covenant, till the *fulfilling* came, and there the Works in the Looking-Glaſs Ceaſed; and the work of the fulfilling in the fleſh and blood in the Heavenly Subſtantiality *began* to riſe again.

[c] Or in a Looking-Glaſs.

44. For in Mary was the beginning, when the Angel brought the Meſſage; and ſhe ſaid, [d] *Be it done unto me as thou haſt ſaid*; there inſtantly the Center of Life, in the Word of God, *viz.* in the Heart of God, *moved* in her dead heavenly ſeed.

[d] Luke 1. 38.

45. For all the Three Principles of the Deity became ſtirring, and catched hold of the *divine* Tincture, in the *dead* heavenly Subſtantiality.

46. Not that God ſtood without Subſtance, but *Man* was dead in the heavenly Subſtance; and now came the Heart of God with *living* divine Subſtantiality into Death, and awakened or raiſed up the Dead Subſtantiality.

47. It did not at this time *take away* the Earthly ſource or quality, but entered into the Earthly ſource or quality, as a Lord and Conqueror of the ſource or quality.

48. For the right Life ſhould be introduced, through Death and the Anger of God; which was *done on the Croſs*, where Death was deſtroyed, and the fierce wrath captivated, and was quenched and vanquiſhed with the Love.

49. And thus we underſtand now, *what* Mary with the fulfilling was come to be, *viz.* a right pure Virgin according to the heavenly Part: for when the Heart of God moved itſelf, and that the Day broke forth in her, *then* ſhone in her the Light of the clarity or brightneſs and purity of God; for her dead virginity, *viz.* God's wiſdom, became opened and living.

50. For *ſhe* became filled with the divine virginity, *viz.* with God's wiſdom.

51. And in that wiſdom and divine ſubſtantiality, as alſo in the dead and now living ſubſtantiality, [e] *the Word became fleſh, a Sulphur*, with the Center of Nature out of the Father's Eſſence, and out of Mary's Eſſence, a Life out of Death, a fruit with both the *Tinctures* perfectly, whereas *both* the Tinctures were but *one*.

[e] Joh. 1. 14.

52. And as Adam was become a Man, ſo Chriſt became a Man alſo according to the *outward* World

53. For not Eve's Image in the Woman's Tincture was to remain, but Adam's *Image* was to remain, as he was a Man and alſo a Woman.

54. But yet ſeeing *one* of the Marks *muſt appear* according to the might and power of the outward *Fiat*, and that alſo the Champion in the Battle would be fixed and preſented

in *all* the Three Principles, *therefore the Champion in the Battle got* Maſculine Marks of diſtinction.

55. For the Man has the Fire's *Tincture*, viz. of the Father's property; ſo now the Father is the ſtrength and might of all things, and the Son is his Love.

56. Thus the Word became Man in the feminine Eſſence, but became a *Man*, that his love might quench the anger and fierce wrath in the Father.

57. For *Venus's Tincture* has the Water-ſource or quality, and the Woman has *Venus's Tincture*: Thus muſt the Fire become *quenched* by the Water of Eternal Life; and the Father's burning Eſſence in the Fire become quenched again.

58. Now we know that *Mary* the Mother of Chriſt, according to Fleſh, Soul, and Spirit, in the Bleſſing, is a *pure chaſte* Virgin; for that is *her* Bleſſing that God has opened in *her*.

59. She has carried the Word of Life in her Body; that has moved itſelf in *her*.

60. She has not moved the Word, but the Word has *moved her*, both the fruit which ſhe did bear, and her Soul, as alſo that part of her dead Subſtantiality; ſo that her Soul *inſtantly* became environed with the divine living Subſtantiality.

61. Not according to the Earthly part, *viz.* according to the Third Principle, but according to the Second Principle, ſo that thus the Earthly did but hang upon her.

62. For her Soul ſhould alſo, with the word of Life, which in her became Man, *together* enter *through* Death and the Anger of the Father, into the heavenly divine ſource or quality.

63. And therefore muſt *her outward Man die* away from the Earthly ſource or quality, that it may [h] live to God.

[f] Her outward Man.

64. And, therefore, in that ſhe was bleſſed, and did bear the Mark in the Covenant, her Body was *not* vaniſhed, departed or diſſolved, for the heavenly has ſwallowed up the earthly, and holds that Eternally captive, to the honour of God and the manifeſtation of his deeds of Wonder; it ſhall *never be forgotten* in Eternity, that God is become Man in her.

65. But that *ſome* ſay, ſhe remained *totally* in death, and quite vaniſhed or corrupted; their Reaſon might well diſcern otherwiſe, for that which is highly bleſſed, is [g] incorruptible, or *cannot* vaniſh away.

[g] Or intranſitory.

66. Her heavenly part of the divine ſubſtantiality, which ſhe had in her bleſſed, *that* is intranſitory; elſe it muſt follow, that God's ſubſtantiality in the Bleſſing was yet once more fallen and *dead*, as was done in Adam, for the ſake of which *dying* indeed, God became Man, that he might bring it to life again.

67. Indeed, according to the Outward Life, *viz.* according to the outward ſource or quality, *ſhe died*, but ſhe lives, according to the *Bleſſing*, in God's Subſtantiality, and alſo in her own Subſtantiality, *not* in the Four Elements, but in the root of the Four Elements, *viz.* in the One Element, which holds the Four Elements ſhut up in itſelf in the Paradiſe, in the pure Element in the *Divine* Subſtantiality in the Body [h] of God.

[h] Or Life.

68. Therefore we ſay, that Mary was *greater* in *dignity*, than ever any Daughter of or from Adam, in that God has *fixed* the Mark of his Covenant in her, and that *ſhe* alone, among all Eve's Daughters, has attained the Bleſſing, *viz.* the pure Virgin-like chaſtity, which in *all* Eve's Daughters was periſhed.

69. But [i] with her ſtood the Virginity in the Covenant, till the word of Life *highly* bleſſed her, and then ſhe became a right chaſte Virgin, in *which* God became Generated.

[i] Or *By*, or as to her.

70. For Chriſt ſaid alſo to the Jews, *I am from above*; *but ye are from beneath*; *I am not of this world.*

71. *If* he were become Man in an Earthly Veſſel, and not in a pure modeſt chaſte heavenly Virgin, he *had* of *neceſſity been* of this world.

72. But thus he became Man in the Heavenly Virgin, and the Earthly ſource or quality did *but hang to him*, for the Eſſence of the Soul was in us poor Children of Men *become* infected.

73. And he was to introduce our Soul in the heavenly Eſſence in himſelf, through the fire of God, *in Ternarium Sanctum*, into the holy Ternary.

74. For it was for the Soul's ſake that all was done; ſeeing it had been taken out of the Eternal, therefore alſo God *would not* forſake it.

Queſtion.

75. Therefore, if it be aſked, what kind of Matter it was, whereinto God's Word and Heart has given itſelf, and made itſelf *a Body?* whether it be ſtrange Matter come from Heaven? or, whether it was of Mary's Eſſence and Seed?

Anſwer.

76. This is our Anſwer: That God's Heart was *never* without Subſtance; for its Dwelling is from Eternity in the Light, and the power in the Light is the Heart or Word, which God *has ſpoken* from Eternity.

77. And the *Speaking* was the Holy Spirit of God, which with the Speaking goes forth out of the power of the Light, out of the *ſpoken* Word.

78. And that which is out-ſpoken is God's Wonder and Wiſdom, and this has in it the *divine Looking-Glaſs* of the Wiſdom, whereinto the Spirit of God looketh, and wherein it opens the *Wonders*.

79. Thus underſtand, that the word, which out of, or from the Heart of God the Father, was environed with the heavenly chaſte Virgin of Wiſdom, *dwells* in the heavenly Subſtantiality, and has in like manner opened itſelf in Mary's Eſſence and Subſtantiality, *viz.* in her *own ſeed*, underſtand in the *human* ſeed; and has taken into itſelf Mary's ſeed, dead and blind as to God, and awakened or raiſed it to Life again.

80. The living Subſtantiality came together in the *half dead*, to a Body, not to a tranſitory, which ſhould ceaſe or vaniſh, but to an *Eternal*, which ſhould remain Eternally; for here the Eternal Life became generated again.

81. Thus the Subſtantiality of the Eternity in God, of *his* Deep, without Ground, and the Subſtantiality of the dead Adam in the Humanity, became *one* Subſtantiality, totally or entirely one Subſtance; ſo that the *Creature* Chriſt, with his Subſtantiality, in like manner at once filled the whole Father, which is without bounds, limit or ground.

82. Yet the Creaturely Soul *continues*, and is a Creature; and according to the Third Principle, *viz.* as to the Creature, this Chriſt is a Creature, and *King* of Men; as alſo, according to the ſecond Principle, a *Child* of the Abyſſal Father.

83. Whatſoever the Father is in his Abyſſal Deep, that the Son is in his *Creature*; for the power and virtue in the Creature, is with the power without or beyond the Creature, *one Power*, one Subſtantiality, in which the Angels and Men dwell.

84. But in the Humanity, it gives alſo [k] fleſh and blood, and therefore alſo it is and *remains* a Creature, but [l] uncreated, yet *generated*, as to one part, out of God from Eternity, as to the other part, out of the Humanity.

85. And God and Man is become *one* Perſon, one Chriſt, one God, one holy Trinity, *in* the Humanity, and alſo in like manner *Every where*; ſo that when we ſee Chriſt, we ſee the Holy Trinity in one only Image.

86. His Creature is an Image, and out of, or from us Men; our High-Prieſt and

[k] Heavenly.

[l] Note, Created and Generated are two things.

King; our Brother; his power and virtue is *our* power and virtue; if we are indeed generated of God again, in the *faith* to him.

87. He is not ſtrange or terrible to Us, but is *our* Love-*Tincture*: He is with his power, the quickening of our Souls, our *life*, and our Souls delightful habitation.

88. When we find him, we find our help or *ſalvation*; as in like manner Adam ſhould have found him, but he ſuffered himſelf to be ſeduced, and found at length a *Woman*.

[m] Gen. 2. 23. 89. Then ſaid he; [m] *She is Fleſh of my Fleſh, and Bone of my Bone, and took her to him* for a Companion; ſo alſo when our Soul finds him, it ſays, this is my Virgin, which I had loſt in Adam, when an *Earthly* Woman came to be out of it.

90. I have now again found my Love-Virgin out of my Love: I will now never let it go from me again, it is *Mine*, my fleſh and blood, my ſtrength, virtue and power, which I loſt in Adam; *this* will I keep.

91. O, it is a *friendly* keeping, a friendly qualifying or co-working beauty, brightneſs, fruit, power and virtue.

92. Thus the poor Soul finds its loſt Light's Tincture, and its Love-Virgin, and in this [n] *Spouſe*, or Wife, the *Noble Bridegroom comes to be found.*

[n] The Virgin Sophia, or Chriſt in us.

93. For it has longed after the *Matrix* of *Venus*, but has found only a Maſculine *Sulphur*, and muſt have ſuffered itſelf to be impregnated with Earthly ſeed.

94. Here it attains the right Fire's and Man's *Tincture*; ſo that thus it is alſo a right Maſculine Virgin as Adam was in his Innocence.

The Tenth Chapter.

Of the Birth or Incarnation of Jeſus Chriſt, *the Son of God*; *and how he laid* Nine Months, *as all the Children of Men, ſhut up in his Mother's Body or Womb*; *and* how *properly his Incarnation is.*

1. MEN have had much diſputing about Chriſt's Incarnation, but very *blindly*, and have made many Opinions concerning it; and ſo Men have been turned about with Opinion, and have left and let the right Incarnation *lie ſtill*, upon which our Eternal Salvation depends.

2. Of which all the Cauſe has been, that Men have ſought it in *outward* Wit or Underſtanding and Art, and not as the right Mark, Aim or Place.

3. If a Man was entered *into* Chriſt's Incarnation, and was born of, or out of God, it would need no diſputing; for the Spirit of God opens to every one the Incarnation *even in himſelf*; and without this there is no finding it.

4. For how *will* we find, in this World's Reaſon, that which *is not* in this World; we find in the outward Reaſon ſcarce any Glimſpe of it; but in God's Spirit is the right finding.

5. The Incarnation of Chriſt is ſuch a Myſtery, as the Outward Reaſon knows *Nothing of*, for it is done in all the Three Principles; and cannot be ſearched out, unleſs a Man knows the firſt Man in his Creation *before* the Fall.

6. For Adam was to generate the *ſecond* Man with the Character of the Holy Trinity out of himſelf, in which the *Name* JESUS was Imaged or Incorporated.

7. But that could not be, and therefore muſt *another* Adam come, in whom it was poſſible: for *Chriſt* is the Virgin-like Image, with the Character of the Holy Trinity; he is conceived in God's Love, and generated in *this* World.

8. Adam had divine Subſtantiality, and his Soul was out of the firſt Principle out of the Father's Property, and that ſhould have with its Imagination *inclined* itſelf into the Father's Heart, *viz.* into the Word and Spirit of Love and Purity, and have eaten of the *Subſtantiality* of Love, and then it had retained God's Subſtance in the Word of Life in itſelf, and would have been Impregnated with the Power out of the Heart of God.

9. Whence then it ſhould have *imagined* out of itſelf into its Subſtantality, and *itſelf have Impregnated* its Subſtantialy; ſo that a whole Similitude, according to the firſt Image, *would have* Exiſted, through the Imagination and the yielding up of the Soul into it, and have been Conceived in the Power of the Subſtantiality.

10. But ſeeing this could *not* be done in Adam, becauſe of the earthlineſs which *clave* to him, therefore it was done in the *ſecond* Adam *Chriſt*, who was in ſuch a manner conceived through God's Imagination and entering into the Image of the *firſt* Adam.

11. And it is known to us, that ſeeing the firſt Adam had fixed his Imagination in the earthlineſs, he *is become* earthly; and that was done againſt the *Purpoſe* of God, yet the Purpoſe of God muſt ſtand.

12. For here God ſet his Purpoſe in Adam's Child, and brought *his* Imagination into the periſhed Image, and Impregnated the ſame with his divine Power and Subſtantiality, and *Converted* the Soul's Will out of the earthlineſs into God; ſo that thus *Mary* became Impregnated with ſuch a Child, as *Adam ſhould have been impregnated with.*

13. Which Self-Ability could not effect, but *ſunk* down into Sleep, *viz.* into the *Magia*, where then the Woman was made out of Adam, which ſhould not have been made, but Adam ſhould himſelf have impregnated in *Venus's Matrix*, and have generated Magically.

14. But ſeeing that might not be, *therefore* was Adam divided, and his own Will of great Might and Power was broken in him, and ſhut up in Death.

15. And ſeeing he *would not* ſet his Imagination into the Spirit of God, therefore muſt his great Might and Power in Death ſtand ſtill, and *let* the Spirit of God ſet his Imagination into it, and do with it what he will.

16. Therefore *God's Spirit* awakened the Life to him out of that Death, and became the Spirit of that Life, that the Image and Similitude according to God, which was known from Eternity in God's Wiſdom, *might yet* be generated and ſubſiſt.

17. For it ſtood before the Time of the World, and from Eternity in the Virgin-Looking-Glaſs in the Wiſdom of God, and that in *two* Forms:

18. *Viz.* according to the firſt Principle of the Father in the *Fire*; and in the ſecond Principle of the *Son*, in the *Light*; and yet was only manifeſt in the Light, and in the Fire as it were in a *Magia*, viz. *in a poſſibility.*

19. As the Starry Heaven models to Man a Figure in Sleep in his *Mind* according to its Ability or [p] Poſſibility, ſo alſo has the Image in the Center of the Fire's Nature *appeared* altogether Inviſibly.

[p] Or Capacity.

20. But in the Wiſdom in the Looking-Glaſs of the Deity, it has appeared as an Image, like a *Shadow*, yet without material Subſtance; and yet has been in the Eſſence of that Spirit.

21. Which if it had *diſcerned* itſelf in the Looking-Glaſs of the Wiſdom, it would have known and ſeen *this* Image, and would once have ſet its Will thereinto, to bring

it into Subſtantiality, that God might have an Image or Similitude in Subſtance; where it might *not need* any more to ſee itſelf as in a Looking-Glaſs, but [q] find itſelf in *Subſtance.*

[q] Or feel.

22. Therefore ſeeing the firſt Image imagined into the ſtern Might and Power, and *thereupon* became earthly and dead, God's Spirit brought its Will and Life into Death, and took to itſelf again the firſt Life out of Death, that the firſt Life might ſtand in *full* Obedience before it, and that it alone may be the *Will* and the *Deed.*

23. Thus it is known to us, that God has entered into the Half dead Image, underſtand into *Mary*, and even into that Virgin-like Form, *which lay* ſhut up in Death, wherein *Adam* ſhould have become impregnated, and generated an Image of himſelf in the Virgin-like Chaſtity.

24. In this ſhut-up Virgin-like half dead *Matrix*, is God's Word or Heart, *viz.* the Center of the Holy Trinity, become a Human Image, *without hurt* to his Subſtance.

25. And whereas the firſt living Virgin-like *Matrix* in Adam would not be Obedient to God, yet now, when it was *again awakened* and raiſed out of Death, it became Obedient, and gave itſelf totally, humbly and willingly, into God's Will: And thus now the right Virgin-like Image *became figured* into the Obedience of God again.

26. For the firſt Will muſt remain in Death, which Imagined againſt God's Will, and a pure *Obedient* Will became awakened, which might remain in the heavenly Meekneſs, which would no more ſuffer the Image in the Fire, in the Father's Part, to flow up in itſelf, but would remain in *one* Source or Quality.

27. Even as the *Deity* bringeth its Life but into ONE only Source or Quality, *viz.* into the Light, into the Holy Spirit, and yet carries on his Dominion *over all* the three Principles.

28. Alſo we are to underſtand concerning Chriſt's Incarnation, *that when* God's Spirit awakened again the Virgin-like Life in *Mary*, which in the earthly Eſſence lay ſhut up in Death and fierce Wrath, *then* that Life henceforward *turned* itſelf only into the ONE only will, *viz.* into God's Love, and gave itſelf up to the Spirit of God.

29. Thus that Life became Impregnated of a right Virgin-like Image, which ſhould have been with *Adam*, but was not done.

30. For the one Imagination received the other; God's Imagination *received* the Imagination in Death, and brought it to Life again; that Life Imagined again into God, and became Impregnated with God, and became, out of the Deity and Humanity, ONE *Perſon.*

31. The Deity hung to the heavenly Subſtantiality, which has ever been from Eternity with the Kingdom, Power, and Glory, *viz.* the Kingdom of Paradiſe, and the Angelical World, *viz.* the Spirit and the *ſeven* Forms in the *Center* of Nature; as in the third Part or Book of the Threefold Life is mentioned, with all Circumſtances.

32. And the Humanity hung to the Kingdom of this World, but when the Will of the Humanity gave itſelf *up into* the Deity, then this Virgin-like Image in *Chriſt Jeſus* came to be only a *Gueſt* in this World, and his Deity was a Lord over this World.

* Note.

33. For thus it was to be in Adam alſo, that * *the leſſer* and Impotent *ſhould be ſubject to the greater* and Omnipotent.

34. But Adam's Will went into the leſs and Impotent, and therefore he became *altogether* Impotent, and fell down into *Sleep*, and home again to the Creator.

35. But with Chriſt, this Image *remained* ſtanding in the divine Wiſdom, and the earthly Source or Quality hung to it in the Office and Manner of a *Servant*; but now no more as a Lord, as it was over *Adam*, and *Mary* his Mother *before* the high Bleſſing and Opening of the Deity, but as a Servant; for this Image became now, in God's Spirit and Might, a *Lord* over the third Principle of this World.

Queſtion.

36. Now ſays Reaſon, How is it come to paſs in this Incarnation? Was then the Life ſo ſuddenly with the *Point* of Conception become ſtirring above the Natural Courſe, ſo that that Part of Mary, *viz.* the Woman's ſeed, *inſtantly* lived?

Anſwer.

37. No; for it was an Eſſential ſeed, and became in its *Natural Time* ſtirring, with Soul and Spirit, as all Adam's Children.

38. But that part of the Deity, environed with divine Subſtantiality and Wiſdom, *lives* from Eternity to Eternity.

39. The Deity went not to nor fro: what it *was*, that it *remained* to be; and what it *was not*, that it *came to be.*

40. It gave itſelf with Divine Subſtantiality into the Eſſence and Subſtantiality of *Mary*; and *Mary*'s Eſſence and God's Eſſence *became one* [r] *Son.*

[r] Or Perſon.

41. But *Mary*'s Eſſences were *Mortal*, but God's Eſſences were *Immortal.*

42. Therefore muſt Mary's Eſſences *die on the Croſs*, and go through Death into Life; to which God's Eſſences helped, *elſe* it had been impoſſible.

43. Thus God's Eſſence helped us, and ſtill always helpeth us through Chriſt *into* God's Eſſence and Life again.

44. Thus we know the Incarnation of Chriſt to be *natural*, as of all the Children of Men; for the heavenly divine Subſtantiality has given itſelf, with its Life, into the earthly half-dead Subſtantiality.

45. The Lord gave himſelf to be under the Servant, that the Servant might become *living*, and is in like manner, *in Nine Months*, *become* a perfect Man, and alſo continues a true God; and is alſo, after the manner and way of all Adam's Children, become *born* into this World, through that very way and paſſage as all Men are.

46. And that therefore, Not that he needed it, he could have been born Magically, but he would not, and *ſhould not:* for he was to heal our impure Birth or Geniture, and Entrance into this Life.

47. He ſhould enter into our Entrance into this World, and introduce *us* out of this World, into God's Entrance, and bring *us* out of the Earthly ſource or quality.

48. For if he had been generated or born Magically after a divine Manner, then he had *not* been *Naturally* in this World; for the heavenly Subſtantiality muſt have ſwallowed up the Earthly ſource or quality; and then he had *not* been [t] *like us.*

[t] Heb. 4. 15.

49. *How* then would he have ſuffered Death, have entered into Death, and deſtroyed it? but *therefore* it was not ſo.

50. He is truly and really the Woman's Seed, and is entered into this World the *Natural* way like all Men; but yet alſo is gone forth through death the *divine* way of the divine Might and Subſtantiality.

51. He is *a* divine living Subſtantiality, which ſubſiſted in Death, and *deſtroyed* and deſpiſed *death*, and brought the half dead humanity through Death into Eternal Life.

52. For the *Earthly part*, which he took to himſelf out of his Mother *Mary*, that is, to or upon the divine Subſtance, *died away* on the Croſs from the Earthly ſource or quality.

53. Thus was the Soul, in the Subſtantiality of God, and as a victorious Conquering Prince [u] *went into the Hell of Devils*, that is, into God's Anger, *and quenched* it with God's love and meekneſs of the divine Love ſubſtantiality.

[u] Acts 2. 27.

54. For the Love-fire came into the Anger-fire, and *drowned* the Anger, wherein the Devil would be God.

55. Thus was the Devil taken captive [u] with the darkneſs, and loſt his Dominion; for the *Sting* and the *Sword* of the Cherubim, the ſlaying Angel, was here deſtroyed.

[u] Or by.

56. And this was the *Cauſe* that God became Man, *viz.* that he might introduce us out of Death, into the Eternal Life, and quench the Anger which burned in Us with the *Love*.

57. For you muſt underſtand us right, how God's Anger became quenched; *not* with the Mortal Blood of Chriſt which he ſhed, upon which the Jews deſpiſed him;

58. *But* with the Blood of the Eternal Life, out of God's ſubſtance which was immortal, which had in it the *fountain* of the Water of Eternal Life, that *was ſhed* upon the Croſs *with and under the outward Blood*; and when the outward fell to the Earth, then fell the Heavenly *with it*, but yet it was immortal.

[x] Mat. 27. 51.

59. Thus [x] *the Earth* received Chriſt's Blood, whence it *Trembled* and Quaked, for the fierce wrath of God in it was now overcome, and the living Blood came into it which was come out of God's Subſtantiality, *from Heaven*.

[y] Mat. 27. 52, 53.

60. That [y] *Opened the Graves of the Saints*, and Opened Death, and made a Path through Death, [z] *ſo that Death was made a ſhow of in Triumph*.

[z] Col. 2. 14, 15.

61. For when Chriſt's Body roſe from Death, then he bore Death as a *Spectacle* or Show on his Body, for its Might was broken or deſtroyed.

The Eleventh Chapter.

Of the great Utility, or what Profit the Incarnation and Geniture or Birth of Jeſus Chriſt *the Son of God is* to us *poor Children of* Eve.

The Moſt rich and lovely *Gate* of all.

1. WE poor Children of Eve were all Dead in Adam; and though we did as it were Live, yet we *lived* only to this World, and Death *waited* for us, and continually devoured One after another; and there was no remedy for us, if God had not generated us again out of his Subſtance.

2. We ſhould not in Eternity as to the *Body* have returned again, but our *Soul* would have Eternally continued in God's anger, ſource or quality, with all Devils.

3. But the Incarnation of Jeſus Chriſt is *become* a powerful Subſtance or *Matter* to us; for, for *our* ſakes is God become Man, that he might bring our humanity out of death into himſelf again, and *redeem or releaſe our Soul* out of the fire of God's Anger.

4. For the Soul in *itſelf* is a Fire-ſource or quality, and contains in itſelf the *Firſt* Principle, the harſh aſtringency, which in itſelf labours only to [a] the Fire.

[a] Or towards.

5. But if the Love and Meekneſs of God come to be withdrawn from this Soul's

Birth or Geniture, or become *infected* with a total ſtern Matter, then it continues a ſource or quality in the Darkneſs, a total ſtern roughneſs, *devouring* itſelf, and yet alſo, in the hunger of the will, *always* thus generating itſelf again.

6. For a thing that has no beginning nor ground, that has alſo no end, but itſelf is its Ground, it *generates* itſelf.

7. And yet we will not ſay, that the Soul has no Beginning; it has a Beginning, but only *according* to the Creature, not according to the Eſſence, *its Eſſence is from Eternity*.

8. For the divine *Fiat* has compriſed it in the *Center* of the Eternal Nature, and brought it into a ſubſtantial Subſtance; moreover, with the whole Croſs, with the *Character* of the Holy Trinity, as a Similitude of the Threefold Spirit of the Deity, wherein God dwells: now *whether* it be done in Love or Anger, it is in Light or Fire; for in *which* of them ſoever it Imagines, of that it becomes impregnated; for it is a Magic Spirit, a ſource or quality *in* itſelf.

9. Thus it is the Center of the Eternity, a fire of the Deity in the Father, yet *not* in the Father's Liberty, but in the Eternal Nature.

10. It is *not* [b] come before the Subſtance, *but* in the Subſtance.

[b] Come to be.

11. But God's Liberty is [c] without or beyond the Subſtance, but dwells in the Subſtance; for in the *Subſtance God becomes manifeſt*.

[c] *Extra.*

12. And there *would be* No God without the Subſtance, but an Eternal ſtillneſs, without ſource or quality.

13. But in the ſource or quality the Fire becomes generated, and out of the Fire, the Light, where then *two* Subſtances ſeparate themſelves, and drive on a Twofold ſource or *quality*; *viz.* a fierce wrathful hungry thirſty one in the Fire, and a meek lovely yielding giving one in the Light.

14. For the Light gives, and the Fire takes away; the Light gives Meekneſs, and out of the Meekneſs, Subſtantiality, that is, the Fire's *food*, or elſe it were a dark fierce wrathful hunger in itſelf.

15. As indeed a Spirit *is*, if it has not the ſubſtance of the Light, like a loathſome poiſon.

16. But if it *attains* ſubſtance of Meekneſs, then it attracts that in itſelf, and dwells therein, and uſes it for food, and alſo for the Body; for it affects or infects itſelf therewith, and impregnates itſelf; for its ſubſtance is its *ſatiating* or fulfilling, and thus the hunger comes to be ſtilled.

17. We are to conceive of the human Soul thus; it was taken out of the *Center* of Nature, not out of the [d] Looking-Glaſs of the Eternal, *viz.* out of the ſource or quality of *this* world, but out of the Eternal Eſſence of the Spirit, or out of the firſt Principle of the Father's property, *as to*, or according to *Nature*.

[d] Or the four Elements.

18. Not from Subſtance or from *ſomewhat*, but the Spirit of the Deity breathed into it the Life, underſtand the *Image*, into Adam's *ſelf*, out of all the three Principles: It has breathed into him the *Center* of Nature, *viz.* the fire ſource or quality to Life.

19. Alſo the *Meekneſs* of the Love out of the Subſtance of the Deity, as the ſecond Principle with divine heavenly Subſtantiality:

20. As alſo the *Spirit* of this World, as the Looking-Glaſs, or Prototype or Preſiguration of God's wiſdom with the Wonders.

21. But now the Spirit of this World is by the Devil's kindling and poiſon, which he hath *darted* thereinto, become periſhed, for the Devil dwells in this world, and is a *continual* infecter of the outward Nature and Property; though in the fierce wrath only, *viz.* in the harſh aſtringent deſire, he is Mighty powerful.

22. But he puts his Imagination, with his falſe *Tincture*, alſo into the Love, and poiſons the Soul's *beſt* Jewel, and has infected Adam's ſoul, with its Imagination, with his *Evil* hunger-ſpirit, ſo that Adam's ſoul luſted after the Earthly ſource or *quality*, from which Luſt it became impregnated with the Earthly ſource or quality; ſo that the outward Kingdom became introduced into the inward, whence the Light of the firſt Principle extinguiſhed, and his divine Subſtantiality, wherein he ſhould live Eternally, *became* ſhut up in the Earthly Death.

23. Thus, for this Image, and alſo Soul, there was *no remedy more*, unleſs *then* the Deity moved itſelf according to the ſecond Principle, *viz.* according to the Light of Life in it, and *kindled* the Subſtantiality, which was ſhut up in Death, again with the Love-Glance, which was done in the Incarnation of Chriſt.

24. And this is the greateſt Wonder that God has wrought, in that he has moved himſelf with the *Center* of the Holy Trinity *in* the Woman's Seed.

25. For God's Heart *would not* reveal or manifeſt itſelf in the Fire, *viz.* in the Man's *Tincture*, but in the Spirit's *Tincture*, viz. in *Venus*, in the Love of the Life, that the Fire in the Man's *Tincture* might be apprehended with the Meekneſs and Love of God.

26. For the Eternal Life ſhould, and muſt ſpring again out of the ſhut-up Death; for here has the Root *Jeſſe*, and [e] *the* true *Rod of Aaron budded, and borne* fair *fruit.*

[e] Numb. 17. 8.

27. For in *Adam* the Paradiſe was ſhut up in Death, when he became Earthly, but in *Chriſt* that ſpringeth again out of death.

28. From Adam we have all inherited Death, but from Chriſt we inherit the Eternal Life.

29. Chriſt is that Virgin-like Image which Adam ſhould have generated out of himſelf with *both* the Tinctures.

30. But ſeeing he could not, therefore he was divided, and ſo it muſt be done through *Two* Bodies [f] *till Shiloh* came, that is the Son of the Virgin, which became generated out of God and Man.

[f] Gen. 49. 10.

31. He is the Breaker through, of which the Prophets ſpoke, ſaying, [g] *He ſhooteth up like a Plant or Sprout, he ſprouteth as a Juniper Tree*, in God's Subſtance.

[g] Iſa. 53. 2.

32. He has, with his entrance into the human *half* dead Eſſence, broke or deſtroyed Death, for he ſprouted at once *both* in the human and divine Eſſence.

33. He brought to us, along with him in our Humanity, the Virgin-like Chaſtity of the Wiſdom of God, he environed our Soul's Eſſence with Heavenly Subſtantiality.

34. He was the Champion or *Saviour* in the Battle, where the two Kingdoms lay together in ſtrife, *viz.* God's *Anger*, and God's *Love:* He gave himſelf willingly up into the Anger, and quenched it with his Love; underſtand in the human Eſſence.

35. He came out of God into this World, and aſſumed our Soul into himſelf, *that he might* introduce us, out of the Earthlineſs of this World, again in himſelf into God.

36. He generated *us* again *anew* in himſelf, that we might be *capable to live in God.*

37. Out [h] *of his Will begat he*, or generated he *us*, that we ſhould put our Will into him; and then he brings us in himſelf to the Father, into *our* native Country again, *viz.* into Paradiſe, out of which Adam went forth.

[h] James 1. 18.

38. He is *become* our Fountain, his Water ſprings up in us: He is our Spring, and we are Drops in him; he is become the fulneſs of our ſubſtantiality, that we in him may live in God.

39. For God *is* become Man, he has introduced his abyſſal *immenſurable* ſubſtance *into*

the Humanity: His Subſtance which filleth the Heaven, has he manifeſted in the *Humanity.*

40. Thus the human ſubſtance, and God's ſubſtance, are become *one* ſubſtance, one fulneſs of God; *our* ſubſtance is his moving in his Heaven.

41. *We* are his Children, his Wonder, his moving in his abyſſal Body.

42. He is Father, and we his Children in him: We *dwell* in him, and he in us: We are his Inſtruments, wherewith he ſeeks and makes what he will.

43. He is the Fire, and alſo the Light, together with *all* ſubſtance, *or* every thing. He is hidden, and the *Work makes* him *manifeſt.*

44. Thus we know that God is a Spirit, and *his* eternal Will is magical, that is, *deſirous:* He always maketh ſubſtance out of Nothing, and that in a *twofold* ſource, *viz.* according to the Fire and Light.

45. Out of the fire comes fierce Wrath, climbing up, Pride, willing *not* to *unite* itſelf with the Light, but a fierce wrathful eager earneſt Will, according to which he is not called God, but a fierce wrathful conſuming Fire.

46. This Fire alſo becomes *not* manifeſt in the pure Deity, for the Light has ſwallowed up the Fire into itſelf, and gives to the Fire its Love, its Subſtantiality, its Water, *ſo that in God's ſubſtance there is* only *Love*, Joy, and a pleaſant habitation, and no fire *known.*

47. But the Fire is only a Cauſe of the deſirous Will and of the Love, as alſo of the Light and of the Majeſty, *elſe* there would be no ſubſtance, as it has been largely explained in the former writings.

48. And now it is known to *Us*, wherein our New Regeneration ſtandeth, even while we are *yet* in this world, covered with the Earthly Tent or Tabernacle, and are fallen home to the Earthly life, *viz.* merely *in the Imagination*, that we with *our Will enter into God's Will*, and wholly unite and give up ourſelves into Him, which is called *Faith* or *Believing.*

49. For the Word *Faith*, or { Glauben, / *Believing*, } is not Hiſtorical, but it is a receiving out of God's Subſtance, to eat of God's Subſtance, to introduce God's Subſtance, with the Imagination, into the Soul's Fire, to ſtill its hunger therewith, and *ſo to put on* the Subſtance of God.

50. Not as a Garment, but as a Body of the Soul; the Soul muſt have God's Subſtance in its Fire, it muſt eat the *Bread* of God, if it will be a Child.

51. Thus alſo it becomes New born in God's Spirit and Subſtance, which Spirit it *tranſplanteth* out of the ſoil of the fierce Wrath and Anger, into the ſoil of Love, Meekneſs, and Humility of God, and bloſſoms forth with a new bloſſom in God's ſoil or field.

52. And that bloſſom which grows in God's *Love*, is the *right true Image of the Deity*, which God deſired when he created Adam to, or in his likeneſs, *that* now has God's and Man's Son regenerated to us again.

53. For his Regeneration out of God, and out of our Subſtance, is *our* Regeneration: His Power, Life, and Spirit, are all ours.

54. And we need do no more to it, but that we only and merely enter *with our Will-ſpirit* through him into God's Subſtance, and ſo our Will comes to be generated in God's *Will*, and receives divine Power and Subſtance.

55. Not ſtrange Subſtance, but *our* firſt, with which we with Adam entered into Death; and that awakens and raiſes up again to us the firſt born out of the Dead, which is *Chriſtus*, Chriſt.

56. He is God, but yet is generated or born out of *us*, that he might make us living from or out of the Death.

57. Nor any *ſtrange* Life which we have not had in this World, but our own Life; for God's purpoſe muſt ſtand.

58. The fair Bloſſom and Image muſt grow out of the corrupted ſoil, and *not only* ſo, but alſo out of the pure ſoil.

59. We muſt be generated or born of, or out of the Virgin, not out of the Man of the Anger, out of the Fire's *Tincture*, but out of the Light's *Tincture*.

60. We put on the Virgin of Chriſt, with our giving up ourſelves *thereinto*.

61. We herewith become the Virgin of Modeſty and Chaſtity and Purity *in Ternario Sancto*, in the Holy Ternary, in the Angelical World; a Looking-Glaſs of the Holy Trinity, wherein God beholds himſelf, and which he has taken to him for his *Spouſe*.

62. He is our *Huſband* or Man, to whom we in Chriſt have been betrothed, married, and incorporated.

63. And *we* are now *Mary* in the Covenant of Grace, out of which God and Man became generated or born.

64. *Mary* was the *firſt* in the high bleſſing, for in her was the Mark at which the Covenant aimed or pointed.

65. She was known in God in the highly precious Name Jesus, before the foundation of the World was laid.

66. Not that ſhe brought the Life out of Death, but that God, *in her*, would bring the Life out of Death, and therefore ſhe became highly bleſſed; and the pure Virgin Modeſty was put on to her.

67. *And out of that Virginity*, out of which Chriſt became generated or born, we all *muſt* be generated or born, for we muſt become [i] *Virgins*, *and follow* after *the Lamb* of God, elſe we ſhall not ſee God; for Chriſt ſaith, [k] *Ye muſt be* generated, or *born* anew, *if ye will ſee the Kingdom of God*, *through Water*, *and the Holy Spirit*.

[i] Rev. 14. 4.
[k] John 3. 5.

68. The *Water* is the Virginity, for the Virgin brings the Light's and Water's *Tincture*, viz. *Love* and *Meekneſs*.

69. And the *Spirit*, out of which we muſt become generated or born, is that which gave itſelf into the Woman's ſeed with the moving of the Deity, which broke or deſtroyed Death, which out of the Water *bringeth forth* a Light-flaming Bloſſom, wherein is the ſpirit and life of the bloſſom.

70. Not according to the Fire Source or Quality of the fierce Wrath, but according to the *Quality* of the Light in the Meekneſs and Humility.

The Twelfth Chapter.

Of the Pure Immaculate Virginity. *How we poor Children of* Eve *muſt be conceived out of the pure Virgin-like Modeſty or Chaſtity in the Incarnation of* Chriſt, *and be new born in* God, *or elſe we ſhall not ſee* God.

1. THE poor Children of Eve *find* in us no pure Virgin-like thoughts; for Mother Eve, which was a Woman, has made us all Feminine and Maſculine.

2. We are in *Adam* and *Eve* all become Men and Women, *except* we enter into the heavenly Virginity with our deſiring Will, in which God has generated us out of Chriſt to be *Virgins* again.

3. Not according to the Earthly Life, in which there is *no* Modesty, Chastity, and Purity, but according to the Life of the Heavenly Virgin, in which Christ became a *Man*, and which with the overshadowing of the Holy Ghost came to be put on to *Mary*, which is without ground, limit, and end, which every where standeth before the Deity, which is a Looking-Glass and Representation or [1] express Image of the *Deity*.

[1] Or reflection.

4. Into *this* Virgin, wherein the Holy Trinity dwells, wherein *we* were discerned or discovered *before* the times of the world by the Spirit of God, and were known in the Name of Jesus, we must enter with our Will-spirit.

5. For our true Image, in which we are the *similitude* of God, is with Adam and Eve extinguished to *us*, and become Earthly.

6. Which is done through Lust or Imagination, and so God's clear Countenance became *covered*, for we lost the Heavenly Modesty or Chastity.

7. But seeing God, for us, hath out of his Favour and Love *opened* his clear Countenance towards us again in the Incarnation of Christ, so now it lieth in this, that as we in *Adam* have imagined into the earthly longing, whence we are become Earthly, so we now set our *desiring Will in the Heavenly Virgin*, and bring our longing thereinto, and then our *Image* goes out from the Earthly Woman, and conceives the Virgin-like Essence and Property, wherein God dwells, wherein the soul's Image *may* attain the Countenance of God again.

8. Outward Reason says, *how* may that come to pass, that we might be born again out of *the Virgin*, out of which Christ was born? It understands *solely* Mary; but we understand not the Mary which is a *creaturely* Virgin.

9. For, as we also in the *immaterial* Virgin-like Modesty, or Chastity, became Creaturely Virgins, so if we enter into the Incarnation of Christ, not according to the outward Life in the four Elements, but according to the *Inward* in the one Element, where the Fire of God swallows up the four Elements *into* itself, and yet in his Light, *viz.* in the second Principle, wherein the outward Man and Woman *must* go through Death in Christ's resurrection, as a Virgin in the one Element, wherein all the four lie hidden, we then grow forth and spring in the right Virgin-like Wisdom of God.

10. We must *die* away from the Man and the Woman, and crucify the *corrupt* Adam: He must die with Christ, and be cast into the Father's Anger.

11. That swallows up the Earthly Man and the Earthly Woman, and *gives* to the soul, out of the Incarnation of Christ, a Virgin-like Image, wherein the Man and the Woman is but *one* only Image, with one only Love.

12. Now the Man sets his Love in, or upon the Woman, and the Woman in, or upon the Man; but if both the Loves be turned into one, there is then no desire of Comixture any *more* in the one only Image, but the Image loves itself.

13. But now, the Image in the beginning was created in the Virgin-like Wisdom of God, *viz.* out of the *divine* substantiality:

14. And now, because the substance *was* become Earthly and fallen into death, therefore the Word which became Man awakened and raised it *up* again; and so the earthly source or quality remains with death in the anger, and the *raised* remains in the Word of Life, in the Virgin-like Modesty or *Chastity*.

15. And so we bear here in this World a *twofold* Man in *one* Person, *viz.* a *Virgin-like* Image born out of the Incarnation of Christ, and an *Earthly* Image, Masculine and Feminine, shut up in Death and in the Anger of God.

16. The Earthly must *bear* the Cross, and suffer itself to be scorned, persecuted, and afflicted in the Anger, and comes at length to be *given* to death; and then the Anger swallows it up into the source or qualifying fire of God.

17. And so, if the Word of Life, which in *Mary* became Man, is together in the

Earthly Image, *then* Chriſt, who wrought the Word of Life out of God, riſes up from Death, and brings the *Eſſence* of the ſource or qualifying fire, underſtand the human Eſſence, *out* forth from Death.

18. For he *is riſen* out from Death, and lives in God, and his Life is become our life, and his Death our death, we are buried in his death, and ſprout forth in his reſurrection and victory *in his Life*.

19. But underſtand the meaning right. *Adam* was the Virgin-like Image, he had peculiar Love of his own; for the Spirit of God had breathed *it* into him; for what elſe can the Spirit of God breathe out of itſelf than what *itſelf* is?

20. But now that is *All*, and yet all ſources or qualities are not called God; but in all ſources or qualities, there is but *one* only Spirit, which is God, *viz.* according to the ſecond Principle in the Light, *yet* there is no Light without Fire.

21. But in the fire he is not the Love-ſpirit, or Holy Ghoſt, but the fierce *wrath* of Nature, and a cauſe of the Holy Spirit, an Anger and a conſuming Fire.

22. For in Fire is the Spirit of Nature *Free*; and yet the Eſſential fire alſo giveth or affordeth Nature, and is itſelf *Nature*.

23. And yet we underſtand but one holy Spirit in the Light; though indeed all is but *one ſubſtance*, yet we underſtand that the Matter which is generated out of the Meekneſs of the Light, is as it were impotent and *obſcure*, which the fire draws and ſwallows up into itſelf.

24. But it gives forth, out of the material ſource or quality out of the fire, a mighty potent Spirit, which is *free* from the Matter, and alſo from the fire; and though the fire retains it, yet it apprehends not *its* ſource or quality.

25. As we ſee that the Light *dwelleth* in the Fire, and yet has not the ſource or quality of the Fire, but a meek love-ſource or quality; *which alſo* would not be, if the *Matter were not dead and conſumed in the Fire*.

* Note. 26. Thus we conſider and conceive of the firſt Adam: He was contrived or * *imagined* out of the Light's Eſſence and Subſtantiality, but ſeeing he was to go into a Creature, and was to be a total or *entire* Similitude of God, according to all Subſtances, according to all the Three Principles, *therefore* he became alſo apprehended with the Word *Fiat* in all Subſtances of all the Three Principles, and was brought into a Creature.

27. Now certainly, all the three Principles were *free* in him, and ſtood one in another, each in *its Order*, and ſo he was a right total or entire Similitude of God, according to, and out of the Subſtance of all Subſtances.

28. But we are to know and obſerve, how the third Principle, *viz.* the ſource or quality of *this World* in the kindling of Lucifer, became totally fierce, wrathful, thirſty and baſe, or *Evil*, and inſtantly in Adam thirſted after the ſecond Principle, *viz.* after the heavenly matter, whence the longing in *Adam* exiſted; for the ſource or quality of the pure Love, out of the Holy Spirit, had [m] refuſed that.

[m] Or occaſioned.

29. But when the Love entered into the Earthly ſource or quality to ſatisfy it in its *kindled* thirſt, then the pure material Love conceived, or received the deſirous Earthly periſhed corrupt Longing.

30. And then the ſecond Principle extinguiſhed, not as a *Death*, as if it was become a Nothing, but it became captivated in the fierce wrathful *thirſt*.

31. Now then, ſeeing God is a Light, the pure love-ſource or quality ſtood as ſhut up in Death, *without* the Light of God.

32. And now the Image was periſhed and captivated in the fierce wrath of God, and the own ſelf-love *loſt* its might and ſtrength, for it was ſhut up in the periſhed corrupt Earthlineſs, and loved *Earthlineſs*.

33. Thus a Woman or Wife *muſt* be made out of this Image, and the *Two* Tinctures,

viz. the fire's Eſſence, and the *Matrixes* watery Eſſence, muſt be parted, *viz.* into a Man and a Woman.

34. Whereas yet the Love thus became moving in a twofold Source or Quality, and ſo one *Tincture* loved and deſired the other, and mingled together, whence the Generation was *to be* propagated and maintained.

35. But now this Generation of Men, thus in the earthly Source or Quality, could *not know* or ſee God, for the pure Immaculate Love was ſhut up in the earthly thirſty Source or Quality, and was ſhut up and captivated in the fierce Wrath of the eternal Nature, which Lucifer had kindled: for the fierce Wrath had *attracted* the love with the earthlineſs into itſelf.

36. Thus now, in that *captivated Love*, ſtood the Virgin-like Modeſty or Chaſtity of the Wiſdom of God, which to *Adam* was with the ſecond Principle, with the heavenly Subſtantiality, together Incorporated to his Body, and much more the Spirit of the meek Subſtantiality, through the *Breathing in* of the Holy Spirit, which was breathed into *Adam*.

37. And ſo now there was no Remedy, *unleſs* the *Deity* awakened itſelf, in the divine Virgin, according to the ſecond Principle, in the Virginity which was ſhut up in Death; and that *another* Image came to be out of the firſt.

38. Thus it is ſufficiently known and underſtood by *us*, that the firſt Image muſt be given to the fierce Wrath, wherewith it *might* Quench its Thirſt, and muſt go into Conſumption, as into the eſſential Fire; whereas yet the Eſſence *dies not*, nor conſumes.

39. For which cauſe, God has appointed a Day, wherein he will bring *the Eſſence* of the Old and firſt *Adam*, through the Fire, that it might be delivered *or looſed from the vanity*, viz. from the Longing of the Devil, and of the Anger of the eternal Nature.

40. And we underſtand further, that God has again brought into US the Life of his eternal Subſtance, when he moved himſelf, with his own Heart and Word, or *Power* of the divine Life in the Virginity which was ſhut up in Death, *viz.* in the true pure Love, and *kindled* that again; and introduced his heavenly Subſtantiality, with the pure Virginity, into the Virginity which was *ſhut up* in Death; and has out of the heavenly, and out of the Virginity that was ſhut up in Death and Anger, *generated* a new Image.

41. And then, Thirdly, we underſtand that this new Image muſt, *through Death* and the fierce Wrath of the Fire, be introduced again into the heavenly divine Subſtantiality, *in Ternarium Sanctum*, into the Holy Ternary.

42. For the earthly longing, which the Devil had *poſſeſſed*, muſt remain in the Fire, and *was* given to the Devil for Food; therein he ſhould be a Prince, according to the fierce wrathful Source or Quality of the eternal Nature.

43. For the *Devil* is the Food of the fierce Wrath, and the *fierce Wrath* is the Food of the Devil.

44. Seeing then, that the Word of eternal Life has again moved itſelf in our *cold* Love and Virginity, which was ſhut up in Death, and aſſumed to himſelf our *periſhed* corrupted Virginity, and is become an Inward and Outward Man, and has introduced the *Center*, viz. our Soul's Fire, into his Love, therefore we know and acknowledge his Love and Virginity, introduced into us, *for* our *own Virginity*.

45. For his Love and Virginity has *Eſpouſed* itſelf with our cold Love and Virginity, and given itſelf thereinto, that God and Man *ſhould be* eternally one Perſon.

Queſtion.

46. Now ſaith Reaſon; that was done in *Mary*, as in one only Perſon; but what *ſhall become* of me? Chriſt is not Generated or Born in Me alſo.

Anſwer.

47. O! our great Miſery and Blindneſs, that we *will not* underſtand! How altogether has the earthly palpable Longing blinded us! and the Devil, through and with the abominable Antichriſt in *Babel*, ſeduced us, that we *will* have *no* Senſe at all!

48. Do but ſee, thou miſerable and lamentable Reaſon, what thou art, even nothing elſe but a *whoriſh* Woman or Wife, as to God; how ſhould I call thee otherwiſe, ſeeing thou art, as to the pure Virginity of God, treacherous and perfidious, or *perjured?*

49. Haſt thou not Adam's Fleſh, Soul, and Spirit, and art thou not proceeded from *Adam?* Art thou not ſprung out of *Adam*'s Water and Fire? Thou art undeniably *Adam*'s Child; make thyſelf what thou wilt, thou muſt be Silent, thou ſwimmeſt in *Adam*'s Myſtery, both in Life, and in Death.

50. And therefore is the Word of God become Man, in *Adam*'s Virginity ſhut up in Death; the Heart of God has *awakened* itſelf in Adam's Virginity, and introduced it out of Death, through God's Fire, into the divine Source or Quality.

51. *Chriſt is become Adam*; not the divided, but the Virgin-like Adam, which Adam was before his Sleep.

52. He has introduced the periſhed corrupted in Death into God's Fire, and has brought forth the *pure* Virgin-like out of Death through the Fire; whoſe Son thou art, if thou doſt not *remain* lying in Death, as rotten Wood which cannot Qualify or Operate, which in the Fire gives *no* Eſſence, but becomes dark or *black Cinder* or Aſhes.

Queſtion.

53. Now ſaith Reaſon; how comes it then, ſeeing I am Chriſt's Member and God's Child, that I do *not find nor feel him?*

Anſwer.

54. Here indeed ſticks the Matter; dear *defiled* Piece of Wood, ſmell into thy Boſom, what is it thou *ſtinkeſt* of? Even of helliſh Luſt and Longing, viz. *of helliſh voluptuous Pleaſure*, Covetouſneſs, Honour, and Power.

55. Hearken, *theſe* are the Devil's Garments; pluck off the Hide or Skin, and caſt it away; put thy Deſire into *Chriſt*'s Life, Spirit, Fleſh and Blood; *Imagine* thereinto, as thou haſt imagined into the earthly Longing, and ſo thou *wilt* put on Chriſt in thy Body; and in thy Fleſh and Blood, thou *wilt become* Chriſt; his becoming Man or Incarnation will inſtantly unite itſelf in thee, and thou *wilt* become born or *generated in Chriſt.*

56. For the Deity or the Word, which *moved* itſelf in *Mary* and became Man, that became Man alſo in like Manner *in all Men* that had died from *Adam* to that Time; who had given up and commended their Spirits into God, or into the *Promiſed* Meſſiah.

57. And it paſſed upon all thoſe which were *yet to be Born* out of the corrupted periſhed Adam, who *would* but ſuffer that Word to awaken them, or riſe in them, for the firſt Man *comprehends* alſo the laſt

58. *Adam* is the Stock, we all are his Branches, but *Chriſt* is become our Sap, Virtue, and Life.

59. Now if a Branch on the Tree *withers*, what can the Virtue, and the Sap of the

Tree do to it? It gives its *Virtue* to all Branches, why then does not the Branch draw the Sap and Virtue *into* it?

60. The Fault is, that Man draws *deviliſh* Virtue or Power, and Eſſence or Sap, *inſtead* of divine Eſſence, into himſelf, and lets the Devil ſeduce him into Longing and Luſt of *earthly Deſires*.

61. For the Devil knows the Branch, which in the Country that *was his* is grown up to him, and ſtill grows; and therefore, as he was a Murderer and Liar at the Beginning, *ſo he is ſtill*, and infects or poiſons Men.

62. Seeing he knows, that they are fallen to the outward Dominion of the Stars into *his Magic* Longing, therefore he is a continual Poiſoner of the [n] *Complexions*; and where he ſmells but a *Crum* that ſerves his turn, that he always ſets before Man; and if a Man *Imagines* into it, he will *ſuddenly* infect him.

[n] Or Conſtellations.

63. Therefore it is ſaid: [o] *Watch, Pray, be Sober*, lead a temperate Life; *for the Devil, your Adverſary, goes about as a roaring Lion, and ſeeketh whom he may devour.*

[o] 1 Pet. 4. 7. and 5. 8.

64. Seek not ſo after Covetouſneſs, Riches, Money, Goods, Might and Honour; for *we are*, in Chriſt, *not of this World.*

65. For therefore Chriſt [p] *went to the Father*, viz. *into* the *divine Subſtance*, that we ſhould with our Hearts, Minds, Thoughts and Wills, *follow* after him: and ſo [q] *he will be with us all the Days to the End of the World*, but not in the Source or Quality of this World.

[p] Joh. 16. 16.

[q] Mat. 28. 20.

66. We ſhould Preſs forth out of the Source or Quality of this World, *out* from the earthly Man, and give up our Wills into his Will, and introduce our *Imagination* and Longing into him; and ſo we in his Virginity, which he has ſtirred *up* again in us, become Impregnated, and Conceive the Word, which makes itſelf ſtirring in him, in our Virginity ſhut up in Death, and become *Born* in Chriſt in ourſelves.

67. For as Death through Adam *preſſed* upon us all, ſo the Word of Life out of or from Chriſt *preſſes* upon us all.

68. For the Moving of the Deity in the Incarnation of Chriſt, has *continued* moveable, and ſtands *open* to all Men; the deficiency is only in the Entering in, that *Man* ſuffers the Devil to detain him.

69. Chriſt needs not firſt depart from his Place, and enter into us, when we become new born in *him*; for the divine Subſtance, wherein he became born or generated, has in *all* Places and Corners the ſecond Principle in it; and where a Man may ſay, there is God preſent, there a Man may ſay, the Incarnation of Chriſt is *preſent alſo*; for it became opened in *Mary*, and ſo qualifies or operates backward again even into Adam, and forward even into the laſt Man.

70. Now ſaith Reaſon: [r] *Faith alone attains it:* very right; in the right Faith the Impregnation proceeds.

[r] Rom. 3. 28.

71. For Faith is Spirit, and *deſires* Subſtance, and that Subſtance is nevertheleſs *in all* Men, and that which is wanting is, that it apprehends the Spirit of Faith.

72. And if it be apprehended, then the fair Lily *Bloſſoms* out of it: not only a Spirit, but the Virgin-like Image, becomes generated or born out of Death *into Life.*

73. The Rod of Aaron, which is dry, ſprouteth forth out of the dry Death, and takes *its Body* out of Death; the fair new Virgin-like Life out of the Half dead Virginity.

74. And this the dry Rod of Aaron ſignified; as alſo old *Zachary*; alſo *Abraham* with his old *Sarah*; who according to the outward World were all as it were dead, and no more fruitful.

75. But the Promiſe in the new Regeneration muſt *do* it, the Life muſt ſprout out of Death.

76. The old *Adam* which became earthly muſt not be Lord; nor *Eſau* the firſt born, to whom formerly the Inheritance had belonged, if *Adam* had continued ſtanding; but the ſecond Adam, *Chriſt*, who ſprouted forth through Death out of the firſt, muſt remain Lord.

77. Not the Man or the Woman ſhall poſſeſs the Kingdom of God, but the *Virgin*, which becomes generated or born out of the Man's and Woman's Death, muſt be Queen of Heaven.

78. One only Generation or *Sex*, not two; one only *Tree*, not many; Chriſt was the Stock, ſeeing he was the Root of the new Body which Sprouteth out of Death, which brought forth the *dead* Virgin again as a fair Branch out of Death.

79. And we all are his Sprouts, and ſtand all upon *one Stock*, which is Chriſt.

80. Thus we are Chriſt's Sprouts, his Branches, his Children, and God is the *Father* [s] Acts 17. 28. of *us all*, and alſo of Chriſt; [s] *In him we live and move and exiſt.*

81. We bear Chriſt's Fleſh and Blood in us, if we do but *come* to the New Birth, for we become regenerated in Chriſt's Spirit.

82. That in *Mary* became a living Man in the dead Humanity, without the touching of a Man, and that alſo becomes a Man in ourſelves, in *our* dead Virginity.

83. And henceforward that which is wanting is this, that we caſt the Old Adam, *viz.* the *Huſk*, into Death, that the earthly life's Quality or Source may depart from us, and ſo we go forth from the Devil, out of *his* Country.

84. And not only this; for the Old Adam muſt not be ſo *totally* caſt away, *but the Huſk only*, viz. the *Shell*, wherein the Seed or Kernel lies.

85. Out of the *Old* Eſſence muſt the *New* Man in God's Bleſſing ſprout forth, as the Blade out of the Grain, or Corn, as Chriſt teaches us.

[*] Note. 86. * Therefore muſt the Eſſence be *Injected* into God's Anger, muſt be perſecuted, afflicted, plagued, ſcorned, and lie under the Croſs: for the New Man muſt Sprout forth out of God's Anger Fire, he muſt be *Tried* in the Fire.

87. We were fallen home to the Anger's Eſſence; but the Love of God *ſet itſelf* in the Anger, and quenched the Anger with the Love in the Blood of the heavenly Subſtantiality, in the Death of Chriſt.

88. Thus the Anger *retained* the Huſk, *viz.* the periſhed corrupt Man, underſtand the earthly Source or Quality, and the Love retained the New Man.

89. *Therefore can no Man beſides* ſhed heavenly Blood, but the earthly Mortal Blood only; for Chriſt, who was conceived without Man and Woman, *he only* could do it; for in his heavenly Subſtantiality there was no earthly Blood.

90. But yet he ſhed his heavenly Blood under or *among* the earthly, that he might deliver us poor earthly Men from the fierce Wrath.

91. For his heavenly Blood muſt, in *its* Blood ſhedding, mix itſelf together with the earthly, that the *Turba* in the earthlineſs in us, which held us Captive, might be drowned; and that the Anger might be quenched with the Love of the heavenly Blood.

92. He gave his Life for us into Death, *he went* for us *into Hell*, into the Source or Quality of the Father's Fire, and out of Hell again into God; that he might break or deſtroy Death, and *drown* the Anger, and make way for us.

93. Therefore now the whole Matter depends on this, that we *follow* after him: he has indeed broke and deſtroyed Death, and quenched the Anger; yet if we will be [t] Luk. 10. 21. *conformable* to his Image, then we muſt follow him into his Death, [t] *take his Croſs upon us*, ſuffer Perſecution, be Scorned, Deſpiſed, and Slain.

94. For the old Huſk belongs to the Anger of God, it muſt be purged.

95. For it is not the old Man that muſt live in us, but the New: the old is to be

given up to the Anger, for the new Man *Bloſſoms* out of the Anger, as the Light ſhines out of the Fire.

96. *Thus the old Adam muſt be Wood or Fuel for the Fire,* that the new may ſprout forth in the Light of the Fire; for it muſt ſubſiſt in the Fire.

97. That is not Eternal which cannot ſubſiſt in the Fire, and which ariſes *not* out of the Fire.

98. Our *Soul* is out of God's Fire, and the *Body* out of the Light's Fire.

99. But underſtand always by the Body, an *inanimate* Subſtantiality, which is *no Spirit, but an Eſſential Fire.*

100. The [u] Spirit is much higher; for its Original is the Fire of the fierce Wrath, of the fierce wrathful Source or Quality, and its right *Life* or *Body*, which it has in itſelf, is the Light of the Meekneſs; that dwells in the Fire, and gives to the Fire its meek Suſtenance or Body, elſe the Fire would *not ſubſiſt*; it will have ſomewhat to Conſume. [u] The Spirit of the Soul.

101. For God the Father ſaith alſo; I am an angry, zealous, jealous or fierce wrathful God, a conſuming Fire; and yet calls himſelf alſo [x] *a merciful* loving *God*, according to his Light, according to his [x] Deut. 4. 31. Jer. 3. 12.

Hertz, / *Heart,* } and therefore he ſaith, { Barmhertzig. / *Warm-heart-ed*, or *Merciful.*

102. For in the Light the Water of eternal Life becomes Generated, which *quenches* the Fire and the fierce Anger of the Father.

The Thirteenth Chapter.

Of the twofold Man, viz. *of the* Old *and* New Adam, *as of* two *Sorts of Men: How the Old and* Evil *behaves itſelf towards the New: What Religion, Faith and Life each of them exerciſes, and what each of them underſtands.*

1. ALL whatſoever, *concerning* Chriſt, is in the old Adam taught, written, preached, or ſpoken, be it from Art, or how it will, it is out of or from *Death*, and has neither Underſtanding nor Life, for the *Old Adam* without *Chriſt* is dead.

2. It muſt be the *New*, which becomes generated out of the Virgin, that muſt do it; *that only* underſtands the Word of Regeneration, and [y] *enters into the Sheepfold at the Door of Chriſt.* [y] John 10. 2.

3. The Old Adam will climb up into it through *Art* and Searching or Speculation; it ſuppoſes Chriſt may ſufficiently be apprehended *in the* Letter; that he who has learned Arts and Languages, and has read much, is called and *Inſtituted* by Chriſt to teach; the Spirit of God muſt ſpeak through his Preaching, *though*, likely, he is but the periſhed corrupt Old Adam only.

4. But Chriſt ſaith; [z] *They are Thieves and Murderers, and come only to Rob and Steal: he who goes not in at the Door of the Sheepfold, but Climbeth up ſome other Way, he is a Thief and a Murderer.* [z] John 10. 1.

5. Further he ſaith; [a] *I am the Door to the Sheep, he that enters in through me, ſhall find Paſture, and the Sheep will follow him:* [b] *for whoſoever is not with me, is againſt me.* [a] John 10 7. 9. [b] Mat 12 30.

6. A *Teacher* ſhould and muſt be generated from, or born of Chriſt, or elſe he is a [c] *Thief* and a Murderer; and ſtands there to Preach only for a [c] Bellyful; he does it for Money and Honour ſake; he teaches *his own* Word, not God's Word.

[c] Or a Living.

7. But *if he be regenerated out of Chriſt, then he teaches Chriſt's Word*; for he ſtands in the Tree of Chriſt, and gives his *Sound* out of the Tree of Life wherein he ſtands.

8. Therefore it is, that there is ſo much ſtriſe and oppoſition upon Earth, becauſe Men [d] *heap up Teachers to themſelves*, according *as their Ears do Itch*, after what the Old *Evil* Adam delights to hear, after what ſerves to his climbing up, and *fleſhly* pleaſure and voluptuouſneſs, what ſerves to his Might and Pomp.

[d] 2 Tim. 4. 3.

9. O ye *Devil*'s Teachers, how will you ſubſiſt before the Anger of God?

10. Why do you teach, when you [e] *are not ſent from God?* you are ſent from Babel, from the Great Whore, from the Mother of the Great Whoredoms upon Earth; you are not born of the Virgin, but of the *perfidious* adulterous Woman.

[e] Jer. 23. 21.

11. For you not only [f] *Teach human traditions* and fictions, but you alſo perſecute the Teachers that are ſent, which are born of Chriſt.

[f] Col. 2. 8.

12. You ſtrive about Religion, and yet there is *no* ſtrife at all *in* Religion: [g] *There are manifold Gifts, yet* it is *but one Spirit* that ſpeaketh.

[g] 1 Cor. 12. 4.

13. As a Tree has many Branches, and the fruit many ſeveral Forms, and one does not look altogether like another; alſo as the Earth bears manifold herbs and bloſſoms, and the Earth is the only Mother to them; thus it is alſo with *thoſe* who ſpeak out of, or from God's Spirit.

14. *Every one ſpeaketh out of the Wonders* of his Gifts, yet their Tree and Soil upon which they ſtand, *is Chriſt in God.*

15. And you Spirit-*Binders* will not endure that, you will ſtop the Mouth of *your* Chriſt, whom yet yourſelves Teach with your earthly Tongue, *unknown*, from the pulpit, and bind him to your Laws.

16. O! alas! the true Church of Chriſt has *no* Law: Chriſt is the *Temple* or Church, into which we muſt enter.

17. The Heaps of ſtone make no New Men; but the Temple, Chriſt, wherein *God's Spirit* teaches, that awakens and raiſes up the half dead Image, that it begins to ſprout forth.

18. They avail all alike: God aſketh not after Art, nor fine Eloquent *Expreſſions:* but whoſoever cometh to him, he will not thruſt him away or reject him.

19. [h] *Chriſt is come into this world, to call and ſave poor ſinners.* And *Iſaiah* ſaith, [i] *Who is ſo ſimple as my Servant?*

[h] 1 Tim. 1. 15.
[i] Iſai. 42. 19.

20. Therefore the wit and *wiſdom* of this World does it not, it makes only Pride and *Puft-up* Reaſon, it will fly out aloft, and deſires to rule and domineer.

21. But Chriſt ſaith; [k] *He that leaveth not Houſe and Land, Goods, Money, Wife, and Child for my name's ſake, is not worthy of me.* All whatſoever is in this world muſt not be ſo loved, as the dear highly precious Name Jesus.

[k] Matt. 10. 37. Luke 14. 26.

22. For all whatſoever this World hath, is Earthly; but the Name Jesus is heavenly; and out of the Name Jesus we muſt *become* Regenerated out of the Virgin.

23. Therefore the Child of the Virgin ſtands *againſt* the *Old* Adam, *he* preſents or ſhows forth himſelf, with or by deſires of temporal pleaſures and voluptuouſneſs, honour, power, might, and authority, and is a fierce wrathful *Dragon*, which only wills to devour, as the *Revelation of John* repreſents him to be a cruel horrible Dragon.

[l] Rev. 12. 1. 5.

24. [l] *The Virgin Child ſtands upon the Moon, and wears a Crown with* [m] Twelve Stars; for *it treads* the Earthly, viz. *the Moon, under its feet:* It is ſprouted out from the Earthly Moon, as a Bloſſom out of the Earth, and therefore the Virgin-like Image ſtands upon the Moon.

[m] Six heavenly and ſix Earthly. See the Threefold Life, chap. 9. verſe 73.

25. [n] *Againſt which, the* fierce wrathful *Dragon caſts forth* his *ſtreams of Water, and would fain* continually *drown* the Virgin-like Image; [o] *but the Earth cometh to help the Woman, and ſwallows up the ſtream and flood of water, and bringeth the Woman into Ægypt:*

[n] Rev. 12. 15.
[o] Rev. 12. 16.

26. That is, the Virgin like Image muſt ſuffer itſelf to be put into *Ægypt*, into bondage and *ſervitude*; and the Earth, viz. *the fierce wrath of God, covers* the Virgin-like Image, it devours the ſtreams of the Dragon.

27. Although the Dragon with his abominations overwhelms the Virgin-like Image, and reproaches, ſlanders, and *deſpiſes* it, yet that hurts *not* the Virgin's Child; for the fierce wrath takes the reproach and ſlander, which is caſt forth upon the Child, *to itſelf*; for the Earth always ſignifies the fierce *wrath* of God.

28. Thus the Virgin's Child ſtandeth upon the Earth, as upon the Earthly Moon, and muſt continually *fly* into *Ægypt* before the Dragon; it muſt here be only under the Bondage and Servitude of *Pharaoh*.

29. But it ſtands upon the Moon, not under the Moon; the Prince *Joſhua*, or JESUS, brings it through *Jordan* into *Jeruſalem:* it muſt only *through Death* go into *Jeruſalem*, and leave the *Moon*.

30. It is but a Gueſt in this World, a Stranger and Pilgrim; it muſt wander through the Dragon's *Country*; and when the Dragon caſteth forth his ſtreams upon it, it muſt bow down and *paſs under the Croſs*; *and then the Anger of* God receives the Dragon's fire to it.

31. It is known to us, that the Old *Adam* knows and underſtands *Nothing* of the New; it underſtands all things in an Earthly manner: it knows not *where* nor *what* God is; it flatters itſelf, and aſcribes honeſty and holineſs to it.

32. It ſuppoſes it ſerves God, and yet ſerves but the Old Dragon; it offers Sacrifice, and yet its *heart* hangs to the Dragon; it will ſuddenly be honeſt, and with the Earth-lineſs go into heaven.

33. And yet it deſpiſes the Children of Heaven, whereby it declares that it is a *ſtranger* in Heaven; it is only a *Lord* upon Earth, and *Devil* in Hell.

34. Among ſuch Thorns and Thiſtles muſt God's Children grow; they are *not known* in this World, for the Anger of God covers them.

35. A Child of God alſo * *knows not himſelf aright*; he ſees only the Old Adam, which hangs to him, which will always drown the Virgin-child.

* Note.

36. But if the Virgin-child conceives a *glimpſe* in the [p] Holy *Ternary*, *then it knows itſelf*; when the noble fair Garland or Crown of Victory is ſet upon it, there muſt the Old Adam firſt look back, and knows *not* what is done to him.

[p] The Mercy of God, *viz.* the Holy Earth, the Eternal ſubſtantiality, the Body of Chriſt.

37. He is indeed very joyful *like one* that dances to an Inſtrument of Muſick; when that ceaſes ſounding, his Joy has an *End*, and he remains to be the Old Adam; for he belongs to the Earth, and not to the Angelical World.

38. So ſoon as it comes ſo far with a Man, that the virgin-like Image *begins* to ſprout forth out of the Old Adam, ſo that a Man gives up his Soul and Spirit into the *Obedience* of God, then the ſtrife with him begins; then the *Old Adam* in the Anger of God ſtrives with the *New Adam*.

39. The Old will be Lord in fleſh and blood; alſo the Devil cannot endure the virgin-like Branch, for he *dares not* to touch it: but the Old Adam *may* touch, infect, and poſſeſs it.

40. Becauſe his own dwelling in the Darkneſs of the Abyſs pleaſes him not, therefore he would *fain* dwell in Man, for he is an Enemy to God, and has [q] without Man *no* authority.

[q] *Extra.*

41. Therefore he poſſeſſes Man, and leads him according to his pleaſure into the Anger

and fierce wrath of God, wherewith he *ſcorns* God's Love and Meekneſs; for he *ſuppoſes ſtill*, ſeeing he is a fierce wrathful fire-ſource or quality, that he is higher than the Humility, ſeeing he can go ſo terribly.

42. But as he dares not touch the virgin-like Branch, therefore he uſes *ſublime* ſubtle craft, knavery and wickedneſs; and deſtroys it, *ſo that it is* * *not known or acknowledged in this world:* elſe too many ſuch little branches might grow in his ſuppoſed Country, for he is wrath and an Enemy to them, he brings his proud Miniſters or *Officers*, and Plagues, with ſcorn, upon that Man, ſo that he is perſecuted, deſpiſed, and *held for a Fool.*

* Note.

43. And this he does through the Reaſon-learned wiſe world, through thoſe who call themſelves Shepherds or *Paſtors* of Chriſt, upon whom the world looks; that ſo the Holy Lily Branch may not be known: elſe Men might obſerve it, and too many *ſuch* Branches might grow for him; and then he *ſhould* loſe his Dominion among Men.

44. But the Noble Lily Twig or Branch *grows* in *Patience and Meekneſs*, and *takes* its eſſence, power and ſmell out of the ſoil of God, as alſo out of Chriſt's Incarnation; for Chriſt's Spirit is its Eſſence; God's Subſtance is its Body.

45. Not out of any *ſtrange* or heterogeneous property, but out of its own included and ſhut-up in Death, and in Chriſt's ſprouting Eſſence grows the virgin-like *Lily* Twig or *Branch:* It ſeeks not *nor deſires* the fairneſs or excellency of this world, but of the Angelical world.

46. For it alſo grows, not in this world in the Third Principle, but in the Second Principle in the *Paradiſical* world; and therefore there is great ſtrife in fleſh and blood in the outward *Reaſon.*

* Note.

47. * *The Old Adam knows not the New*, and perceives that it withſtands and oppoſes him; it wills not what the Old wills; it continually leads the Old to abſtinence, which cauſes *woe* to the Old: The Old wills only to have pleaſure, voluptuouſneſs and temporal honour; it *cannot* endure the Croſs and Contempt.

[r] *Mahlzeichen.*

48. But the *New* is well pleaſed, that it ſhould bear the Marks [r] or Prints of the wounds of Chriſt, [f] *That it ſhould become conformable to the Image of Chriſt.*

[f] Rom. 8. 29.

49. Therefore the Old goes often very *mournfully* about, when it ſees it muſt be a fool, and yet knows *not* how it befalls him, for he knows not God's will.

50. He has *only* the will of this World; what there has a flattering appearance, he wills to have that; he would fain be Lord continually, before whom Men muſt bow or ſtoop.

51. But the New bows itſelf before its God, and deſires nothing, alſo *wills nothing*, but it pants after its God, as a Child after its Mother; it caſts itſelf into the Boſom of its Mother, and gives its *body up* to its heavenly Mother into the Spirit of Chriſt.

52. It deſires the food and drink of its *Eternal* Mother, and it eats in the boſom of the Mother, as a child in the body or *womb* of the Mother eats of its Mother.

53. For ſo long as it is covered in the Old Adam, ſo long it is yet in the Incarnation; but *when* the Old dies, then the New becomes generated or born out of the Old.

54. It leaves the Veſſel, wherein it *lay*, and became a virgin-like child to the Earth, and to the Judgment of God, but it becomes born or brought forth as a *bloſſom* in the Kingdom of God.

[t] Note.

55. And then when the Day of *Reſtoration* ſhall come, all his [t] *Works* which he has wrought that are *Good*, within the Old Adam, ſhall *follow after him*; and the *Evil* or Malignity of the Old Adam ſhall be burnt up in God's fire, and be given to the Devil for food.

Rev. 14 13.

56. Now ſaith Reaſon, ſeeing the *New Man* in this world, *in* the Old, is *only* in the Incarnation, then it is *not perfect.*

57. This

57. This is no otherwiſe than as with a child, where the ſeed with *two* Tinctures, *viz.* the Maſculine and Feminine, is *ſown*, the one in the other, and a Child comes out of it.

58. * For as ſoon as a Man converts and turns himſelf to God " *with heart, mind, thoughts and will*, and goes out from his wicked ways, and gives himſelf up *wholly*, ſincerely and earneſtly into God, then, in the fire of the ſoul in the old periſhed or corrupted Image, the *Impregnation* begins. * Note. " Matt. 22. 37. Luke 18. 27.

59. And the Soul apprehends in itſelf the Word that moved itſelf in *Mary*, in the *Center* of the Holy Trinity, which in *Mary*, with the modeſt highly bleſſed heavenly Virgin, the wiſdom of God, gave in itſelf into the half dead Virgin, and *became* a True Man.

60. That very Word which in *Mary*, in the *Center* of the Holy Trinity, moved, or *roufed* itſelf, which united or eſpouſed itſelf with the half dead ſhut-up virginity, apprehends the Souliſh Fire; and then inſtantly in the Soul's Image, *viz.* in the Soul's Light, in the *Meekneſs*, viz. in the ſhut-up virgin-like wiſdom, the Impregnation *begins*.

61. For Man's Love-Tincture apprehends God's Love-Tincture; and the Seed is *ſown* in the Holy Spirit in the Soul's Image; as in our Book of the Threefold Life of Man is written at large.

62. Now behold! when the virgin-like Marks, in God's Love, appear, then *may* this twig or branch be born; *for in God all is perfect.*

63. But ſeeing it ſticks covered in the Old Adam, and ſtands only as it were in the Eſſence as a ſeed, therefore there is great *danger* concerning it; for many attain this Twig or Branch *firſt*, at their *laſt* End.

64. And though indeed he has brought it along with him out of his Mother's body or *womb*, yet it becomes periſhed or corrupt, and broken, and made earthly *by many*.

65. Thus it goes alſo with the poor ſinner, when he *repents*, but afterwards becomes an Evil Man; it goes with him as befell *Adam*, who was a fair glorious Image, Created and highly Enlightened from God.

66. But when he ſuffered Luſt to overcome him, he became Earthly, and his fair Image became *captivated* in the Earthly ſource or quality in the Anger of God; and thus it goes *continually*.

67. But this we ſay, according as we have received illumination in the Grace of God, and have wreſtled *much* for the Garland, that they that in the earneſt ſtriving continue ſtedfaſt or conſtant, till their Twig or Branch gets a Bud or little *Bloſſom*, their Twig or Branch will *not eaſily* be broken in one or more *Storms*; for that which is weak, has alſo a weak life.

68. We ſpeak not thus as concerning the *Deity*, but *Naturally* it is thus, and indeed alſo all is done Naturally; for the Eternal has *alſo its Nature*, and the one does but proceed out of the other.

69. If this world *had not* been poiſoned by the Malignity and fierce Wrath of the Devil, then Adam had *continued* in this world in Paradiſe, and there would have been *no* ſuch fierce wrath in the Stars and Elements.

70. For the Devil was a King and Great Lord in the Place of this world, and he *has* awakened the fierce wrath.

71. God *therefore* created the Heaven out of the midſt of the Waters, that the fiery Nature, *viz.* the fiery Firmament, might be *captivated* with the water-heaven, that its fierce wrath might be quenched.

72. Elſe, if the water ſhould be gone or *paſs away*, Men would plainly ſee, what would be in this world, nothing elſe but a cold ſtern *harſh* aſtringent and *fiery* burning; yet

only *Dark*, for there could be no Light; for the Light ſubſiſts merely in the Meekneſs: ſo there can alſo be no ſhining fire, except it has meek ſubſtantiality.

73. Therefore it is known to US, that God has turned the heavenly ſubſtantiality into water, which was done *Naturally*.

74. When God the Father moved himſelf, and the Devil fell, who would be a Fire-Lord over the Meekneſs, then there was ſuch a *Bolt* thruſt in before his poiſoned Malignity; ſo that now he is God's Ape or *Mimic*, and not Lord, a raver and fulfiller in the Anger-ſource or quality.

75. Therefore ſeeing we know this, that we are *environed* with the Anger, we ſhould have a care of ourſelves, and not ſo ſlightly and *meanly* Eſteem ourſelves; for we are not only from this world, but alſo, in like manner, from the *divine World*, which ſtands hidden in this world, and is *near us*.

76. We can live and be in Three Worlds at once, if we ſprout forth with the virgin-like Image *out of* the Evil life.

77. For we live in the firſt Principle, in the fire-world in the fire, as to the Eſſential-ſoul, *viz.* as to the fire-ſource or quality in the *Center* of Nature of *Eternity*.

78. And then with a right pure Virgin Image, we *live in* the Light-flaming Paradiſical world, though in the place of this world the ſame is *not manifeſt*, yet in the Virgin-Image in the Holy Spirit, and in the word that dwells in the virgin-like Image, it *becomes* known.

79. And then, Thirdly, with the Old Adam, we live in this corrupted ſickly World with the Devil in his kindled Sickneſs or Longing: Therefore it is ſaid, [x] *Be watchful*, or circumſpect.

[x] 1 Pet. 5. 8.

80. Chriſt ſaith, [y] *Be ſimple as Doves, and ſubtle as Serpents*, take heed to your ſelves.

[y] Matth. 10. 16.

81. In God's Kingdom we need no ſubtlety, we are only *Children* in the boſom of the Mother; but in this World we muſt be watchful, or circumſpect, or look to ourſelves.

82. We carry the noble *Treaſure* in an earthly Veſſel; it is ſoon effected to loſe God, and the Kingdom of Heaven, which after this time is no more to be *attained*.

83. We are here in the ſoil and in the ſeed: We ſtand here in the growing, if it falls out that the *Stalk* be once broken, yet the root is there ſtill, ſo that another ſtalk may grow.

84. Here the Door of Grace ſtands open to Man; there is *no* Sinner ſo great, but if he *converts*, he may be regenerated, or new-born out of the evil malignity.

85. But whoſoever *wilfully* and *obſtinately* caſts his root into the Devil's mire, and as to his growing or ſprouting out again, deſpairs or * reſolves againſt it; who will help him, that will not himſelf be helped? Alſo God will not have him, *who* himſelf *will* not.

* Note.

86. But if in his will he converts to God, then God will have him; for he who *willeth* in God's Anger, him will *God's Anger have*; but he who *willeth* in the Love, him will God's *Love* have.

87. *Paul* ſaith, [z] *To whom you give yourſelves as Servants in Obedience; either of ſin to Death, or of the Obedience of God to Righteouſneſs: His ſervants ye are.*

[z] Rom. 6. 16.

88. The wicked is to God an acceptable [a] *favour in the Anger*, and the Holy or Saint is an acceptable *favour in his Love*.

[a] 2 Cor. 2. 16.

89. But *can* a Man make of himſelf what he will? He has both before him the Fire and the Light. Will he be an Angel in the Light? then God's Spirit in Chriſt *helpeth him to the* Society of the Angelical [b] *Choir*.

[b] *Engliſchaar.*

90. [c] But will he be a *Devil* in Fire? then God's Anger and fierce wrath *helps him*, and draws him into the *Abyſs* to the Devil: He gets his [d] *Aſcendant*, which he has a Longing or Luſt unto.

[c] Note, ye diſputers about Free-will.

91. But if he *breaks* the firſt Longing or Luſt, and enters into another, then he gets another [d] *Aſcendant*, but the firſt hangs exceedingly to him, it wills continually to have him again.

92. Therefore muſt the noble Grain often ſtand in great pinchings, it muſt ſuffer itſelf to be *pricked with Thorns*, for [e] *the Serpent continually ſtings the Woman's ſeed*, viz. the Virgin-child *in the Heel*; the ſting of the Serpent ſticks in the Old Adam, it continually ſtings the Virgin-child in the Mother's Body or * *Womb*, in the Heel.

93. Therefore the life in this world is with us poor captive Men a valley of *Miſery*, full of Anguiſh, Croſſes, Cares, ſorrow and troubles: We are here ſtrange Gueſts, and are in the *Path* of our Pilgrimage.

94. We muſt wander through great diſmal wild deſart Corners, and are environed with *evil Beaſts*, with Adders, Serpents, Wolves, and very horrible Beaſts, and the † *moſt evil Beaſt* we carry *in our Boſom*.

95. Our fair little Virgin ſtands in *that evil* deſart Den or Stable of Beaſts, as a *lodging*.

96. But we know and ſay this with good ground, that *when* the Noble Twig or Branch grows and becomes ſtrong, then in that Man the Old Adam *muſt* be Servant, muſt go behind, and often do what it *wills not*: He muſt often ſuffer the Croſs, Scorn, Reproach, and Death, and *that* he does not willingly.

97. But the Virgin-like Image in Chriſt ſubdues him, for it will readily and with Joy follow after Chriſt *its Bridegroom*, and be conformable to him in the Croſs and *Tribulation*.

98. And we may well ſay this alſo, that indeed none becomes crowned with the Virgin-like [f] *Crown*, which the Woman, *in the Revelation of John*, wears with Twelve Stars, *viz.* with the ſix Spirits of Nature heavenly, and with the ſix Spirits Earthly, unleſs he ſtands in the *ſtreams* of the Dragon, and flies along into *Ægypt*, viz. under the Croſs in the Plagues of Ægypt.

99. * He muſt [g] *bear Chriſt's Croſs*, and put on *Chriſt's Thorny Crown*, *ſuffer himſelf to be mocked, abuſed and ſcorned*, if he will put on Chriſt's and the Virgin's Crown; he muſt firſt bear the Thorny Crown, if he will put on the *Heavenly*.

100. We preſent to the enlightened ſtill a ſecret *Arcanum* to be known, that when the Pearl becomes ſown, he then *firſt* puts on the Crown in the Holy *Ternary*, with very great Joy and Honour before God's Angels and all * *holy Virgins*, and there is very great Joy therein.

101. But *that Crown hideth itſelf* again; for in that Place God becomes Man: How then can there be but great Joy?

102. The *Old* Adam dances for Company, but as an Aſs after the Harp; but the Crown is laid by in the Incarnation.

103. Wilt thou now be a Conqueror? then thou muſt in the footſteps of Chriſt *fight* with the Old Aſs, alſo againſt the Devil.

104. If thou overcomeſt, and wilt be acknowledged and received for a victorious Child of God, then will the *Woman's Crown* with the Twelve Stars be ſet upon thee, thou ſhalt wear that, till the Virgin be born out of the Woman out of thy Death, or with thy Death, that ſhall *put on the* † *Threefold Crown of* the great Honour and Glory in the Holy *Ternary*.

105. For while the Virgin-like Image lies yet ſhut up in the Old Adam, it attains *not* the Angel's Crown, for it ſtands yet in great danger and hazard.

106. But when it is born, with the dying of the Old Adam, and crept forth out of the huſk or ſhell, then it is an *Angel*, and can periſh * *no more*, and then the right Crown, laid by wherein God became Man, will be ſet upon it.

[d] Or mind, inclination, or propenſity.
[e] Gen. 3. 15.
* Note.
† Note.
[f] Rev. 12. 1.
* Note.
[g] Luke 14. 17.
* Note.
† Note.
* Note.

Or Enſign. 107. But it *retains* the Crown of Twelve Stars alſo for an eternal [h] Mark, for it ſhall not be forgotten in *Eternity*, that God in the Earthly Woman has again unſhut the Virginity, and is become Man.

108. The ſix Earthly Marks ſhall ſtand for an Eternal *Wonder*, and be an Eternal Song of Praiſe, that God has delivered us out of Neceſſity and Death.

109. And the ſix *heavenly* Marks ſhall be our Crown and Honour or Glory, that we with the Heavenly have overcome the Earthly.

110. Thus ſhall the Marks of Victory *remain* ſtanding in Eternity, *in which* it ſhall be known, what God has had to do with the Humanity, and how *Man is the greateſt Wonder in Heaven*, at which the Angels highly rejoice.

The Fourteenth Chapter.

Of the New Regeneration: *In what Subſtance, Eſſence and Property, the New Regeneration,* viz. *the Virgin-child ſtands, while it yet* ſticks *in the Old Adam.*

1. SEEING we ſwim in this *miſerable* Sea, in this Earthly fleſh and blood, and are come to be of an Earthly Source or Quality, wherein we lie ſhut up in the dimneſs in the *glimmering*, therefore let not the noble Mind ceaſe to ſearch concerning its true native Country, into which it is to go.

2. It continually ſaith, *Where* is thy God, or when ſhall it come to paſs that I may ſee the Countenance of God? *Where* is my [i] noble Pearl? *Where* is the Virgin's Child? I ſee it not yet. How is it with me, that I am ſo anxious about that which yet I cannot ſee?

[i] The New Man.

3. I find indeed the great longing and deſire after it; but cannot ſee where my heart might reſt.

4. I am yet continually as a Woman, which would fain bring forth: *How fain* would I ſee my fruit which is promiſed me from my God.

[k] Pſal. 19. 2. 5. There is a continual longing for the Birth: [k] *One day calleth another, the Morning to the Evening, and the Night to the Day again,* and hopes in the Abſtinence for the time when once the clear Morning Star will ariſe, which will give reſt to the Mind.

6. And it is with it as with a Woman that labours for the Birth, that continually *hopes* for the diſcovery, and waits for it with longing and groaning.

7. Thus, my beloved Children of God, it goes with us: We ſuppoſe that we are far off from it; yet thus *we ſtand in* the Birth: We generate thus in great Groaning and Anguiſh, and know not the Seed which we generate, for it lies *ſhut up*.

8. We generate not as to this World; *how* ſhall we then ſee the fruit with the Eyes of this World? Neither does the fruit *belong* to this World.

9. But ſeeing we have attained the true knowledge of this Matter, not as to the outward Man, but as to the Inward, therefore we will pourtray it in a *ſimilitude* for the Reader's ſake, and for our refreſhment.

10. If we would conſider ourſelves, how we are *Twofold*, with a *Twofold Mind*,

Thoughts, Senſes and Will, we cannot better come to the knowledge thereof, than by conſidering the Creature or Creation.

11. We ſee a rude Stone lying on the Ground, and in many of them there is the *beſt* Gold, and we ſee plainly how the Gold gliſters in the Stone, but the Stone is *inanimate*, and knows not that it has ſuch noble precious Gold in it.

12. So alſo we: We are Earthly *Sulphur*, but we have a Heavenly *Sulphur* in the Earthly, wherein each is its own by itſelf.

13. Indeed, during this life-time, they are one among another, but they qualify or operate *not* together, one with the other, the one is the * *Container* and dwelling-houſe of the other. * Note.

14. As we ſee in Gold, that the rude droſſy Stone is not the Gold, but is only its *receptacle* that contains it; alſo its rude droſſineſs does not afford the Gold, but the *Tinctura ſolis*, or Tincture of *Sol* affords it in the rude Stone.

15. But the rude Stone is the Mother, and *Sol* is the Father; for *Sol* impregnates the rude Stone, becauſe it has the *Center* of Nature, out of which *Sol* has its Original.

16. If we would go on into the *Center*, we would ſet it down, but ſeeing it is ſufficiently explained in the other writings, we let it alone *here*.

17. But ſo it is alſo with Men, the *Earthly* Man is ſignified by the rude droſſy Stone: *Sol* ſignifies the Word which became Man, which impregnates the corrupted periſhed Man.

18. The cauſe is this: The corrupted periſhed Man is indeed Earthly, he hath the *Eternal* Center of Nature, he longs after God's [1] *Sol*, for in his Creation God's *Sol* was taken along *to his Subſtance*. [1] Word, or New Man, *viz.* the Heavenly Gold.

19. But now the rude Stone has *overgrown* the Gold, and has ſwallowed it up into itſelf, ſo that the Gold is intermixed with the rude droſſy *Sulphur*, and cannot eſcape the rude *Sulphur*, unleſs it be *cleanſed* in the fire, ſo that the rude droſſineſs be melted away, and then *Sol* remains alone.

20. Underſtand this, of dying and conſuming; therein the rude droſſy Earthly *Fleſh* is melted away, and then the Virgin-like ſpiritual fleſh remains alone.

21. Underſtand us right, what we mean: We ſpeak the precious and ſublime Truth, as we know and underſtand it.

22. The new Man is not only a *Spirit*, he is even Fleſh and Blood, as the Gold in the *Stone* is not only Spirit, it has a Body, but not ſuch a one as the rude droſſy Stone is, but a Body which ſubſiſts in the Center of Nature in the Fire.

23. Whoſe Body the Fire cannot conſume, and that becauſe the Gold has another Principle.

24. Doſt thou know this, thou Earthly Man? No; it juſtly remains mute in ſilence, for the Earth is *not worthy* of the Gold, though indeed it carries it, and alſo generates it.

25. So alſo the Earthly Man is not worthy of the *Jewel*, which he carries; and though indeed he helps to generate it, yet he is but dark or duſky Earth, in reſpect of the Virgin Child born of God.

26. And as the Gold has a true Body, which lies hidden and captive in the rude droſſy Stone, ſo alſo the Virgin-like *Tincture* in the Earthly Man has a true real Heavenly *divine Body* in Fleſh and Blood.

27. But *not in ſuch* Fleſh and Blood as the Earthly: It can ſubſiſt in the Fire, it goes through Stone and Wood, and is not apprehended, as the Gold preſſes through the rude Stone and breaks it *not*, neither does it break or deſtroy itſelf.

28. Thus it is alſo with the Earthly Man; when he conceives the Word of Life which became Man in Chriſt, then he conceives it in the periſhed *Sulphur* of his Fleſh and Blood, in the Virgin-like *Center* which was ſhut up in Death, wherein *Adam* was a Vir-

gin-like Image, wherein the wild Earth involved his Gold of the clear divine *Subſtantiality*; ſo that the heavenly muſt ſtand in Death in the *Center* of the Fire, in that very *Center*.

29. And in *that very* Center the Word of Life moved itſelf, which became Man in *Mary*, and therein the Subſtantiality, ſhut up in Death, *attained* a living Tincture.

* Note. 30. And then the noble Gold, *viz.* the heavenly Subſtantiality in Death, began to ſprout forth, and had *inſtantly in itſelf* the Holy Spirit in the Word of Life, which * there proceeds from the Father and the Son, and makes the Wiſdom, *viz.* the heavenly Virgin, as a Looking-Glaſs of the expreſs Image of the Deity, as a pure *Sulphur* for itſelf, a pure Fleſh and Blood wherein it dwells.

31. Not Earthly Eſſence, but divine Eſſence, out of the heavenly Subſtantiality.

[m] Note, John c. 54. 32. This is [m] *the* true real *Fleſh and Blood of Chriſt*; for it grows in Chriſt's Spirit in the Word of Life, which became Man, which broke, or deſtroyed Death, wherein the divine Tincture ſprouted again, and generated *Subſtance* out of itſelf.

33. For all is generated and proceeded out of God's deſiring; but if God *be a fire and alſo a Light, then* it is ſufficiently knowable to us, out of *what* every thing is proceeded.

34. Yet we cannot by any means ſay otherwiſe, then that out of the good and richly amiable, *Good* is proceeded.

* Note. 35. For a good-deſiring will conceives in its * *Imagination* its like; it makes that through the hunger of its deſiring, like itſelf.

* Or longed. 36. Thus it is capable of being known by us, that ſeeing the Deity has [n] pleaſed to have a Looking-Glaſs, an Image of its like; that the divine longing Pleaſure, or *Placet*, would alſo in its impregnating have the *good* and moſt lovely to be generated in its deſirous Will, a right Similitude according to the Good, according to the clear bright Deity.

37. But that the Earthly has intermixed itſelf therewith, that is the fault of the *deſirous* Anger, *viz.* of the Fire, the fault of the Devil, who with his Imagination kindled it.

* Note. 38. Thus alſo it is highly known to us, that God * *would not* forſake his own, his very *beſt* and lovelieſt of all, which he created to his likeneſs, *into a Creaturely Subſtance*.

39. He rather became himſelf ſuch a one as he had created, that he might generate or bring forth the periſhed or corrupted out of perdition or corruption again, and put or *change* it into the beſt, wherein he might eternally dwell.

40. And we ſay with good ground, that God himſelf dwells *truly ſubſiſting* in the New Man, not through a Glimpſe or a ſtrange Glance or Appearance, but Subſtantiality, yet in his own Principle.

41. The *outward* Man touches or apprehends him not.

† Note. 42. Alſo the Fleſh and Blood of the New Man † *is not God:* It is heavenly Subſtantiality: God is Spirit: God does not periſh or corrupt, though plainly the Subſtance periſhes or corrupts: Thus God remains in himſelf.

43. He requires no going away, for he *uſes* alſo no going or entering in.

44. But he manifeſts himſelf in Fleſh and Blood; it is his *longing pleaſure* to poſſeſs a ſimilitude.

45. And thus, if we rightly know ourſelves, and go according to it, we then find that Man, underſtand the *whole Man*, is a right ſimilitude of, or according to God.

46. For according to the Earthly Life and Body, he is of, or from *this World*; and according to the Virgin-like Life and Body, he is from *heaven*.

47. For the Virgin-like Eſſence has *heavenly* Tincture, and makes heavenly Fleſh, *in which God dwells*.

48. As the Gold in the Stone has another *Tincture* than the rude droſſy Stone, and that very Tincture has another Body: Every Body comes to be out of its own Tincture.

49. As therefore we know that the Earth is become generated from the fierce Wrath out of the Center of the *harſh* aſtringent *helliſh* Fire, *viz.* of the cold Fire, out of the *Sulphur* of the ſtern ſeverity in the Anguiſh to Fire, as is mentioned in the Book of the Three Principles.

50. Thus alſo a good *Corpus*, or Body, comes out of a *Good* Eſſence, for the Eſſence * makes the Life, and yet itſelf *is* not the Life: The Life ariſes in the Principle as in the Fire, be it in the cold or in the hot, or in the light Fire, each is a Principle of its own, and yet is *not ſeparated.* * Note.

51. Thus we will now with good ground of Truth ſpeak and ſay, concerning the Humanity, with clear, plain, and unvailed Words, not from Suppoſition or *Opinion*, but from our own true Knowledge in the illumination given us from God.

52. Firſt, that the New regenerate Man, which lies *hidden* in the Old, as the Gold in the Stone, has a heavenly Tincture, and has divine heavenly fleſh and blood *on it.*

53. And that the Spirit of that Fleſh is no ſtrange Spirit, but its *own*, generated out of its own Eſſence.

54. Secondly, And then we alſo clearly know and ſay, that the Word which in *Mary* became Man, is the firſt ground to the beginning *Tincture* in the *Sulphur*, and plainly know, that Chriſt's Spirit which fills Heaven in all Places, *dwells* in that very Tincture.

55. Thirdly, We manifeſtly know that this heavenly Fleſh is Chriſt's Fleſh, in which the Holy Trinity dwells *undivided.*

56. Fourthly, We clearly know, that it is poſſible that that very fleſh and blood, in the *time* of the Old Adam, can through Imagination become *periſhed* or corrupted again, as came to paſs in Adam.

57. Fifthly, We ſay that the *Deity*, in the periſhing or corrupting, does not depart, or go away; alſo is touched with *no* Evil.

58. For that which loſes the Love of God, that falls home to the Anger; what falls out from the Light, that catches the fire; and the Spirit of God remains to itſelf unperiſhed, or uncorrupt.

59. Sixthly, That the poſſibility to the New Birth is in all *Men*, *elſe* God were divided, and not in one Place as he is in another.

60. And herein we exactly know that Man is *drawn* by the Fire and the Light; to which he inclines with the Beam of the Balance, into that he falls; and yet he may in his *life-time raiſe up* the Tongue of his Angle or Beam aloft again.

61. Alſo, that the holy clear *Deity* willeth no Evil, it alſo willeth no Devil, it has deſired none, much leſs to have any Man be in Hell in the Anger of God.

62. But ſeeing there is no Light without Fire, therefore it is ſufficiently known to us, how the Devil has through *Imagination* gazed or reflected himſelf on the Anger-fire; as alſo all Men that will become damned, they will not ſuffer themſelves to be remedied, but they themſelves fulfill the greedy Fire-ſource or quality; they ſuffer themſelves to be drawn, *and yet can well ſtand.*

63. Seventhly, We ſay, that the True Temple, wherein the Holy Ghoſt preaches, is in *the New Birth.*

64. That all is dead, crooked, and lame, which teaches not out of *God*'s Spirit.

65. That the Holy Spirit mixes not itſelf in the ſound of the mouth of the wicked: That *no wicked Man* is Chriſt's Shepherd.

66. For, although in the Holy, or Saints, the Clock comes to be ſtruck with, or by the voice of the wicked, it would indeed be done by the *Cry* of a Beaſt, if its noiſe were intelligible, and did ſound the moſt precious Name of God.

67. For as ſoon as the Name of God is mentioned, and gives a ſound, then inſtantly the other ſound catches it, *viz.* in that place wherein it is ſounded, as *in the holy Soul.*

68. But no wicked Perſon awakens or raiſes up another that is wicked out of Death, for that *cannot be*, they are both in the Anger of God, and lie yet ſhut up in Death.

69. Had we ourſelves *been able* to have riſen up out of Death, then there had been no Neceſſity for God's heart to have become Man.

* Note. 70. Therefore we ſay with certain ground, * that only that very *Word* which there is become Man, awakens or raiſes up the poor ſinner out of his Death, and generates him to *Repentance*, and to a *new Life*.

71. Therefore all Preachers or Criers that are *wicked*, or *ungodly*, are not profitable in † Note. the Temple of Chriſt; but thoſe that *have Chriſt's ſpirit*, † *they are* his Shepherds.

72. We clearly know and ſay, that all Teachers which give out themſelves for Chriſt's Servants, and Church Miniſters, and that for their *Belly's* and *Honour* ſake, and *yet* are unregenerate, are the Antichriſt, and the Woman in the Revelation of *John* upon the Dragon.

73. We ſay that all Tyranny and ſelf-uſurped Power and Authority, wherewith the miſerable are ſqueezed, *oppreſſed*, drunk up, *vexed* and *tormented*, is that abominable horrible cruel Beaſt, upon which Antichriſt rides.

* Note. 74. We know and ſay, that the * Time is near, and the Day dawns or breaks, where-
° Rev. 19. 20. in ° *this evil Beaſt, with the Whore, ſhall go into the Abyſs.*

Amen. Hallelujah. Amen.

THE

TREATISE

OF THE

INCARNATION.

PART II. Of Chriſt's Suffering, Dying, Death, and Reſurrection; and how we muſt enter into Chriſt's Suffering, Dying, and Death, and ariſe with and through him, out of his Death, and become conformable to his *Image*, and live eternally in him.

The Firſt Chapter.

Of the eternal Beginning, *and of the eternal* End.

Reaſon's Objection.

1. OUtward Reaſon ſaith; Was it not ſufficient that God became Man in US? for what reaſon muſt Chriſt ſuffer and die?

2. *Could not* God then thus introduce Man into Heaven with the New Birth? Is not God *Omnipotent* enough to do what he will?

3. What Pleaſure has *God* in Death and dying; that he has not only ſuffered his Son to die on the Croſs, but that *we all* muſt die alſo?

4. If then God has by the dying of his Son redeemed us, and paid a Ranſom for us, why then muſt we alſo die and periſh, or be conſumed? Thus Reaſon runs on.

Anſwer.

5. To *this Looking-Glaſs* we will have the Antichriſt, who calls himſelf Chriſt's Miniſter, Paſtor, or Shepherd, *invited* for a Gueſt; and all the high Schools or Univerſities of this World, with their Diſputations and *Laws*; as alſo all the Children of Chriſt, who bear Chriſt's Croſs; they ſhall *all* ſee the true Ground.

6. *Not* with this intention, to contemn any in his Ignorance, but for the true Teaching and Inſtruction, that every one might ſeek and *find* himſelf.

7. For it will be a very earneſt Matter, and concerns Man, it *coſts* Body and Soul.

8. He ought not at all to ſlight it; for he that has this Knowledge given him, he has *prepared his Trumpet*; * *it concerns all Mankind*; [a] *every one ſhould trim his Lamp.*

* Note.
[a] Matt. 25. 7.

9. There will be a great Two-fold King come out of *two* Gates; he is but one only, and yet two; he has [b] Fire and Light; he draws in both, on Earth and alſo in Heaven: let this be a *Wonder* to thee.

[b] Puniſhment and Grace.

10. Dear Children of Chriſt, when we conſider of Death, how we muſt go through Death into Life, then we find altogether *another kind* of Life, which comes out of Death.

11. And we find *Inſtantly*, why Chriſt muſt have died; and why we muſt alſo die in Chriſt's Death, and riſe again in him; and with him, and *through* him, enter into God's Kingdom.

12. If now we would find this, we muſt then conſider the eternity in the Ground and Abyſs, *elſe* there is no finding of it; we muſt only find it where it is.

13. For out of the eternal Ground have we, with the Image of God, our Original, *viz.* with the *Soul* and *its* Image.

14. But we are become introduced into the Temporary and *Corruptible*, viz. into the Source or *Quality* thereof.

15. But now the eternity, viz. *the Abyſs, is a Liberty* [c] *without Source or Quality*, and therefore we muſt go again into the Liberty through *dying*.

[c] *Extra*, without or beyond.

16. Yet we cannot ſay, that there is no Life therein; it is the right Life, which there ſubſiſts *eternally* without Source or Quality.

17. And we give you it in a true real Similitude to meditate and conſider of; which indeed is a *Similitude* according to the Kingdom of this World; but if we [d] take the divine World to it, or along with it, then *it is the Subſtance itſelf.*

[d] Or apply in our Mind and Thoughts.

18. You know that our Life conſiſts in *Fire*, for without warmth we live not.

19. Now the Fire has its own Center, its own Maker in its Circle, or Circumference and Extent, *viz.* the *ſeven* Forms or Spirits of Nature.

20. And yet only the firſt *four* Forms are acknowledged and accounted to be Nature, *viz.* the ſpringing Source or Quality, wherein the Fire becomes awakened and ſtruck up, that there is a Principle and Life's Circle or Center there, wherein the [c] *Matter* of the burning makes itſelf, in the Spirits or Forms, and is alſo continually *conſumed* in the Fire.

[c] See the twelfth Queſtion of the Soul. Verſes 19, 20, and 22.

21. And the Fire gives forth, out of the Conſumptibility, another that is *better* than the firſt, which makes the Fire.

22. For the Fire kills or mortifies and devours the Subſtance which the Fire itſelf makes; underſtand the *Eſſential* Fire, in the Forms to Fire: it conſumes that, and gives out of the Death a much *nobler* and better, which it *cannot Conſume.*

23. And that is demonſtrated to you in Fire and Light; which is not only the true Similitude, but it is the *Subſtance* itſelf; only a Man is to diſtinguiſh the Principles; it is indeed all a Fire, but diſtinguiſhes itſelf according to the Source or *Quality.*

24. If we will preſent this to be underſtood, it is neceſſary that we mention the Fire's *Original*; but ſeeing we have elſewhere, *viz.* in the Book of the three Principles, and in others deſcribed it at large, with all Circumſtances, therefore here we will ſet down a *brief* Deſcription, and direct the Reader to the other Writings, if he would thoroughly ſearch out the *ſeven* Forms of Nature.

25. The Fire has eſpecially *three* Forms in it to the Center; and the *fourth* Form is the Fire itſelf, and gives the Principle, *viz.* the Life, together with the Spirit; for in the firſt three Forms there is no right Spirit, *they are only Eſſences*:

26. Viz. *Firſt*, the *harſh* Aſtringency, that is the deſirous Will; that is the firſt and chiefeſt Form.

27. *Secondly*, the *bitter* Stinging, that is the ſecond Form, a Cauſe of the Eſſences.

28. *Thirdly*, after that, the Anguiſh, *viz.* the Circle or Center of Life, the turning Wheel, which catches or apprehends the Senſes or *Thoughts*, viz. the bitter Eſſences, in itſelf, and ſwallows them up as it were into Death, and gives forth out of the Anxious Chamber, *viz.* out of Death, the *Mind*, viz. another Center.

29. Now underſtand this, thus; * in the eternity, *viz.* in the *Abyſs* without or beyond Nature, is nothing but a ſtilneſs without Subſtance; it has alſo nothing that gives or affords any thing; it is an eternal Reſt, and *like* Nothing, an Abyſs without Beginning and End; it is alſo no Limit, Circumſcription, or Place, no ſeeking, or finding, nor any thing in *poſſibility* there. * Note,

30. That Abyſs is *like* an [f] *Eye*, for it is its own Looking-Glaſs; it has no Moving, alſo neither Light nor Darkneſs. [f] AVge.

31. It is eſpecially a * *Magia*, *and it has a Will*, after which we ſhould not dive or ſearch, for it troubles us. * Note.

32. With or by this very will, we underſtand the *Ground* of the Deity, which is of no Original, for it apprehends itſelf in itſelf; concerning which we are juſtly *Mute* or Silent, for it is without or beyond Nature.

33. And ſeeing we are in Nature, *we know it not* [g] *in eternity*, for in the Will the Deity itſelf is All, and the eternal Original of its own Spirit, and of all and every Subſtance. [g] Or to.

34. [h] *In that very Will* it is Omnipotent and Omniſcient; but in that Will it is not called or known to be God, for it is therein *neither* Good nor Evil. [h] Note, wherein God is Omnipotent and Omniſcient.

35. It is a *deſirous* Will, which there is the Beginning and alſo the End; for the End makes alſo the Beginning of this Will, and the Beginning the End.

36. And thus we find that *all* Subſtances are ſhut up in an *Eye*, AVge, and that is as a *Looking-Glaſs*, wherein the Will [i] beholdeth itſelf what it is. [i] AVge.

37. And in that [k] *beholding*, it becomes deſirous of that Subſtance which itſelf is.

38. And the *deſiring* is a drawing in, and yet there is nothing that can there be drawn, but the Will draws itſelf in the deſiring itſelf, and models it in its deſiring, for *what it is*. [k] Or aſpect.

39. [l] That very *Model* is the *Looking-Glaſs*, wherein the Will ſees what it is, for it is a *Similitude* of or according to the willing. [l] Note, the Introduction of the eternal Will into Subſtance.

40. And we know *that* very Looking-Glaſs, wherein the Will ſees or beholds itſelf, *to be the eternal Wiſdom of God.*

41. For it is an eternal *Virgin* without Subſtance, and yet is the Looking-Glaſs of all Subſtances, in which all things have been *foreſeen* from eternity whatſoever there ſhould or *could* be.

42. But now alſo this Looking-Glaſs is not the ſeeing itſelf, but the Will, which is deſirous; that is the outgoing longing Pleaſure of the Will, which goes forth out of the *Will*, and that is a Spirit, and *makes*, in the longing Pleaſure of the deſiring, the Looking-Glaſs.

43. The Spirit is the Life, the Looking-Glaſs is the Manifeſtation or *Revelation* of the Life, elſe the Spirit would not know itſelf; for the Looking-Glaſs, *viz.* the Wiſdom, is its ground and retainer or *preſerver*.

44. It is the *Invention*, or that which is found by the Spirit, where the Spirit finds itſelf in the Wiſdom.

45. The Wiſdom without the Spirit, is *no Subſtance*; and the Spirit without the Wiſdom, is *not* manifeſt to itſelf; and one without the other were an *Abyſs*.

46. Thus the [m] Wiſdom, *viz.* the Looking-Glaſs of the Spirit of the Deity, is, for or as to itſelf, Mute, *Inanimate*, or Silent, and is the Deity's, *viz.* the Spirit's *Body*, wherein the Spirit dwells. [m] Note, the Wiſdom is the Body of the Spirit.

47. It is a Virgin-like *Matrix*, wherein the Spirit opens itſelf, and is the ſubſtantiality of God, *viz.* a holy divine *Sulphur*, [n] apprehended in the Imagination, of, from or by the Spirit of the *Abyſs* of eternity.

[n] Formed or Figured.

48. [o] And this Looking-Glaſs, or *Sulphur*, is the eternal firſt *Beginning*, and the eternal firſt *End*, and is every where like an *Eye*, AVgɛ, wherewith the Spirit ſees what *it is therein*, and what it would open or manifeſt.

[o] Note, what *A*, and *O*, are. Rev. 1. 8.

49. This Looking-Glaſs or *Eye*, AVgɛ, is without Ground or Limit, as indeed the *Spirit* has no Ground but only in this Eye, AVgɛ.

50. It is every where altogether totally Entire *undivided;* as we know that the Abyſs cannot be divided, for there is nothing that there divides, there is no moving [p] *without* or beyond the *Spirit*. Thus it is knowable to us, what the [q] eternal Spirit in the Wiſdom is, and what the *eternal Beginning and the eternal End is.*

[p] *Extra.*

[q] *Unus Circulus. Tinctura eſt Sapientiæ Ornamentum.*

The Second Chapter.

The true and highly-worthy and precious Gate of the Holy Trinity.

[r] AVgɛ. *The Eye of the eternal Life, or the Luſter of Life.*

1. AS we underſtand, that the eternal Beginning in the Abyſs, is an *eternal Will* in itſelf, whoſe *Original* in itſelf, *no Creature ſhall ever know.*

2. Yet we are to know, and are given to *know in the Spirit, its ground*, which it makes to itſelf, wherein it reſts.

3. For a will is Thin or *Obſcure*, as it were *Nothing*; therefore it is deſirous, it willeth to be *ſomewhat*, that it might be Manifeſt in itſelf.

4. For the Nothing cauſes the willing, that *it is* deſirous; and the Deſiring is an *Imagination.*

5. Wherein the Will, in the Looking-Glaſs of Wiſdom, diſcovers itſelf, and ſo it Imagines out of the Abyſs into itſelf, and makes to itſelf, in the *Imagination*, a ground in itſelf, and Impregnates itſelf with the Imagination out of the Wiſdom, *viz.* out of the Virgin-like Looking-Glaſs, which there is a *Mother* without Generating, without willing.

6. The Impregnation is not performed in the [s] Looking-Glaſs, but in the willing, in the Imagination of the *willing.*

[s] Or Spirit.

7. The Looking-Glaſs remains eternally a *Virgin*, without generating; but the Will becomes Impregnated with the *Glimpſe* of the Looking-Glaſs.

8. For the *Will* is Father, and the Impregnation in the Father, *viz.* in the Will, is *Heart*, or Son; for it is the Will's, *viz.* the Father's Ground, wherein the *Spirit* of the willing ſtands in the Ground, and out of the willing in the Ground goes forth into the Virgin-like Wiſdom.

9. Thus the Imagination of the willing, *viz.* the Father's, attracts the Aſpect, Form, or *Repreſentation* of the Looking-Glaſs, *viz.* the *Wonder* of the Power, Colours, and Virtue, into itſelf, and ſo becomes Impregnated with the Glance of the Wiſdom, with the Power and Virtue: This is the Will's, *viz.* the Father's Heart, wherein the *Abyſſal* Will attains a Ground in itſelf, through and in the eternal Imagination.

10. Thus we know the Father's Impregnation to be the *Center* of the Spirit of the Eternity, wherein the eternal Spirit continually *apprehends* itſelf.

11. For the Will is the beginning; and the moving or drawing into the Imagination, *viz.* to the *Looking-Glaſs* of Wiſdom, is the Eternal Abyſſal Spirit, which ariſes in the Willing, and apprehends itſelf in the *Center* of the Heart, in the power of the attracted Wiſdom; and is the Heart's *Life* and *Spirit*.

12. Now then, ſeeing the Eternal Abyſſal will in itſelf is as it were *inanimate*, mute, or ſilent, therefore that which is apprehended or conceived out of the Wiſdom, which is called Heart or *Center*, is the word of the willing, for it is the *ſound* or the power, and is the *Mouth* of the willing which manifeſts the willing.

13. For the will, *viz.* the Father, *ſpeaks* with the moving of the Spirit the Power forth in the Looking-Glaſs of the Wiſdom.

14. And with the ſpeaking forth the Spirit goes out from the willing out of the Word of the *Mouth* of God, *viz.* out of the Center of the Heart, forth into that which is outſpoken, *viz.* into the *Virgin-like* Looking-Glaſs, and opens the word of Life in the Looking-Glaſs of Wiſdom, ſo that the *Threefold ſubſtance of the Deity* in the Wiſdom *becomes* manifeſt.

15. Thus we acknowledge an eternal abyſſal divine ſubſtance, and therein *Three Perſons*, whereas one is not the other:

16. *Viz.* the Eternal Will, which is the *Cauſe* of all and every ſubſtance, that is the *firſt* Perſon, yet is not the ſubſtance itſelf, but the cauſe of ſubſtance, and is *free* from ſubſtance, for it is the Abyſs.

17. There is nothing before it that can give it, but *it gives itſelf*, of which we have *no* knowledge.

18. It is *All*, and yet alſo *thus* but ONE only, in itſelf without ſubſtance, a Nothing.

19. And in this One only willing, ariſes the Eternal Beginning through * *Imagination* or *Deſiring*. * Note.

20. And in the Deſiring the willing impregnates itſelf out of the Eye, AVgr, of Wiſdom, which with the *willing* is in like or equal Eternity, without ground and beginning, as is mentioned above.

21. That very impregnation is the ground of the willing, and of the ſubſtance of all ſubſtances, and is the *Son* of the willing.

22. For the will generates this Son from eternity in eternity, *perpetually*, for it is its † Heart, or its Word, *viz.* a ſound or *revelation*, or manifeſtation of the Abyſs of the ſtill Eternity, and is the *Mouth* or *underſtanding* of the willing, and is juſtly called *another* Perſon than the Father, for it is the Father's revelation or manifeſtation, his ground and ſubſtance. † Note.

23. For a Will is no Subſtance, but the Imagination of the willing maketh *Subſtance*.

24. Thus the ſecond Perſon is the ſubſtance of the Deity, underſtand the ſubſtance of the Holy Trinity, the mouth of the manifeſtation or *Revelation* of the ſubſtance of all ſubſtances, and the power of the life of all and every life.

25. The *Third* Perſon is the *Spirit*, which with the apprehenſion of the willing through the imagination out of the power of the ſpeaking, goes forth out of the mouth of the Father into the *Eye*, AVgr, *viz.* into the *Looking-Glaſs* of Wiſdom, that is clearly free from the willing, and alſo from the Word.

26. And though indeed the Will out of the Word gives it, yet it is *free*, as the Air is free from the Fire; as Men ſee that the Air is the Fire's ſpirit and Life, and yet is another thing than the Fire, and yet is *given forth* from the Fire.

27. And as Men ſee that the Air gives forth a living and moving Heaven, which is ſhining and *moveable*, ſo alſo is the Holy Spirit, the Spirit and Life of the Deity, and is another Perſon than the Father and Son.

28. It bears alſo another Office, it *opens* the Wiſdom of God, *ſo that the Wonders appear*; as the Air opens all the Life of this World, that all live and grow.

29. Thus this is a ſhort explanation of the Deity in the *Abyſs*, how God dwells in himſelf, and is himſelf the *Center* of the *Genetrix*.

30. But now the human Mind reſts not ſatisfied with this: It aſks or enquires after *Nature*, after that out of which this World is become born or generated, and all created: Therefore now the Text concerning the *Principle* follows further; to which we have invited Reaſon for a Gueſt.

The Third Chapter.

How God, *without the Principle of Fire, would not be manifeſted or revealed: Alſo concerning the Eternal Subſtance; and concerning the* Abyſſal *Will, together with the very ſevere earneſt Gate.*

1. WE have by this Deſcription ſhown you, *what* the Deity without, or *beyond* Nature is, wherein it is to be underſtood, that the Deity, as concerning the *Three Perſons*, together with the *Eternal* Wiſdom, are free from Nature, and that the Deity has yet a *deeper* Ground than the Principle in the Fire.

2. But now the Deity, without the Principle, were not, or would not be *manifeſt*.

3. And underſtand the Deity without, or beyond the Principle, to be a Glimpſe of the *Great Wonder*, which *none* knows, nor *can* know what it is, wherein all Colours, Power, and Virtue, appear in a very terrible ſubſtance, which yet ſeems *like no* ſubſtance, but a terrible Wunder-AVge, or *Eye of Wonders*; ſo that neither Fire, Light, not Darkneſs, may be *diſcerned*, but a *Glimpſe* of ſuch a Spirit, in a high, deep, blue green, and mixed Colour, wherein all *Colours* lie, and yet none may be known from the other, but reſembles a *Flaſh* which is terrible, whoſe Glimpſe diſturbs and conſumes all.

4. Thus we are to know concerning the Eternal Subſtance, *viz.* the Eternal Spirit, without the Fire and Light; for it is a deſirous Will, which *thus* makes itſelf a Spirit.

5. This Spirit is the *Eternal Potentiality* of the Abyſs, wherein the Abyſs brings itſelf into a Ground, whence all ſubſtance riſes.

6. For every Form in the Spirit is an *Imagination*, a deſirous Will, and deſires to manifeſt or reveal itſelf.

7. Every Form impregnates its Imagination, and every form alſo deſires to manifeſt itſelf; and therefore is the Looking-Glaſs of the Glimpſe a *Wonder* of the ſubſtance of all ſubſtances, and of the Wonder *there is* neither Number, Ground, nor End.

8. It is a mere Wonder, whoſe comprehenſion cannot be written; for only the *ſouliſh* Spirit, which ariſes out of this Wonder, that *alone* underſtands it.

9. And then we underſtand how this Abyſſal will is, from Eternity in Eternity, *perpetually* deſirous, *viz.* to manifeſt itſelf, and to *ſearch* or fathom itſelf, what it is, to bring the Wonder into a Subſtance, and to manifeſt itſelf in the *Wonders*.

10. The deſiring is an Imagination, wherein the willing draws into itſelf, and impregnates itſelf, and * *overſhadows* itſelf with the *Imagination*, that ſo out of the free willing a contrary or *oppoſite* will exiſts, to be free from the overſhadowing, *viz.* from the *Darkneſs*. * The firſt ground of the dark world.

11. For that which is drawn in, is the *Darkneſs* of the free Willing, whereas otherwiſe, *without* the Imagination, it would be free: *Yet alſo* in itſelf, without the Imagination, it would be a Nothing.

12. Thus there ariſes together in the firſt willing in the Deſiring, a contrary or *oppoſite* Willing; for the deſiring is drawing in, and the firſt Will is *quiet* or ſtill, and in itſelf without ſubſtance.

13. But it impregnates itſelf with the deſiring, ſo that it is *full* of Subſtance, *viz.* of the Wonder and Power which *overſhadow* it, and make *a Darkneſs of it, or out of it*.

14. Whereas then in the attracted powers another Will *apprehends* itſelf, to go out from the dark power into the liberty.

15. That other, or ſecond Will, is the Will of the Heart or Word; for it is a cauſe of the Principle, that the anxious Wheel kindles the Fire.

16. So then it goes through the Anguiſh, *viz.* through the *Fire*, forth with the ſhining or luſter of the Light, *viz.* the Majeſty, wherein then the Subſtance of the Holy Trinity becomes *manifeſt*, and conceives or aſſumes here the dear and precious *Name* G O D, 𝔊 𝔇 𝔗 𝔗.

17. Underſtand this further thus: The firſt Will, *viz.* God the Father, that is and remains Eternally *free* from the anxious ſource or quality, as to what the Willing in itſelf is; but *its* deſiring becomes impregnated, and in the deſiring ariſes *Nature*, with the Forms; and Nature dwells in the Will, viz. *in God*, and the Will in Nature.

18. And yet there is no Mingling, for the Will is ſo very *thin*, it is as it were a Nothing, and *therefore* it is not apprehenſible; it is not comprehended by Nature, elſe if it might be comprehended, there would in *the Deity be but* O N E Perſon.

19. It is indeed the *cauſe* of Nature, but yet it is, and remains in Eternity *another* World, and Nature remains alſo *another* world in itſelf, for it ſtands in the power of the Eſſence, out of which the Principle ariſes.

20. For the clear *bright* Deity in the Majeſty ſtands not in the Eſſence, or in the Principle, but in the Liberty without or beyond Nature.

21. But the ſhining Light without, or beyond the Principle, makes the *Incomprehenſible* or Abyſſal Deity manifeſt, it gives the Shining or Luſter of the Majeſty, and yet has it not *in itſelf*, but it comprehends or conceives it out of the Looking-Glaſs of the Virgin-like Wiſdom, out of the Liberty of God.

22. For if the Looking-Glaſs of Wiſdom were *not*, then could no Fire or Light be generated, it all takes its Original from the *Looking-Glaſs* of the Deity; that is now to be underſtood in this manner following.

23. God in himſelf is the Abyſs, *viz.* the firſt World, of which *no* Creature knows any thing at all, [u] for it ſtands ſolely and alone with Spirit and Body in the *Byſs* or Ground. [u] *Viz.* the Creature.

24. Thus alſo God himſelf in the Abyſs would not be manifeſt to himſelf, but his Wiſdom is from Eternity *become* his Ground or Byſs.

25. After which therefore the Eternal Willing of the Abyſs of the Deity has *pleaſed* to long, from whence the *divine Imagination* has exiſted, ſo that the Abyſſal Will of the Deity has thus from Eternity, in the Imagination, with the power of the Aſpect, or form of the Looking-Glaſs of Wonders, impregnated itſelf.

26. Now, in this Impregnation of the Eternal Original, are *two* Principles to be underſtood, *viz.* *Firſt*, the Eternal Darkneſs, out of which the Eternal World originates,

and the Subſtantiality of the fierce wrath in the Darkneſs, wherein we underſtand God's *Anger* and *the Abyſs of Nature*, and thus we know and acknowledge the fiery World to be the *great* Life.

27. And then alſo, *Secondly*, we underſtand, *Firſt*, How out of the Fire, the *Light* becomes generated: And, *Secondly*, How between the fiery and light World, Death is.

28. *Thirdly*, How the Light ſhines out of *Death:* And, *Fourthly*, How the Light-flaming World is *another* principle, ſource, or quality, in itſelf than the Fire-world; and yet neither is ſeparated from the other, *neither can* the one comprehend the other.

29. *Fifthly*, We underſtand how the Light-world *fills* the Eternal Liberty, *viz.* the firſt Willing, which is called Father.

30. *Sixthly*, Thus we underſtand alſo herein earneſtly, and fundamentally, how that *Natural* life, which will dwell in the Light-flaming world, *muſt* go through death, and muſt become generated or born out of *Death*.

31. *Seventhly*, Yet we underſtand or mean that Life which *originally* ariſes out of the Darkneſs, *viz.* out of the *Eſſence* of the dark ſubſtantiality, *viz.* as the ſoul of *Man*, which had out of the Fire-world turned itſelf into the dark ſubſtantiality in Adam. *Eighthly*, Therefore then we fundamentally and exactly underſtand, why God, *viz.* the Heart of God, is become Man.

32. And *Ninthly*, Why he muſt of neceſſity die, and enter into Death, and break his Life in Death, and afterwards bring it through the fiery World into the Light-flaming World. And *Tenthly*, why we muſt thus follow him.

33. And in the *Eleventh* Place, we underſtand further, why many ſouls remain and continue in the Fire-world, and cannot go through Death into the Light-world. *Twelfthly*, what Death is. And, in the *Thirteenth* Place, alſo what the Soul is. This is now as follows.

34. When we conſider what the Life is, we find that it eſpecially conſiſts in *Three* Parts, *viz. Firſt*, in the *Deſiring: Secondly*, in the *Mind: Thirdly*, in the *Senſes or Thoughts*.

35. Now, if we ſearch further, what that is which gives or affords that; then we find the *Center*, viz. the Eſſential Wheel, which has the [x] Fire-ſmith in itſelf.

[x] Or *Vulcanus.*

36. And then, if we conſider further whence that Eſſential Fire exiſts, we find that it takes its original in the *Deſiring* of the Eternal *Abyſſal* Willing, which, with the Deſiring, makes to itſelf a Ground.

37. For every deſiring is attractive, or *harſh* and aſtringent, of that which the Will deſires, and yet there is nothing [y] for it that it may deſire, but only itſelf, that is the Great *Wonder-Eye*, Wunder-AVge, without limit and ground, wherein all lies.

[y] Or before it.

38. And yet alſo it is a Nothing, unleſs it be in the deſiring Will made *ſomething*, which is done by *Imagination*, wherein it becomes a Subſtance, whereas yet it is a Nothing, for it is only an overſhadowing of the *Free-willing*.

39. Which ſubſtance overſhadows the Liberty, *viz.* the thin unſearchable Willing, ſo that *two* Worlds come to be: *Firſt*, One which in itſelf is incomprehenſible and inconceivable, an Abyſs and Eternal Liberty: And, *Secondly*, one which comprehends, and makes itſelf a Darkneſs.

40. And yet neither is ſeparated from the other, only this is the difference or diſtinction, that [z] *the Darkneſs cannot comprehend the Liberty*, for [a] it is too thin, and dwells alſo in itſelf, as alſo the Darkneſs dwells in itſelf.

[z] John 1. 5.
[a] The Liberty.

The very Earneſt Gate.

41. Here now we underſtand, *Firſt*, how the Father's ſecond Will, which in the

Looking-Glaſs of Wiſdom he ſharpens to his *Heart's Center*, becomes impregnated with the ſubſtantiality in the Father's *Imagination*.

42. And *Secondly*, That the ſame impregnation, in reſpect of the liberty of the firſt Will, which is called Father, is a Darkneſs: And *Thirdly*, How in the Darkneſs, or Subſtantiality, all Powers, Colours and Virtues, lie in the Imagination; moreover, all *Wonders*.

43. And *Fourthly*, We underſtand how the Powers, Wonders and Virtues, *muſt* be manifeſted through the Fire, *viz.* in the Principle, wherein all paſſes into its Eſſence, for in the Principle the Eſſence originally ariſes.

44. And *Fifthly*, We underſtand very earneſtly and exactly, that in the Principle, before the Fire ariſes, there is a *dying*, viz. the great anguiſh Life.

45. Which yet is no dying, but a harſh aſtringent, ſtern, dying ſource or quality, out of which the great and ſtrong Life ariſes, *viz.* the Fire-life: And *Sixthly*, then out of the deadened quality, the Light-life, with the power of the Love.

46. Which *Light-life*, with the Love, dwells in the Eternal Liberty, *viz.* in the firſt willing, which is called Father; for that the Father, in his own Willing, which is himſelf, *deſires*, and nothing more.

47. That now underſtand thus: You ſee and know that there is no Light without Fire, and there is no Fire without the earneſt ſource or quality, which ſource or quality is *like a Dying*, and the Subſtantiality out of which the Fire burns muſt thus alſo die, and be conſumed.

48. Out of the conſuming conſiſts two great Principles of two great Lives: *One* in the ſource or quality, which is called Fire; and one out of the vanquiſhed quality, *viz.* out of the *Death*, which is called Light, which is *immaterial* and without ſource or quality, and yet has all ſource or qualities in it, but not the ſource of the fierce wrath.

49. For the fierce wrath *remains* in Death, and the Light-life grows out of the Dying as a fair bloſſom out of the Earth, and is *no more* apprehended by the dying.

50. Thus then you ſee how the Light dwells in the Fire, and the fire cannot move it; and beſides that, there is nothing that can move the Light, for it is *like the Eternal Liberty*, and dwells in the Liberty.

51. Here you underſtand how the Son is *another* Perſon than the Father, for he is the Light-world, and yet dwells in the Father, and the Father generates him in his *willing*, and he is rightly the Father's Love, alſo [b] *Wonder*, *Council*, *and Power*.

[b] Iſa. 9. 6.

52. For the Father generates him in his Imagination in himſelf, and brings him through his own fire, *viz.* through the Principle, forth *through* Death, ſo that the Son makes, and is another World, *viz.* another Principle in the Father, than the Fire-world in the darkneſs is.

53. Thus you underſtand alſo, how the Father's Eternal Spirit divides itſelf into *Three Worlds*. The *Firſt* is the Exit out of the Imagination of the firſt willing of the Abyſs, which is called Father, in which with the outgoing it opens the *Wiſdom*, and dwells in the Wiſdom, and wears it upon itſelf, as its Garment of the Great *Wonders*.

54. *Secondly*, It is the Cauſe of the drawing-in of the Subſtantiality of the darkneſs, *viz.* of the other world, and is the cauſe and the ſpirit to the original of the Eſſential Fire; it is itſelf the ſource or quality in the Anguiſh of the Principle, and alſo of the fiery world, *viz.* of the Great Life.

55. And then, *Thirdly*, It is itſelf alſo, that which the power in the dying of the Principle *bringeth forth* out of the Fire, wherein the Power out of the Anguiſh, out of the Dying, ſevers itſelf from the Dying, goes into the *Liberty*, dwells in the Liberty, and makes the Light-world, and ſo it is the flame of the Love in the Light-world.

[c] Matth. 28 19.

56. Here in this place ariſes the dear [c] *Name of God, of the Father, of the Son, and of the Holy Spirit.*

[d] *Viz.* the eternal Spirit of the Father.

57. For in the Fire-world [d] *it is not* called the Holy Spirit or God, but God's Anger, God's fierce wrath, wherein, as to this, God calls himſelf *a conſuming Fire.*

58. But in the Light-world, *viz.* in the Son of God, it is the flame of Love, and the power of the *Holy divine Life*, wherein it is called God the Holy Spirit.

59. And in the Light-world is called the Wonder, Council, and Power of the *Deity*, which the Holy Spirit opens, for it is the Life therein.

60. And it is altogether as far as our Heart and Mind or Thought can reach: Nothing but only *theſe Three Worlds*, it ALL ſtandeth therein:

61. *Viz.* Firſt, There is the Eternal Liberty, and therein the light, with the power in the Looking-Glaſs of Wiſdom, *which is called* God the Father, Son, and Holy Spirit.

62. *Secondly*, There is the dark Subſtantiality in the *Imagination*, in the harſh aſtringent deſirous Willing, the impregnation of the deſiring, wherein all ſtands in the Darkneſs, *viz.* in the anxious death.

63. *Thirdly*, There is the fiery World, *viz.* the firſt Principle, which ſtandeth in the Anguiſh, *viz.* the great ſtrong omnipotent Life, wherein the *Light-world* dwells, but unapprehended by the Fire.

The Fourth Chapter.

Of the Principle and the Original of the Fire-world; and of the Center of Nature: *And how the Light ſevers itſelf from the Fire; ſo that from Eternity in Eternity,* two *Worlds are one in another.*

1. WE will not write in a mute or dumb manner, ſo as not to be underſtood, but demonſtratively with good Evidence: We perceive and know, that every Life does originate itſelf out of the *Anguiſh*, as in Venom or Poiſon, which is a dying, and yet is alſo the Life itſelf; as it is plainly to be *perceived* in Men, and all Creatures.

2. For *without* the Anguiſh, or Poiſon, there is no Life, as is very well to be ſeen in all Creatures, eſpecially in Man, which exiſts in Three Principles.

3. As *Firſt*, One in the Fire, wherein the Great Life ſtandeth, to which a dying Poiſon, *viz.* the *Gall*, belongs, which Poiſon makes the Anguiſh-chamber, wherein the Fire-life originally ariſes.

4. And *Secondly*, Out of the Fire-life, the ſecond Principle, *viz.* the Light-life, out of which the noble *Mind*, with the Senſes or *Thoughts*, exiſts, wherein we bear and underſtand our noble Image; for the Fire-life in the Heart originally ariſes from the Death of the [e] Gall.

[e] The Gall is the dying ſource, or quality.

5. *Thirdly*, We underſtand the Third Principle in the other Anguiſh-chamber, *viz.* in the *Stomach* or Entrails, whereinto we ſtuff the four Elements, with the conſtellation or *Aſtrum*, where then the other Anguiſh-chamber, *viz.* the third Center, is, *viz.* the

Kingdom of this World, a Houſe of *Stink*, and evil Source or Qualities, wherein the third Life, *viz.* the Starry and Elementary Life, becomes generated, and through the *outward Body* governs with the Reaſon of the third Principle.

6. Now we underſtand very well, that in the Heart, *viz.* in the Center, there ſtands *another* World hidden, which is incomprehenſible to the Houſe of the ſtarry and elementary ſource or quality, for the Heart ſighs or *pants* after that World.

7. And the Spirit which becomes generated out of the death of the Heart's Poiſon, *poſſeſſes* that other World, for it is free from the Poiſon which kindles the Fire, and yet dwells in the Fire of the Heart.

8. But * *with its Imagination* it conceives or comprehends the other world of the Liberty, in the Imagination, and dwells in the Liberty, without or beyond the Fire-ſource or quality; but that only *ſo far*, as it brings or bears a longing pleaſure to, or into God. * Note.

9. Now then, ſeeing there is ſuch a Threefold dominion in Man, ſure it is much more ſo *without* or beyond Man; for if it was not, it could not poſſibly *have come* into Man, for where there is nothing, there alſo nothing comes to be; but if ſomething comes to be, it comes out of that which is there: Every Imagination models only its like in itſelf, and manifeſts itſelf in the *Similitude*.

10. Seeing then that the † Subſtance of all Subſtances is an eternal Wonder in Three Principles, therefore it brings alſo forth only Wonders, every Principle according to its Property, and every Property again out of its Imagination, whereby we know that the Eternal is a mere Wonder. † Note.

11. Therefore now we are to think upon *theſe* Wonders, and to conſider the kind and property of the Eternal *Genetrix*, for there can be no property, unleſs it has a Mother that gives or affords it.

12. Therefore we underſtand now, *Firſt*, in *this* great Wonder of all Wonders, which is God and the Eternity, together with Nature, eſpecially *ſeven Mothers*, out of which the Subſtance of all Subſtances originally ariſes; and yet they are all ſeven but *one* only Subſtance, none of them is the firſt or the laſt, they are all *ſeven* alike eternal without beginning, their beginning is the opening of the Wonders of the O N E only eternal Willing, which is called God the Father.

13. And then, *Secondly*, the *ſeven* Wonders could not be manifeſted or reveal'd, if the O N E only Eternal Will, which is called Father, was not deſirous.

14. But if it is deſirous, then it is an *imagining in itſelf*, and is a longing *Pleaſure* to find itſelf.

15. And it finds itſelf alſo in the Imagination; it finds eſpecially [f] Three Forms in itſelf, whereof none is the other, and alſo none is *without* the other, but every one generates the other; and if the one was not, the other would not be; but the Will remains an eternal Nothing without Subſtance, alſo without ſhining or *luſter*. [f] Seven;

16. So now, if the Will is deſirous, it is an attraction of that which is in the Imagination, wherein yet there is nothing, and ſo it draws itſelf, and impregnates itſelf in the Imagination, and not in the Willing, for the Will is as thin as Nothing.

17. But now every deſiring is harſh or aſtringent, for it is its property, and that is the firſt Mother.

18. And the attraction of the Willing in the deſiring, is the other, or ſecond *Mother*; for theſe are two forms which are contrary or oppoſite one to the other, for the Will is quiet or *ſtill* as a Nothing, and it is harſh or aſtringent, like a ſtill Death, and the attraction is its ſtirring or *rouſing*.

19. And that the ſtill Will in the harſh aſtringency *cannot* endure, and thereupon draws in itſelf much more vehemently, and yet does but only ſharpen its own Willing

in the drawing, and will with its ſtern *attraction* ſhut in and retain the attraction; and in ſuch a manner it does but only *awaken* or raiſe it up.

20. The harder the harſh aſtringency contracts itſelf to hold the Sting, the greater only is the Sting, the raging, and the breaking; for the Sting will not *ſuffer* itſelf to be ſubdued, and yet is ſo ſtrongly held by its Mother, that it cannot get away.

21. It will be above, and the Mother beneath, for the harſh aſtringency draws into itſelf, and makes itſelf *hard*; and it is a ſinking downwards, and makes in the *Sulphur* the *Phur*, and in the *Mercurius* the *Sul.*

22. And the Sting maketh, in the *Sal*, *Phur*, or makes to itſelf further the bitter Form, *viz.* the *Woe*, an Enmity in the Aſtringent Harſhneſs, and wills continually to force itſelf forth out of the Aſtringency, but yet *cannot.*

23. Thus one climbs upwards, and the other tends downwards, and ſo if it cannot, it becomes *winding* as a [g] Wheel, and wheels itſelf continually inwards into itſelf; and this now is the *third* Form, from whence the *Eſſence originally* ariſeth, and the *Wonder of Multiplicity* without Number and Ground.

[g] *Rota. Centrum Eternæ Naturæ, & rerum Omnium.*

24. In this Wheel, underſtand the Wonder or Power, which the Will, underſtand the firſt Abyſſal will out of the Looking-Glaſs of the Abyſs, *draws* into itſelf to its Center or Heart, that is here the will of the Power and Wonder.

25. In this Wheel of the great Anguiſh, originally ariſes the other or ſecond Will, *viz.* the Son's Will, to *go forth* out of the Anguiſh into the ſtill Liberty of the firſt Abyſſal willing.

26. For the Wheel maketh Nature; for ſo Nature originally ariſes; it is the Center and the *breaking* of the ſtill Eternity, that kills the Nothing, but it makes the great *Life.*

27. But that we ſpeak of *killing*, it is to be underſtood in this manner: it is *no* killing, but it is the perceptibility.

28. For the Life, before the Fire, is Mute or Silent or Inanimate, and without feeling; it is only a *Hunger* after the Life, as the Material World is only a Hunger after the Life, and in its Hunger ſo very eagerly or ſtrongly labours after the Principle, that it may *reach* the Fire; wherein then the Life of this World originally ariſes.

29. And it cannot be otherwiſe, unleſs it breaks the firſt *Matrix*, viz. the harſh Aſtringent deſiring; this is the Wheel of the firſt *three* Forms, *viz.* harſh Aſtringency; and the drawing of the harſh Aſtringency makes the Anguiſh, and Subſtance of the Source or Quality.

30. For it is a *terrifying* in itſelf; in that it ſhould be ſo, that the Nothing ſhould come into *perceptibility*; for that is the Poiſon-ſource or Quality, whence the *fierce Wrath*, and *all Evil*, Malignity or Malice, originally ariſes, and yet is the right Original of the perceptible Life.

31. The Life finds itſelf thus, *viz.* in the Anguiſh Source or Quality; as we ſee it in all Creatures, that the Life takes its Original in the *ſtifled* Blood, in the Anguiſh; both the creaturely Life, and alſo the *eſſential* Life; as in ſtinking Dung in the rottenneſs, where, in the [h] *dying of the Corn* or Grain, the great Life ſprings up.

[h] 1 Cor. 15. 36.

32. Whereas yet, in the *Eſſence*, no dying is underſtood, but an Anguiſhing Source or Quality, wherein the Mother muſt ſpring forth; which is a mute or ſilent or inanimate Subſtantiality, as is to be perceived in Corn, where the eſſential Life *grows* out of the Corruption.

33. In like manner, it is held with the Center of Nature; the Anguiſh-ſource or Quality is the *right* Center, and makes the [i] *Triangle* in Nature.

[i] △

34. And the Fire-flaſh, *viz.* the fourth Form of Nature, makes of the Triangle

a [k] *Croſs*; for there is the Principle, and it becomes ſevered into *two* Worlds, of two Principles, *viz.* into a *twofold* Source or *Quality* and Life: one Source abides or remains, and is the Fire or Anguiſh-life; the other, or ſecond Source, exiſts in the breaking or corrupting of the Anguiſh, which underſtand as follows. [k] ☩

35. The *firſt* Form of the Subſtantiality, *viz.* the harſh Aſtringency in the *deſirous* inconceivable or impalpable willing, muſt give itſelf wholly up to the Anguiſh, Source or Quality in the Wheel of Nature, for the Sting is too ſtrong; thus the harſh Aſtringency ſinks down as a Death, and yet is no Death, but a *dying* Source or *Quality*.

36. For the Sting becomes Lord, and changes the harſh Aſtringency into its Property, *viz.* into a raging Flaſh, into an Anguiſh, Source or Quality, which from the Sting and the harſh Aſtringency is *bitter*; as is the kind and manner of *Poiſon*.

37. For the Poiſon or the dying has eſpecially *three* Forms, *viz.* harſh Aſtringency, Bitterneſs, and Anguiſh; it makes itſelf thus in itſelf, and has *no Maker*, but only the ſtrong Will in the great Life in the Fire.

38. Underſtand us right thus: the *Abyſs* has no Life; but in ſuch a Property the great eternal Life becomes generated; the Abyſs has no Mobility or *Feeling*.

39. Thus the Mobility or Feeling generates itſelf; and thus the *Nothing* finds itſelf in the eternal *Willing*; whoſe * ground we know not, alſo ſhould not ſearch, for it troubles or diſturbs us. * Note.

40. And yet this is only an eſſential Life without underſtanding, like the *Earth*, and the Death or *dying*, wherein really there is a Source or Quality in itſelf, but in the *Darkneſs* without Underſtanding; for the harſh Aſtringent Anguiſh draws into itſelf, and that which is drawn in makes Darkneſs, ſo that the Anguiſh Life *ſtands* in the *Darkneſs*.

41. For every Subſtance is in itſelf dark, unleſs it has the Light's *Tincture* in itſelf.

42. For thus the *Tincture* is a Liberty or Freedom from the Darkneſs, and is *not* comprehended by the Anguiſh Source, or Quality, for it is in the Light-World; and though indeed it *ſticks* in the Subſtantiality, *viz.* in a dark Body, yet is out of the Subſtance of the Light-World, where *no* [l] Comprehenſion is. [l] Begriffe.

43. We have mentioned above, *Firſt*, concerning the Looking-Glaſs of the Wiſdom of the *Wonder* of all Subſtances; and *Secondly*, concerning the *Ternary* or Number Three of the Subſtance of all Subſtances; how they Originally ariſe out of one only willing, which is called the Father of all Subſtances.

44. And *Thirdly*, how it creates another will in itſelf; to manifeſt or find itſelf in itſelf; or as you may ſay, to find *what* and *how* it is.

45. And then, *Fourthly*, how that ſecond re-created Magic-will to *find* itſelf, is its Heart and own Seat of Poſſeſſion.

46. And *Fifthly*, how the firſt abyſſal Will Impregnates itſelf with the Imagination itſelf, *out* of the Looking-Glaſs of the Wonder, which in the *Light-World* is called the *Wiſdom*.

47. And then, *Sixthly*, as we have mentioned, how that firſt abyſſal Will, together with the Impregnation, and alſo the Looking-Glaſs of the Wonder or *Wiſdom*, in ſuch a Property, before the Principle of Fire, is *no* divine Subſtance rightly called, but much rather a *Myſtery* of the Wonder of all Subſtances.

48. Which Myſtery takes its *Partition* in the Fire, into *infinite* endleſs Parts or Subſtances, and yet remains alſo but ONE Subſtance.

49. Thus we give you now further to underſtand concerning the other or *ſecond* Will, which the firſt Will in its Imagination, or Impregnation, creates, which is the great Myſtery, *Myſterium Magnum*, wherein the firſt Will, which is called Father, ſeeks, *finds*, and feels itſelf, as a Light in the Heart: How that very other, or ſecond Will, is the

* Note. * Mother of the *Genetrix*, in the attracted impregnation, impreſſed or conceived in the Imagination.

50. It is that which *cauſes* originally the ſeven Forms of Nature; and it is alſo that which cauſes the Anguiſh-wheel, *viz.* the harſh aſtringency; it is alſo that which in the

‖ Heb. 2. 14. Anguiſh goes forth through Death into the *Liberty*, which breaks or *deſtroys* ‖ *death*, and gives or affords the Life, which kindles the Fire, and in fire takes the Glance of the Majeſty into itſelf, and in the Light of the Majeſty dwells in the *fire*, unapprehended by the Fire, as one that feels nothing which died away from the ſource or quality, and brings another ſource or Quality into itſelf, which *feels not*, nor finds the firſt from which it has died away.

51. And that we may briefly, and yet fundamentally and properly, or *exactly*, diſtinguiſh the fire's *Original*, know, that we perceive in the Deep, opened to us out of God's Grace, that the fire in its Original ſtands in *two* Cauſes.

52. The *firſt* cauſe is the Willing-ſpirit of the Heart, underſtand the Father's *Second* will, *viz.* the Son's property.

‖ *Materia.* 53. And the *Second* Cauſe is the ‖ *Matter* of the willing, *viz.* of the wonders of the Wheel of the Eſſential Life, *viz.* the Anguiſh-chamber.

° Rom. 8. 22. 54. The anguiſh ſighs or ° *groans* after the willing of the Liberty, and the will longs or *groans* after the Manifeſtation or Revelation; for the willing cannot in the ſtill liberty, in itſelf, manifeſt or reveal itſelf, *without* the Eſſential fire, which in the anguiſh, *viz.* in the dying, comes to the Manifeſtation or Revelation, and to the Great Life.

55. Thus the will is in the dark Anguiſh, and the Anguiſh is the *darkneſs* itſelf.

* Note. 56. Now then ſeeing the anguiſh thus vehemently * *groans* or pants *after the* willing of the *Liberty*, ſo it conceives or receives the willing of the Liberty as a flaſh, as a great Crack, as when a Man pours water into the Fire.

57. And here the right dying is Effected; for the very fierce wrathful dark *anguiſh* ſhrieks or trembles before the flaſh, *viz.* the darkneſs before the light; for the darkneſs is killed and vanquiſhed, and the Terror or Crack is a Crack of great *Joy*.

58. There the harſh aſtringent fierce wrathful Poiſon ſinks down into Death, and becomes *impotent* or weak, for it loſes the Sting, and yet is no Death; but thus the right life of the feeling and *panting* comes to be kindled.

† Note. 59. For this is juſt as if a Man did ſtrike † *Steel* and a *Stone* together; for they are two Great hungers of the willing after the ſubſtantiality, and of the ſubſtantiality after the Life.

60. The will gives or affords Life; and the ſubſtantiality gives or affords the Manifeſtation or *Revelation* of the Life; as fire burns out of a *Candle*, ſo burns the will of the Eſſential ſubſtantiality.

‖ Note, Fire is the Principle. The white Fire is the divine Love-fire. 61 ‖ The will is not the Light itſelf, but the Spirit of the Light, or of the Fire; the Light *ariſes* out of the Eſſence, and the Eſſence again out of the willing.

62. The anxious Eſſential Fire is the *Matter* to the ſhining Fire; and the will Kindles itſelf in the Eſſential Fire, and gives or affords the *white* amiable fire that dwells in the hot fire without feeling.

63. The will takes its feeling from the fierce wrath of the Eſſential fire (in the *fourth* form) that it is manifeſt in itſelf, and yet remains *free* from the fierce wrath; for the ſource or quality becomes in the kindling changed into a *meek* Love-ſource or quality.

64. And *here* the other or ſecond will receives its Name, Spirit; for out of the Eſſential fire, it attains the property of *all* wonders, alſo the right life of the power and might over the Eſſential fire-life; for from Nature it takes the *power* into itſelf, and brings alſo the Liberty into itſelf.

65. Thus the Liberty is a *ſtillneſs* without ſubſtance; and ſo the ſtill Liberty gives it-

ſelf into the ſubſtance of the Anguiſh, and the Anguiſh *receives* that ſame liberty without ſource or quality, whence it becomes ſo richly full of joy, that out of the Anguiſh Love *comes to be.*

66. For the will, which had given itſelf into the Anguiſh, becomes thus *delivered* from the death of the Anguiſh, and therefore it finds itſelf in the Liberty, and goes forth from the fierce wrath of the Anguiſh.

67. For here death is broken or deſtroyed, and yet remains a death *in itſelf*; but the Willing-Spirit, *viz.* the right *holy Life*, goes with the breaking open forth out of the Anguiſh.

68. And it is now alſo a fire, but a *fire* in the Liberty, and burns in the Love-ſource or quality; as a Man may ſee this in Fire and Light, how the Eſſential fire is a burning woe or *pain*, and the Light an amiable richly Joyful *delight* and habitation, without ſenſible pain, ſource or quality.

69. And yet it has all ſources or qualities and properties of fire in it, yet in another Eſſence, *viz.* a *friendly* munificent well-doing Eſſence; a right Glimpſe of the rich Kingdom of Joy; and the fire a Glimpſe of Terror and of Anguiſh; and yet one dwells in the other, but the one *finds not* the other in the *Eſſence.*

70. Thus there are two Worlds one in another, whereof neither comprehends or *apprehends* the other; and nothing can go into the Light-world, but only through *Dying*, and on account of, or in the Dying, muſt the *Imagination firſt lead the Way.*

71. The anxious Will muſt [q] *groan* or pant *after the Liberty* of the power of the Light, and totally give itſelf thereinto, and with the deſirous Imagination conceive or comprehend the power of the Liberty; and thus the ſtrong will goes through the death of the *darkneſs*, quite through the Eſſential fire, and falls into the Light-world, and dwells in the fire, without ſource, pain or quality, in the Kingdom of Joy: This is the Gate *in Ternarium Sanctum*, into the Holy Ternary; and into Glauben, Faith or *Believing* in the Holy Ghoſt. [q] Rom. 8. 22.

72. Dear Children of Man, here underſtand the Fall of the *Devil*, who turned his will-ſpirit only into the *Eſſential Fire*, and thereby would needs *domineer* over the Light.

73. Underſtand here alſo the Fall of Man, who turned his Imagination into the *Material Eſſential Subſtantiality*, and is gone forth out of the Light.

74. For which cauſe the will of the Love out of the light-world is again entered into the Material *Subſtantiality* in the humanity, and has again eſpouſed or united itſelf to the Eſſential fire-ſpirit in Man, viz. *of the ſoul*, and given itſelf into it, and has introduced the ſame quite through Death and the Fire, into the Light-world *in Ternarium Sanctum*, into the Holy Ternary, *viz.* in the willing of the Holy Trinity.

75. Let this be a *finding* and knowing to you, and deſpiſe it not on account of the great Depth, which will not be every Man's comprehenſion; the Cauſe is the *darkneſs* wherein Man plunges himſelf.

76. *Elſe* every one might very well find it, if the Earthly way was once broken through, and that the Adamical *evil* malignant or malicious fleſh was * *not* ſo dearly loved, which is the hinderance. * Note.

The Fifth Chapter.

Of the Principle *in itſelf, what it is.*

1. WE ought further to conſider the firſt *four* Forms of Nature, and *ſo* we ſhall find what a Principle is.

2. For that is properly a Principle, when a thing *becomes* what it *never* was before; where out of nothing, a ſource or *quality comes to be*; and out of the ſource or quality, a right life with *underſtanding* and ſenſes or thoughts.

3. And yet we know the right Principle to be in the *fire*'s Original, in the fire-ſource or quality, which breaks the ſubſtantiality, and alſo the darkneſs.

4. Thus we acknowledge and underſtand, *Firſt*, the Eſſence and *Property* of the Fire for a Principle; for it makes and gives the Original of Life and of all mobility, alſo the ſtrong might of the fierce wrath.

5. *Secondly*, We underſtand and acknowledge that alſo for a Principle, which, *Firſt*, can dwell in the fire, unapprehended by the fire; *Secondly*, which can take away the might of the fire; and *Thirdly*, can change the fire's quality or ſource into a Meek love; *Fourthly*, which is omnipotent over all; *Fifthly*, which hath the *underſtanding* to break the Root of the fire, and out of the fire to *make* Darkneſs, and a dry hunger and thirſt, without finding any eaſe or refreſhment, as the Helliſh quality or ſource is.

[r] Choaked or made faint with thirſt and hunger.

6. This is the *Abyſs* wherein the ſubſtance is [r] ſpoiled; where death domineers with its ſting, as a ſpoiled Poiſon.

7. Wherein really there is an Eſſential Life, but it *hates* and is at enmity with itſelf; where the right fire's kindling is not attained, but only appears as a *flaſh* without blazing.

8. And thus we give you to underſtand, that in the *Eternal* there are no more but two Principles, *viz.* one is the burning or blazing fire, which comes to be *filled* with the Light; the Light gives it its property; ſo that out of the burning ſource or quality, an *high* Kingdom of Joy comes to be.

9. For the Anguiſh attains the Liberty, and ſo the burning fire continues only to be a *cauſe of finding the* Life and the Light of the Majeſty.

10. The fire takes into itſelf the Light's property, *viz.* the *meekneſs*, and the light takes into itſelf the fire's property, *viz.* the Life, and to find itſelf; and the ſecond Principle is underſtood in the Light, or to be the Light.

11. But the Eſſential ſubſtantiality, out of which the Fire burns, *continues* Eternally a Darkneſs, and a ſource or quality of fierce wrath, wherein the Devil dwells.

12. As you ſee plainly, that the fire is another thing than *that* out of which the fire burns.

13. Thus the Principle conſiſts in *Fire*, and not in the Eſſential ſource or quality of the Subſtantiality.

14. The Eſſential ſource or quality is the *Center* of Nature, the Cauſe of the Principles; but it is dark, and the fire ſhining.

15. And here is rightly ſhown you how the *breaking* of the fierce wrath, *viz.* of the Death, and the Eternal Liberty out of Nature, both together are the *Cauſe of the ſhining*.

16. For *therefore* is the Wonder-ſpirit of the Abyſs deſirous, *viz.* that it might become ſhining; and *therefore* it brings itſelf into ſource or quality, that it may perceive

ceive and find itſelf, and that it may manifeſt or *reveal* its wonder in the ſource or quality; for without ſource or quality there can be no manifeſtation or revelation.

17. Now underſtand us further, thus: The ſource or quality, *viz.* the fierce wrath, has no right ſubſtantiality, but the harſh fierce wrath is the ſubſtantiality of the *ſting*, wherein it ſticks or ſtings.

18. And the Anguiſh, together alſo with the fire, are or *make* alſo no right ſubſtantiality, but only ſuch a Spirit; yet the one muſt be *thicker* than the other, elſe there would be no finding.

19. The harſh aſtringency makes thick and dark, and ſo the bitter *ſting* finds the Anguiſh, in the harſh dark property, as in [f] *Matter*; for if there was *no* Matter, there would be *no* ſpirit or finding.

[f] *In einer Materia.*

20. The *Abyſs finds itſelf in the* harſh aſtringent darkneſs, but it breaks open the darkneſs, and goes forth out of the harſh darkneſs, as a *ſpirit* which has found itſelf in the anguiſh-ſource or quality.

21. But it leaves that *hard* Matter of the darkneſs, wherein it found itſelf, and goes into itſelf again into the Liberty, *viz.* *into* the Abyſs, and dwells in itſelf; thus muſt the ſource or quality be its *ſharpneſs* and finding, and it is to it alſo a kindling of its Liberty, *viz.* of the *Light*, wherein it *ſees* itſelf, what it is.

22. And thus now it deſires no more for itſelf but the ſource or quality, but *models* itſelf, and ſeeks or ſees itſelf according to all Forms.

23. And every form is deſirous to find, and to manifeſt or *reveal* itſelf; and thus alſo every form finds itſelf in itſelf, but yet goes with the deſiring out of itſelf, and ſets itſelf there repreſented as a *figure* or ſpirit; and that is the Eternal wiſdom, in the Colours, Wonders and Virtues, and yet is not particular, but all totally, *univerſally*, *yet in infinite forms*.

24. Theſe forms have with the moving of the firſt willing, which is called Father, incorporated or *corporiſed* themſelves into Spirits, *viz.* into Angels, that ſo the hidden Subſtance might perceive, and find and ſee itſelf in Creatures, and that there might be an Eternal ſport or *ſcene* in the wonders of God's wiſdom.

25. And thus we underſtand *further* the ſubſtantiality of the Light-world, which really is a right ſubſtantiality; for no right Subſtance can conſiſt in Fire, but the *Spirit only* of the Subſtance.

26. But the fire cauſes the ſubſtance, for it is a hunger, an earneſt deſiring; it muſt have ſubſtance, or it *extinguiſhes*.

27. *Underſtand this as follows:* The meekneſs gives, and the fire takes; the *Meekneſs* is a going forth out of itſelf, and gives a ſubſtance of its likeneſs to every form out of itſelf.

28. And the fire *devours* that, yet it gives the Light out of it; it gives that which is *more Noble* than what it had devoured, it gives Spirit for ſubſtance.

29. For it devours the Meek munificence or well-doing, that is, [g] *the water of* Eternal *Life*; but it gives the ſpirit of Eternal Life. As you ſee that the Wind goes out of the fire, as alſo the Air, *viz.* the right ſpirit out of the fire-life.

[g] Rev. 21. 6; and 22. 1. 17.

30. Thus underſtand our Mind right: God the Father is in himſelf, *the Liberty without or beyond* Nature, but makes himſelf manifeſt in *Nature* through the fire; the fiery Nature is his property.

31. But he is in himſelf the *Abyſs*, wherein there is no feeling of any ſource, quality or pain.

32. But yet he brings his deſirous willing into ſource or quality, and Creates to himſelf in the ſource or quality another or ſecond willing to *go out* of the ſource or quality again into the Liberty, *without* or beyond the ſource or quality.

33. That ſecond will is his Son, which he generates out of his own *Eternal* willing from Eternity.

34. Which he brings through the breaking open of the ſource or quality of Death, *viz.* through the Earneſt *ſeverity* of his fierce wrath, forth through the Fire.

35. That very ſecond will, *viz.* the *Son* of God the Father, is that which breaks or deſtroys Death, *viz.* the ſtern dark ſource or quality, which *kindles* the fire, and goes forth through the Fire as a ſhining Luſter or Glance of the fire, and fills or *ſatiates* the firſt willing, which is called Father.

36. For the Glance is alſo as thin as a Nothing, or as the Will which is called Father, and therefore it can dwell in the Liberty, *viz.* in the Father's *Willing*, and makes the Father light, clear, bright, amiable, friendly, for it is the Father's Hertz oder Barmhertzigkeit, *Heart* or *Mercifulneſs*.

37. It is the Father's *ſubſtantiality*, it fills or ſatiates the Father in all Places, though indeed there is no place in him, no beginning nor end.

38. Underſtand us further, thus: The Father's Fire *devours* the Meek ſubſtance, *viz.* the Water-ſource or quality of Eternal Life into itſelf, into the fire's own Eſſence, and makes itſelf meek therewith.

39. There muſt the ſubſtantiality in the fire *as it were* die, for the fire devours it into itſelf and *conſumes* it.

* Note. 40. And it gives forth, out of its conſuming power, * a *living* richly *joyful ſpirit*, and *that* is the Holy Spirit; which thus goes forth from the Father and the Son, into the Great Wonder of the *holy ſubſtantiality*, and opens the ſame perpetually and Eternally.

41. *Thus* the Deity is an Eternal *Band*, which cannot ceaſe or paſs away; and thus it generates itſelf from Eternity, and the firſt is continually alſo the laſt, and the laſt again the firſt.

42. And thus underſtand the Father to be the *fiery* world; the Son, the *Light* and power-world; and the holy ſpirit, to be the life of the Deity; *viz.* to be the outgoing driving Power; and yet *all is but One God.*

43. As the *Fire* and the *Light* together with the *Air* are but one only Subſtance, but yet divides itſelf into *Three* parts, and none can ſubſiſt without the other; for the fire is not the Light, alſo not the Air, which goes forth out of the Fire.

44. Each has its office, and each has its own *Subſtance* in itſelf; and yet each is the other's life, and a *cauſe* of the other's life.

45. For the wind blows the fire up, elſe it would be *ſtifled* in its fierce wrath, ſo that it would fall into the dark death; even as the ſtifling is the true real *death*, wherein the fire of Nature extinguiſhes, and no more draws ſubſtance into it.

46. Of all this you have a good *ſimilitude* in the outward World, in all Creatures, ſhowing how every Life, *viz.* the Eſſential Fire-life, draws ſubſtance to it, and that is its food to Eat.

47. And the *fire* of its life conſumes the Subſtance, and gives forth the ſpirit of the power out of that which is conſumed; and that is the Life of the *Creature*.

48. And you ſee doubtleſs very rightly, how the Life ariſes out of *Death*; it becomes
† The Shell. no Life, unleſs it breaks that † out of which the Life ſhould proceed; it muſt alſo go into the *Anguiſh*-Chamber into the *Center*, and muſt reach to attain the fire-flaſh in the Anguiſh, *elſe* there is no Kindling.

49. Although the fire is manifold, and ſo alſo the Life, yet out of the *greateſt* Anguiſh exiſts alſo the greateſt Life, as out of a right fire.

* Propoſed Deſign. 50. Thus, dear Children of God in Chriſt, we *give you* our knowledge and * intent to ponder on. We mentioned in the beginning, that we would ſhow you concerning the *Death of Chriſt*; *Firſt*, why Chriſt muſt have died; and *Secondly*, why we muſt die alſo; and *Thirdly*, riſe again in Chriſt.

51. This you ſee now in this Deſcription very clearly, and underſtand our great Miſery, that it has been *neceſſary* for us, that the Word or Life of the Holy Light-world is become a Man, and has generated us anew *in himſelf:* whoſoever underſtands nothing here, he is *not* generated or born of God.

52. Do but ſee into what *Lodging*, Adam has introduced us; he was an extract of all the three Principles, a *total* Similitude according to all the Three-Worlds, and had in his Mind and Spirit the angelical Property in him.

53. He was introduced into the holy Power and Subſtantiality, *viz.* into *Paradiſe*, that is, the divine Subſtantiality; he ſhould have eaten of divine Subſtantiality, and have drunk the Water of eternal Life after an *angelical* Manner; as in the Book of the Threefold Life has been mentioned at large.

54. But he loſt the *divine* Subſtantiality, and the angelical Property, and *Imagined* into the Out-birth, *viz.* into the Kingdom of the earthly Source or Quality, which the *Devil* had kindled in *his* Fall: he turned his Eyes out from God into the [x] earthly God, out from the divine Light, into the Light of this World.

[x] Or Ruler.

55. Thus he became *captivated*, and remained in the earthly Source or Quality; and ſo he fell into the earthly corruptible Source or Quality, which rules in him, and *fills* him; it puts a Body on to him, and breaks or deſtroys it again, and ſwallows it up into its own Eſſence, into its *Eſſential* Fire.

56. But ſeeing the Soul was Breathed in, out of the Spirit of God, *viz.* out of the Eternal, *into Man*, ſo that the Soul is an Angel, *therefore* has God aſſumed the ſame to himſelf again.

57. And the Power of the holy Light-World, *viz.* the Heart of God, is *entered* into the human Eſſence, which laid ſhut up in Death, into the Anguiſh-Chamber of *our* Miſery.

58. He has gotten into himſelf a Soul out of our Eſſence, he has taken our *Mortal* Life into himſelf, and introduced the Soul through Death, through the earneſt ſevere Fire of God the Father, into the *Light-World*; he has broken or deſtroyed Death which held us Captive, and opened the Life.

59. Now it may not, nor *cannot* be otherwiſe; whoſoever will poſſeſs the Light-World, muſt enter in through the *ſame Path* which he has made: he muſt enter into the Death of Chriſt, and ſo in Chriſt's Reſurrection he enters into the Light-World.

60. Even as we know, that the eternal Word of the Father, which is the Father's Heart, becomes *generated* from Eternity to Eternity, out of the fierce Wrath of the *Death of Darkneſs*, *through* the Father's Fire, and is in himſelf the right *Center* of the Holy Trinity; and is out of himſelf, together with the Holy Spirit which proceeded forth, the Light-flaming *Majeſty*, or Light-World.

61. Thus alſo in like Manner and Property muſt we, with our Hearts, Senſes, or *Thoughts*, and Minds, go forth out of the harſh Aſtringent, Stern and Evil, or Malignant earthlineſs, out of ourſelves, out of the periſhed or corrupted Adamical Man, and with our earneſt ſevere willing and doing *ſlay* him.

62. We muſt take upon us the Old Adam's *Croſs*, which hangs to us, while we live, and muſt upon and in the [y] Croſs go into the Center of Nature, into the [z] *Triangle*, and be born a new again out of the anxious Wheel, if we will be Angels.

[y] ✝
[z] △

63. But ſeeing we were *not* able to do this, therefore has Chriſt given himſelf into that very Center of the fierce Wrath, and *broken* the fierce Wrath and extinguiſhed it with his Love.

64. For he brought heavenly divine Subſtantiality into that very fierce Wrath, into the Center of the *Anguiſh*-Chamber, and extinguiſhed the Soul's Anguiſh-fire, *viz.* the fierce Wrath of the Father of the fiery World in the Soul; ſo that thus now, we fall *no more* [a] home to the fierce Wrath.

[a] Or into the Boſom of Wrath.

65. But when we give up ourſelves into the *Death* of Chriſt, and go forth out of ourſelves, out of the *Evil* earthly *Adam*, then we fall in Chriſt's Death into the Path or Way, which he has made or prepared for us; we fall into [b] *the Boſom of Abraham*, that is, into *Chriſt's Arms*, who receives us into himſelf.

[b] Luke 16.22, 23.

66. For the Boſom of *Abraham* is the * opened light World in the Death of Chriſt; it is the Paradiſe, wherein God created us.

* Note.

67. And now the Matter lies in this, *not* that we be Lip-Chriſtians, or Mouth-Chriſtians, and pourtray and repreſent Chriſt's Death before us, and *remain* wicked in Heart, Spirit, and Soul, but that we very earneſtly with Mind and Thoughts, with willing and doing, go forth out of the *evil Inclinations* or Injections, and ſtrive and fight againſt them.

68. And though they *evidently* cleave and hang to us, yet we muſt daily and hourly ſlay that evil Adam, as to his willing and doing; we *muſt* do that which we would not willingly do.

[c] Matt. 16.24.

69. We [c] *muſt deny our* earthly evil Life *itſelf*, and *put on Chriſt*'s Life in us, and

[d] Matt. 11.12.

then [d] *the Kingdom of Heaven ſuffers Violence, and the Violent take it to themſelves*, as Chriſt ſaid.

70. Thus we become Impregnated with the Kingdom of Heaven, and enter thus into Chriſt's Death [e] with the *living* Body, and receive the Body of Chriſt, *viz.* the divine Subſtantiality; we carry the Kingdom of Heaven in *Us*.

[e] Even while we are alive in this Body.

71. And thus we are Chriſt's Children, Members, and Heirs in God's Kingdom, and the expreſs reflex *Image* of the holy divine World, which is God the Father, Son, and Holy Spirit, and the ſame Holy Trinity's *Subſtantiality*.

72. All whatſoever is generated and opened out of the Wiſdom or Subſtantiality, is our Paradiſe; and nothing dies to or in us, but only the *dead* Adam, the earthly Evil one, whoſe willing we here nevertheleſs have continually broken and deſtroyed, to whom we are become Enemies.

[f] Note, what departs from us in our Death.

73. [f] Our *Enemy only* departs from us, he muſt go into the Fire, underſtand into the eſſential Fire, *viz.* into the four Elements, and into the *Myſtery*, and muſt, at the End of this Time, be tried through the Fire of God; and our [g] Wonders and *Works* muſt be *preſented to us there again*; whatſoever the earthly Myſtery has devoured and ſwallowed up into itſelf, that it muſt give up again *into* the Fire of God.

[g] Note, what riſes again at our Reſurrection.

74. And yet not ſuch an *Evil* [one, or Subſtance,] [h] but the Fire of God devours * the Evil, and gives us *ſuch a one for it*, as we here in our Anxious ſeeking have fought or deſired.

[h] Or for.
* Note.

75. For as the Fire devours the Subſtantiality, but gives *Spirit* for Subſtance; ſo ſhall our Works in the Spirit and Joy out of the Fire of God be preſented, and ſet before us as a clear fair *Looking-Glaſs*, like the Wonders and Wiſdom of God.

76. Let this be manifeſted or revealed to you, dear Children, for it is become highly known; ſuffer not yourſelves to be ſo *merely amuſed* with Chriſt's Death, and to Pourtray or Paint the ſame before you as a Work *done*, and that it is enough for us, when we know and believe that it is done for us.

77. What does it avail me, that I know a Treaſure lies hid deep, and that *I dig it not* out? it avails nothing to comfort and flatter in hypocriſy, and with the Mouth to give good Words and fine Babbling, but yet *retain* Wickedneſs *in* the Soul.

[i] John 3.3.5.7.

78. Chriſt ſaith, [i] *Ye muſt become born anew, or elſe ye will not ſee the Kingdom of God:*

[k] Matt. 18.3.

[k] *we muſt Convert and become as a Child* in the Mother's Body, or Womb, and be Generated or Born out of divine Subſtantiality.

79. We muſt put a *New Garment* on to our Soul, *viz.* the Mantle of Chriſt, the Humanity of Chriſt; for no flattering Hypocriſy avails.

80. It is all Lying which the Mouth-cry ſaith, which *pourtrays* Chriſt before our Eyes, as that he has done it for us, and that we ſhould only Comfort ourſelves with it, and thereupon walk in the old Adam, in Covetouſneſs, High-mindedneſs, and Falſhood, in the Luſts of *Evil* and Maliciouſneſs; it is the Antichriſtian deceit of the falſe Spirituality or *Clergy*, of whom the *Revelation* warneth us.

81. It all avails nothing, that we flatter ourſelves, and amuſe ourſelves with Chriſt's Suffering and Death: we muſt enter into it, and *be* like or [l] *conformable to his Image*, and then is Chriſt's Suffering and Death profitable to us. [l] Rom. 8. 29.

82. [m] *We muſt take his Croſs upon us, and follow him*, quench the evil Luſts and ſlay them, and always readily and earneſtly will and *deſire that which is well*; and then we ſhall *plainly ſee* what Chriſt's Footſteps are. [m] Mat. 16. 24.

83. When we ſhall ſtrive and [n] *fight againſt the Devil*, the old Adam, and the evil World, againſt earthly Reaſon which deſires only *Pleaſure* and Voluptuouſneſs, then Chriſt's Croſs becomes rightly laid upon us; for the Devil is that, the World is that, and our evil Adam is that, which we muſt fight againſt; *all theſe* are our Enemies. [n] James 4. 7.

84. And there muſt the new Man ſtand as a Champion, and Fight in the Footſteps of Chriſt.

85. O how innumerable many Enemies will he there awaken and ſtir up, which will all *fall upon him:* and this may indeed be called fighting for the thorny victorious *Garland* or Crown of Chriſt, as a Conqueror, and yet only be continually deſpiſed, as [o] *one that is not worthy to live upon the Earth.* [o] Acts 22. 22.

86. This may indeed be called ſtanding in the Battle, and *Faith* or Believing; where the outward Reaſon ſaith clearly no, *there* it is good to ſet Chriſt's Suffering and Death in the fore-front, and to preſent, and ſet it before the Devil, the World, and Death, together with the earthly Reaſon, and not * *Deſpair*, or *give over* as a deſperate Coward. Hebrews 11. 36—38. * Note.

87. For here it is for an Angel's Crown, *either* to be an Angel or a Devil.

88. We muſt in Trouble and Affliction become new born, for it coſteth much to Wreſtle *with God's Anger*, and to Vanquiſh the Devil: if we *had not* there Chriſt by and with us, we ſhould loſe the Battle.

89. A ſmall Portion of Skill and Knowledge will not do it, that we know this, and amuſe ourſelves with God's Grace, and make God a Cover for our Sins, that ſo we may ſtick and finely Cover the Wickedneſs and *Vizard* of the Devil under the Sufferings of Chriſt.

90. O no! The wicked one muſt be *deſtroyed* in Chriſt's Sufferings and Death; he muſt *not* be a wicked one; if he will be a Child, he muſt become an Obedient Son, he muſt Labour in the Sufferings of Chriſt, and walk in the Footſteps of the Truth, Righteouſneſs, and Love; he muſt *do*, not know *only*.

91. The Devil knows it alſo well, what does that avail him? The *Practice muſt follow*, elſe it is but Falſehood and Deceit.

92. Hypocritical diſſembling Reaſon ſaith, Chriſt has *done* it, we cannot do it: very right; he has done that which *we* could *not* do, he has broken and deſtroyed Death, and brought or reſtored Life again; what will that avail me, *if* I enter *not into him?*

93. He is in Heaven, and I in this World, I muſt enter into him in his Way and Paſſage that he has made for us, *elſe* I remain *without*.

94. For he ſaith; [p] *Come to me all that are weary and heavy Laden, I will refreſh* or quicken *you*; *take my Yoke upon you, and learn of me, for I am meek and lowly of Heart, and ſo you ſhall find Reſt to your Souls.* [p] Matt. 11. 28, 29.

95. In his Path or Paſſage we muſt enter into him; we muſt [q] *do Good for Evil*, [q] Rom. 12. 21.

[r] Gal. 2. 20. 1 Tim. 2. 6. *and love one another,* [s] *as he did us, and gave his Life for us:* if we do thus, then we quench God's Anger alſo in our Neighbour.

96. We muſt give good Example; *not* in Crafty Subtlety, Artifice and Deſigns, [s] 2 Cor. 1. 12. but [s] *in Simplicity, with a good* Will and *Heart.*

97. Not as a diſſembling hypocritical Whore, which ſaith; *I am a Virgin,* and diſſembles in outward Modeſty, but yet is a Whore in her Heart: all muſt be in very earneſt Sincerity.

98. *Rather* have no Money nor Goods, alſo loſe temporal Honour, Reputation, [*] Note. and Power, than God's Kingdom. He that [*] *findeth God,* has found all: He that *loſeth him,* has loſt all: He has loſt himſelf.

99. O how very hardly does it come to paſs to break the earthly Will; come [t] Joyful Acquiſition. but to this [t] Dancing Ring, thou wilt afterwards no more *need* to aſk after the Foot-ſteps of Chriſt, thou wilt ſee them very *well.*

100. Thou wilt *well feel the Croſs of Chriſt*; thou wilt well feel God's Anger, which *otherwiſe* reſts ſecurely and ſleeps in the old Adam, till thou finely fatteneſt him with Dignities; and then he gives thee *thy Kingdom* of Heaven which thou haſt here ſought after.

The Sixth Chapter.

Of our Death, why we muſt die; notwithſtanding *Chriſt died for us, and of the new Man.*

[v] Summons, or warning.

Citatio Prima. The Firſt [v] Citation.

1. O Dear flattering *hypocritical Reaſon,* come hither to this Feaſt. Hither we have invited you *all,* both the Knowing and the Ignorant, all you that would ſee God: it is a hard *Seal* and a faſt Lock to open, think upon it, it concerns you all.

Reaſon's Objection.

2. Reaſon ſaith; Was not God Omnipotent enough, to *forgive* Adam his Sin, but that firſt God muſt become Man, ſuffer, and permit himſelf to be put to Death? *What Pleaſure* has God in Death?

3. Or if he would *needs* redeem us in ſuch a way, ſeeing Chriſt has redeemed us, why *muſt we* then alſo die?

Anſwer.

4. Dance here, dear Reaſon; Gueſs till thou hitteſt it; be a Doctor here, and know nothing, be *Learned,* and alſo Dumb or Mute. Wilt thou not? but *thou muſt,* unleſs thou comeſt to this School; underſtand the School of the *Holy Spirit.*

[u] Rev. 5. 7. 5. Who is here that can open this? Is it not that [u] *cloſed* or ſhut *Book of him that ſitteth upon the Throne or* Seat in the Revelation of Jeſus Chriſt?

6. Then ſaith the Hypocrite, *we* know it well; therefore ſay I, I have *not* heard it from them, nor read it in their Writings; they have alſo *forbidden* me this ſeeing;

and have ſhot a Sin-Bolt upon it, and eſteemed or accounted it as *Sin* in them that ſeek *ſuch things*, or deſire to know them.

7. Hereby has the fair Woman continued finely covered: O how has *Antichriſt* been able to Sport and act its Scene under this Covering!

8. But it *ſhall* ſtand open, againſt the Will of the Devil and of Hell; for the time is born; the *Day* of the bringing again or *Reſtauration* breaks, that it may be found what Adam loſt.

9. The Scripture ſaith; [x] *We are Duſt and Aſhes:* that is very right; we are Duſt and Earth. [x] Gen. 3. 19. and 18. 27.

10. But now it may be aſked, Whether God made Man out of Earth? *That* Reaſon will maintain, and prove it out of *Moſes*, whom yet *they* underſtand not; neither does the Proof afford it, but affordeth much more, that Man is a *Limus*, that is, an Extract out of all the three Principles.

11. If he *is to be a* Similitude of God's Subſtance, then he muſt needs be proceeded out of God's Subſtance; for that which is not out of the Eternal, that is *not* permanent.

12. All that which *begins*, belongs to that out of which it is gone forth; ſo that if it be proceeded forth *barely* out of the Earth, then we are of the Earth; what then can blame us that we do ſo as the *Earth*'s property drives and willeth us?

13. But if there is [y] *a Law in us*, that blames, checks, or accuſes us, that we live earthly, then that *itſelf* is not earthly; but it is out of or from that, *to which* it directs and draws us, *viz.* out of the Eternal, whither it *alſo* draws us; and [z] *our own Conſciences* blame or *accuſe* us before the Eternal, that we make and do that which *is againſt the Eternal.* [y] Rom. 2. 14. and 7. 23. [z] Rom. 2. 15.

14. But if we give ourſelves up to that which draws us into the Eternal, then muſt the other that draws us into the earthly *break* or corrupt, and enter into that into which it willeth, *viz.* into the *Earth*, into which it draws us; and that willing which we give up into the Eternal, that the Eternal receives *in.*

15. Seeing God has created Man in a Subſtance, to be therein *eternally*, viz. in Fleſh and Blood; therefore, of neceſſity, to that willing which gives itſelf up into the Eternal, muſt *ſuch* Fleſh and Blood be put on; *as it was*, when God created it in Paradiſe in the Eternal.

16. *Whereby* then we clearly know, that God has *not* created us in ſuch Fleſh and Blood as we now bear upon us, but in ſuch *Fleſh and Blood* as is put on to the willing in the New birth.

17. Elſe it would inſtantly *before* the Fall have been earthly and corruptible: what ſhould my Conſcience blame or *accuſe* me for that, wherein God had created me? Or what ſhould it deſire more than what it *was* in its own Subſtance?

18. Thus of neceſſity we find it clear, that there is yet *another* Subſtance in our Fleſh, which Groans, Sighs, and Pants after that, which yet *now* is *not.*

19. Seeing then that it Sighs and Pants after that which yet *now* is not, therefore it muſt needs have been ſo in the *Beginning* of its Being and Subſtance, elſe there would be no ſighing or longing in it after another thing.

20. For we know that every Subſtance ſighs after that, out of which it had its *firſt Original*; and ſo our Will ſighs after ſuch a Fleſh as God created, which may ſubſiſt in God; not after an earthly tranſitory one, in Source and Quality, but after a *permanent* one without Source or Quality.

21. Whereby we clearly underſtand, that we are gone forth out of the eternal into the corruptible, that we have *attracted* or contracted the Matter to the [a] *Limus*, and are become Earth, whereas yet God had extracted us out thereof as a *Maſs*, and introduced his Spirit thereinto with the Eternal. [a] The Limus is not of all the three Principles.

22. For Adam's Imagination has drawn the Earthly ſource or quality of the Stars and four Elements into the *Limus*, and the Stars and Elements have drawn in the longing Malady of the Earth; *and thus the heavenly Matter* of the heavenly Fleſh *became* Earthly.

23. For the Spirit of God which was breathed in from the Word *Fiat* into the *Limus*, out of God's Heart, which had heavenly ſubſtantiality, had heavenly fleſh and blood on it, that ſhould rule Adam according to the heavenly *divine* property.

24. But ſeeing the Devil, when he ſat in Heaven, had infected the *Limus*, ſo now he did to it alſo this wickedneſs, and *infected* it with his Imagination, ſo that it began to *Imagine*, or long after the periſhed Malady, or ſeeking of the Earthly ſource or quality, whence he became captivated by the Kingdom of this periſhed world, which attracted the *Limus* as a Lord.

25. And Now the Image of God *became* periſhed, and fell into the Earthly ſource or quality.

[b] The Sulphur and Limus are near of the ſame import.

26. But ſeeing the heavenly Spirit was in the periſhed Earthly [b] *Sulphur*, the heavenly glance of the divine Fire could not *ſo* ſubſiſt in the burning; for the Eternal fire's Light ſubſiſts in the *Liberty* without or beyond the ſource or quality.

27. But ſeeing *the water of the Liberty*, which was the food of the Eternal Fire, *became* Earthly, that is, filled with Earthlineſs, and that the Meek love became *infected* with the Earthly evil Longing and Malady, *therefore* could not the Eternal fire burn, nor give any Light; but it [c] Glowed thus in the Earthly fleſh, as a *damped* Fire, that cannot burn for Moiſture.

[c] Flowed or qualified. Qualt.

28. That very fire * *gnaws us now*, it always blames or accuſes us, and would fain burn and receive heavenly Subſtantiality, therefore it *muſt* devour and ſwallow up the Earthly ſource or quality into itſelf, *viz.* the Earthly Imagination, wherein the Devil's longing Malady mixes itſelf.

* Note.

29. Thus it alſo *becomes* Evil, and draws us continually to the Abyſs, into the *Center* of Nature, into the Anguiſh-Chamber, *out of which* it went forth in the Beginning.

30. Thus thou ſeeſt O Man what thou *art*; and whatſoever thou further makeſt out of thyſelf, that thou *wilt be* in Eternity; and thou ſeeſt wherefore thou muſt break, *corrupt* and die, for the Kingdom of [d] *this world paſſes away.*

[d] 1 John 2. 16, 17.

31. Yet thou art *not* in thy outward Subſtance ſo potent to continnue in that Kingdom, even to its Eternity; but thou art impotent or weak *therein*, and lieſt merely therein, in a Conſtellation or *Aſtrum*, which has the Configuration or Courſe; wherein thou in fleſh and blood, of the Earthly ſubſtance in the Mother's Body or *Womb*, art flown forth.

32. Thou art ſo impotent or weak in the outward life, that thou *canſt not* prevent thy Conſtellation or *Aſtrum*; thou muſt go into the Corruption or breaking of thy Body, when the Conſtellation leaves thee.

[e] Gen. 3. 19.

33. And there thou ſeeſt undeniably what [e] *thou art*, viz. *Duſt* of the Earth: Earth full of ſtinking rottenneſs, even whilſt thou liveſt; a dead Carcaſe, *while* thou *yet* liveſt.

[f] Aſpects.

34. Thou liveſt to the [f] Configuration and Elements; they rule and drive thee according to their property; they give thee *employment* and art; and when their *Seculum*, Time, or Seaſon or Period, is run about, that thy Conſtellation under which thou wert *conceived* and born to this world is finiſhed, then they let thee fall away.

35. And then thy *body* falls home to the four Elements, and thy *ſpirit* which leads thee, to the Myſtery, out of which the *Aſtrum* or Configuration became generated, and wilt be there *reſerved* to the Judgment of God, where God will prove and try all through the fire of his Might.

36. Thus

36. Thus thou muſt Moulder away and become Earth, and a Nothing, all but the *ſpirit* which is proceeded out of the Eternal, which God introduced into the *Limus:* therein conſider what thou art, even a handful of Earth, and a ſource or qualifying houſe or tormenting *Workhouſe* of the Stars and Elements.

37. *Wilt thou not have thy ſoul*, or Eternal Spirit, which is given thee from the Eternal higheſt *Good*, here in this Time kindled again in the Light of God, ſo that it becomes *born again* in the Light out of the divine Subſtantiality? *then* it falls in the Myſtery to the *Center* of Nature, *viz.* Home again to the firſt Mother into the Anguiſh-Chamber of the firſt four forms of Nature.

38. There it *muſt be* a Spirit in the dark anguiſh-ſource or quality, with all Devils, and devour that which it has in this World introduced into itſelf; that will be its food and life.

39. But ſeeing God would *not* have it thus with man, his ſimilitude and image, *therefore* he himſelf is become that, which poor Man was come to be after that he was fallen out of the divine Subſtantiality out of Paradiſe, that he might *help* him again; ſo that Man has in himſelf the Gate of Regeneration, that he *can* in the ſoul's fire [g] *be born again in God*; and that the ſame ſoul's fire may draw into itſelf *divine* ſubſtantiality again, and fill itſelf with the divine Love-ſource, from which the divine Kingdom of Joy becomes *born* again; and that the ſoul's fire bring forth the Holy Spirit again, as is aforementioned, which went forth out of the ſoul's fire; and that the Adamical fleſh might *draw back* the ungodly willing, ſo that the poor ſoul might not be filled again with the Earthly and Deviliſh longing Malady.

[g] John 3. 3. 5.

The Gate of the New Man.

40. This is now to be underſtood thus: God is become Man, and has introduced our human ſoul into the divine ſubſtantiality, again in Chriſt: *that* eats *again* of the divine ſubſtantiality, *viz.* of the Love and Meekneſs, and drinks of the water-ſpirit of Eternal Life, out of the Eternal wiſdom, which is the *fountain* of divine ſubſtantiality.

41. That ſame ſoul of Chriſt has gotten divine heavenly fleſh and blood on it, together with the word, which is the Center of the Light-world, which therein imagines or longs after the poor Captive Souls; *that very word* dwells in the divine Subſtantiality, and in the virgin of Wiſdom.

42. But it [h] *came* into *Mary*, and *took* our own *Fleſh* and Blood into the divine Subſtantiality, and broke and deſtroyed the Power, which held us captive in the anger of Death and of the fierce wrath, on the *Croſs*, *viz.* in the *Center* of Nature of the Original in the Father's Eternal willing to Nature, out of which our Soul was taken.

[h] John 1. 14.

43. And it *kindled* in that ſame Eſſence, *viz.* in the ſoul's dark fire, the burning Light-fire again, and brought the other or ſecond willing of the ſoul *through* the fire of God, *viz.* quite forth out of the Original, into the burning white clear *bright* Light.

44. And when Nature *in the Soul* found this, it became richly full of Joy, it broke Death in pieces, and ſprouted with God's power forth into the Light-world, and made out of the fire a *Love-deſire*, ſo that in Eternity no fire more is perceived or known, but a great and ſtrong will in the Love, after its ſprouts and branches, *viz.* after our ſouls.

45. And this is that which we ſay; God *thirſts* after our ſouls: [i] *He is become our ſtock, we are his* ſprouts and *branches.*

[i] John 15. 5.

46. As a ſtock always gives its ſap to the Branches, ſo that they *live* and bear fruit, to the Glory of the whole Tree; ſo does alſo to us *our* [k] *ſtock the Lord* JESUS CHRIST,

[k] Or Tree.

in the Light-world, who has manifeſted himſelf in our ſouls, he will have our ſouls viz. * *his Branches.*

* Note.

47. He is entered into Adam's place or ſtead, who has deſtroyed us; he is *become* Adam in the Regeneration.

48. Adam brought our ſouls into this world, into the Death of the fierce wrathfulneſs; and he brought our Soul out of Death, through the Fire of God, and *kindled* it in the Fire again, ſo that it attained the ſhining Light again, whereas elſe it had *continued* in the Dark Death, in the Anguiſh ſource or quality.

† Note.

49. And now at preſent it lies only † in our own entering in, that we only *follow after* in the ſame way which he has made.

50. We need only to caſt our *Imagination and* Total willing into Him, which is called Glauben, Believing or *Faith*, and to oppoſe the Old Earthly willing, and ſo we conceive or receive the Spirit of Chriſt out of the Regeneration, which draws heavenly ſubſtance into out ſouls, [1] viz. *Chriſt*'s heavenly *Fleſh and Blood.*

[1] John 6. 51. 53.

51. When the Soul taſtes that, *then* it breaks through the dark Death in itſelf, and kindles the Fire of Eternity in itſelf, out of which the *ſhining* Light of the Meekneſs burns.

52. That ſame very Meekneſs draws the ſoul again into itſelf, *viz.* the *ſoul's Fire*, and ſwallows the ſame up into itſelf, and gives forth out of the Death the Life and Spirit of Chriſt.

53. Thus that ſame Spirit, which goes forth out of the Eternal Fire, *dwells* in the Light-world with God, and is the right Image of the Holy Trinity.

[m] According to the right Image, our converſation is in Heaven.

54. [m] It dwells not in this world, the body apprehends it not; but the Noble *Mind*, wherein the Soul is a fire, that apprehends it, yet not palpably.

55. Indeed the Noble Image dwells in the ſoul's fire of the Mind; but it *hovers* therein, as the light in the Fire.

[n] The Soul.

56. For while the *Earthly* Man lives, the ſoul is continually in Hazard or danger; for the Devil has Enmity with [n] *it*, who *continually caſts forth* his ſtreams, with *falſe and wicked Imaginations*, *into* the ſtarry and Elementary ſpirit, and reaches or graſps therewith after the ſoul's fire, and wills continually to *infect* the ſame with the Earthly diabolical longing and malady.

57. There muſt the Noble Image defend itſelf againſt the ſoul's fire, and there it coſts ſtriving and *fighting* for the Angel's Garland; there riſes up often, in the Old Adam, anguiſh, *doubting* and *unbelief*, when the Devil ſets upon the ſoul.

58. O thou Croſs of Chriſt, how *heavy* art thou oftentimes? how does the heaven *hide* itſelf? but ſo the Nob'e Grain is ſown; when that is ſprung up, then it brings forth *much* fair fruit in Patience: thus every little ſprout grows in the ſoul out of the divine wiſdom.

59. It muſt all preſs forth out of the Anguiſh-Chamber, as a ſprout out of the root of the Tree, *it is* all generated in the anguiſh.

* Note, ye children of the Noble Sophia.

60. * If a Man will have divine knowledge, he muſt very *many times* go into the Anguiſh-Chamber into the Center; for every Sparkle of the Divine *Ingenium*, wit, ſkill, or underſtanding out of God's Wiſdom, muſt become generated out of the *Center* of Nature, elſe it is *not* permanent or Eternal.

61. It muſt, out of the Eternal Ground, ſtand upon the Eternal Root, and ſo it is a *Sprout* in God's Kingdom out of Chriſt's Tree.

62. Thus we underſtand the *Dying*, what it is, and *wherefore* Chriſt muſt have died, and *why* we muſt all die in Chriſt's Death, if we will poſſeſs *his* Glory.

[p] 1 Cor. 3. 13

63. The Old Adam *cannot* do that, he muſt go again into that out of which he is gone forth, he [p] *ſhall be tried through the fire* of God, and give up the wonders again, which he has ſwallowed up.

64. * They muſt come again to Man, and appear to Man according to *his will*, ſo far as he has here made them in God's willing; but ſo far as to God's diſhonour, ſo they belong to the Devil in the *Abyſs*. * Note.

65. Therefore let every one look to it, what they here do and make, with what *Mind* and Conſcience he ſpeaks, does and converſes; it ſhall be all *tried* through the fire.

66. And what is capable of the fire, that it ſhall devour, and give it to the Abyſs in the Anguiſh; [q] *of that a Man ſhall have loſs* and hurt, and ſhall want it in the other world. [q] 1 Cor. 3. 15.

67. Inſtead of having Joy that he was a [r] *Labourer in the Vineyard of God, he will be found* to be *a* [t] *ſluggiſh ſervant*. [r] Matt. 20. 1. [t] Matt. 25. 26.

68. Therefore will alſo the power, might, clarity and brightneſs in the wonders of the divine wiſdom in the other world, be very unlike and different.

69. Many is here a *King*, but in [t] *the world to come* a *ſwineherd* ſhall be preferred before him in the clarity, brightneſs and *wiſdom*; the Cauſe is, his wonders will be given to the Abyſs, *ſeeing they were Evil*. [t] Matt. 12. 32. Eph. 1. 21.

70. Behold, ye dear Men, I ſhow you a *ſimilitude* of the Angelical world, behold the flowery bloſſoming ſurface of the earth, or the ſtar, and conſtellations, how [u] *one Star*, alſo one Herb, *excels another* in power, virtue and *beauty*, alſo in the Ornament of its form; ſo alſo the Angelical World. [u] 1 Cor. 15. 41.

71. For we ſhall be preſented in a *ſpiritual* Fleſh and Blood, not in ſuch a [x] form or manner, as here. [x] Or Condition.

72. The ſpiritual Body can go through Earthly ſtone, ſo ſubtle is it, elſe it were not *capable* of the Deity.

73. For God dwells without or beyond the palpable ſource or quality, in the quiet ſtill *Liberty*; his own Subſtance is the Light and power of the Majeſty.

74. Thus we muſt alſo have a *power-body*, but truly and really in Fleſh and Blood: but therein is a Glance of the Tincture; for the Spirit is ſo very thin, that it is *unapprehenſible* by the Body, and yet is *palpable in the liberty*, *Elſe* it were a Nothing.

75. And the Body is much *thicker* than the ſpirit, that ſo the Spirit may lay hold of it and eat it; whence it maintains the Spirit-Life in the Fire, and *gives forth* out of the Fire the Light of the Majeſty, and out of the Light again the Meekneſs in fleſh and blood, ſo that there is an Eternal ſubſtance.

76. Now if we *thus* find and know ourſelves, then we ſee, know and *underſtand* * *what God is and can do*; and what the Subſtance of all Subſtances is. * Note.

77. And we thus find how altogether blindly we are led aſtray Erroneouſly, in that Men *tell* us very much of God's will, and repreſent the *Deity* continually as ſome foreign or ſtrange ſubſtance, which is far off from us, as if God were ſome *ſtrange* thing, and did bear only ſome inclinable will towards Us, and did forgive ſin out of *Favour*, as a King pardons one his Life, who had forfeited it.

78. But no! hearken; *It is not* hypocritical Flattery and *ſeeming* Holineſs, and to continue and abide wicked, that is called for; but it is ſaid, we muſt become *born* out of God, or be loſt from God Eternally.

79. For *true Faith and Will muſt do it*; the will muſt earneſtly enter into God, it muſt *attain* heavenly Subſtance, elſe *neither* ſinging, ringing, crying, or flattering, or whatſoever it may be called, will avail.

80. God needs no ſervice or miniſtry: we ſhould ſerve and miniſter one to another, and *love* one another, and give thanks to the Great God; that is, to lift up ourſelves in one Mind and Conſent into God, and make known *his* wonders; to call upon his Name,

and praiſe him; that is the Joy *in Ternario Sancto*, in the Holy Ternary, where the Eternal Wiſdom, out of the Praiſe, gives forth Wonders, Powers, and Sprouts.

[y] Matth. 6. 10. Luke 11. 2.

81. Thus the Devil's Kingdom becomes deſtroyed, and [y] *God's Kingdom* comes to us, and *his Will is done*; elſe all is but *human Inventions*, Traditions and Doings, in the ſight of God, an unprofitable thing, a *Flattery* or Hypocriſy, and makes no attonement or reconciliation, but only leads a Man away from God.

[z] Matth. 22. 37, 38, 39.

82. God's *Kingdom* muſt *come* in us, and *his will be done* in us, and ſo we ſerve him right, when we [z] *love him from our whole heart, ſoul, and all our powers, and our Neighbour as ourſelves: This is the whole ſervice of God*, which he accepteth of us.

83. What need we flatter ourſelves; are we righteous? Then we ourſelves are Gods *in* the Great God; and what we do then, God *does* it in and through us.

84. If his Spirit be in us, why do we ſo very long take care about God's ſervice? If he will do any thing, we ſhould be *willing* and ready ſervants, he muſt be the Workmaſter, if a Work is to pleaſe God.

85. Whatſoever is beſides that, is *Earthly*, built in the Spirit of this world; we build that for the outward Heaven, for the Stars and Elements, which have their *productions* and wonders in us, and for the dark Devil, *whom* we ſerve with *Works* without the ſpirit of God.

[a] Rom. 14. 23.

86. Let this be ſaid to you, it is highly known: No work pleaſes God, except it proceeds [a] *from Faith* in God: Flatter how thou wilt, yet thou laboureſt only in *this* world, thou ſoweſt in an Earthly field.

[b] Gal. 6. 7, 8.

87. But if [b] *thou wilt reap heavenly fruit, then thou muſt ſow heavenly ſeed*; and if it comes not to root in a ſtrange field, then thy ſeed comes to *thee* again, and grows in thy own field, and thou wilt enjoy the fruit thyſelf.

The Seventh Chapter.

Of Divine or Spiritual Sight *or* Viſion: *How in this World Man can have Divine and Heavenly Subſtantiality, or Skill and Knowledge; ſo that he can rightly ſpeak of God; and how his Sight or Viſion is.*

[c] Summons, or warning.

CITATIO SECUNDA, The Second [c] Citation; or, *Invitation of the outward Reaſon of this World, in the outward Fleſh and Blood.*

Queſtion.

1. OUtward Reaſon ſaith, *How* may a Man in this world ſee into God, *viz.* into another World, and declare what God is? *That* cannot be: It muſt needs be a [d] *Fancy wherewith* the Man amuſes and deceives himſelf.

[d] Repreſentation, or Imagination.

Anſwer.

2. Thus far it comes: It cannot ſearch further, that it might reſt; and if I ſtuck in

that ſame Art, then would I alſo ſay the ſame; for he who ſees nothing, ſays nothing is there; what he ſees, that he knows, and further he knows of nothing, but that which is before his *Eyes*.

3. But I would have the Scorner, and total Earthly Man, aſked, Whether the Heaven is *blind*, as alſo Hell, and God himſelf?

4. Or whether there is alſo any *ſeeing* in the divine World? Whether alſo the Spirit of God *ſees* both in the Love-light World, and in the fierce Wrath in the Anger-world in the Center?

5. Does he ſay *there* is a ſeeing therein? as indeed it is very true, * then he ſhould look to it, that he does not often *ſee* with the Devil's Eyes in his purpoſed Malice and Wickedneſs, when he long before models and [c] frames a thing to himſelf in his Imagination in falſe evil *Maliciouſneſs* to bring it to paſs, and ſees before-hand how he *may* and will effect his Wickedneſs.

* Note.

[c] Or purpoſes, and contrives.

6. Can he there ſee the wicked Malice before-hand? Why ſees he not alſo his *Wages* and Recompence before-hand?

7. O no, the Devil ſees with his Eyes, and *covers* the Puniſhment, that he may bring the evil Wickedneſs to paſs.

8. If he would drive the Devil out, then he would ſee his great folly which the Devil has prompted him to.

9. He lets him ſee the Evil, and *lends* him Eyes to do it with, though the thing be *far off*, and long before it is done, and yet he is ſo blinded, that he knows not that he ſees with the Devil's Eyes.

10. In like manner, the Holy Man, or Saint, ſees with God's Eyes; what God purpoſes, that the *Spirit* of God in the New Regeneration ſees out of the right human Eyes, out of the Image of God.

11. It is to the Wiſe a ſeeing, and alſo a *Doing*, not to the Old Adam; that muſt be a ſervant to it, that muſt [f] tranſact in the Work that which the New Man ſees in God.

[f] Put in execution.

12. Yet Chriſt ſaith, [g] *The Son of Man does Nothing, but what he ſees the Father do, and that he does alſo.*

[g] Job 5. 19.

13. Now therefore is the Son of Man become our [h] *Houſe*, into which we are entered; he is become our Body, and his Spirit is our Spirit.

[h] Or Habitation.

14. Should we then in Chriſt be blind as to God? The Spirit of Chriſt ſees through, and in us, what he will; and whatſoever he wills, that *we ſee* and know *in him*, and without him we know nothing of God.

15. He does divine Works, and ſees *what* and *when* he Will; not when Adam will, when Adam would *fain* ſhed abroad his malignant Wickedneſs with high-mindedneſs, to be looked upon.

16. O no, there he hides himſelf: He ſees not in us in the light of Joy in God, but in the Croſs and Tribulation, in Chriſt's ſuffering and dying, in Chriſt's perſecution and contempt, in great ſorrow and lamentation; *into theſe* he ſees, and lets the Old Aſs crouch and bear the Croſs, that is, its Office.

17. But in the Way through the Death of Chriſt, the *New Man ſees* into the Angelical World; it is to him *much eaſier* and clearer to apprehend than the Earthly World; it is done naturally.

18. *Not* with Imagining, but with ſeeing Eyes, with thoſe Eyes which ſhall poſſeſs the Angelical World, *viz.* with the *Eyes* of the ſoul's Image, with the Spirit which goes forth out of the Soul's Fire.

19. That Spirit ſees into Heaven, that beholds God and the Eternity, and no other; and that is alſo the noble *Image*, according to the ſimilitude of God.

20. Out of, or from this ſeeing has this Pen *written*, not from other Maſters, or out of Conjecture whether it be true or no.

21. Though now indeed a Creature is but a *piece*, and not a total conſummation, ſo that we ſee only in Part, yet it is capable of being ſearched, and fundamental.

22. But the Wiſdom of God *ſuffers* not itſelf to be written, for it is *infinite* or endleſs, without number and comprehenſion, [i] *we know only in Part.*

[i] 1 Cor. 13. 9—12.

23. And though indeed we know much more, yet the Earthly Tongue cannot exalt itſelf and declare it, or bring it forth: It ſpeaks *only Words* of this World, and not words of the inward World; for the Mind retains them in [k] the hidden Man.

[k] 1 Pet. 3. 4.

24. And therefore one always underſtands otherwiſe than another, all according as every one is *endued* with the Wiſdom, and ſo alſo he apprehends, and ſo he explains it.

* Note.

25. * Every one will not underſtand my writings according to my meaning and ſenſe; indeed it may be not one, *but* every one according to his Gifts, for his [l] *benefit*, one more than another, according as the Spirit has its property in him.

[l] Or improvement.

[m] 1 Cor. 14. 32.

26. For *the Spirit* of God is often [m] *ſubject to the Spirits of Men*, if they *will that which is good or well*, and ſees or looks after *what* Man wills, that his good Work be not hindred, but that every where, above all, *God's will* or Willing or Deſire be done.

27. For the Spirit which becomes generated out of the Soul's Fire out of God's meekneſs and ſubſtance, that is *alſo* the Holy Spirit: It dwells in the divine Property, and takes its ſight out of the divine Property.

28. What is it now that is *ſtrange* to or in us, that we cannot ſee God? This World, and the Devil in God's Anger, are the cauſe that we ſee *not* with God's Eyes, elſe there is no hindrance.

29. Now, if one ſaith I ſee nothing divine, he ſhould conſider that Fleſh and Blood, together with the ſubtlety and craft of the Devil, is a hindrance and cover to him oftentimes, in that he willeth in his high-mindedneſs for his own Honour to ſee God, and oftentimes in that he is filled and blinded with the Earthly Malignity.

* Note.

30. * *Let him* look into the footſteps of Chriſt, and enter into a new Life, and give himſelf to be under the Croſs of Chriſt, and deſire only the Entrance of Chriſt, through Chriſt's death, deſcenſion into Hell, and aſcenſion into Heaven to the Father; *what ſhall hinder* him, but that he muſt needs ſee the Father, and his Saviour Chriſt, together with the Holy Spirit?

31. *Should now the Holy Spirit be blind*, when he dwells in Man, or write I this for my own boaſting?

32. Not ſo, but for a rule of direction to the Reader, that he might forſake his Error and depart from the way of Wickedneſs and Abomination into a holy divine ſubſtance, that he alſo with the divine Eyes might ſee the Wonders of God, that ſo God's Will may be done.

33. *To which End* this Pen has written very much, and not for its own Honour, or for the ſake of the Pleaſure and Voluptuouſneſs of this Life, as the Driver continually reproaches us, that we do, and yet it remains only to the *Driver* in the Anger of God, whom we would deſire that he might have the kingdom of Heaven, if he might but be releaſed from the Devil, and the Earthly State and proud Longing Malady, which *make* him blind.

34. Thus, dear Children of God, you who *ſeek* with much ſighing and tears, let this be in earneſt ſincerity to you: Our ſight and knowledge is in God: He manifeſts or reveals to every one in this World as much as he will, as *he* knows is profitable and good for him.

35. For he that ſees out of or from God, he has God's Work to manage; he ſhould

and muſt order, teach, ſpeak, and do that which *he ſees, elſe his ſight will be taken from him*; for this World is not worthy of God's viſion.

36. But for the ſake of the Wonders, and the Revelation of God, it is *given* to many to ſee, that the *Name* of God may be manifeſted to the World, which will alſo be a Witneſs againſt all the Actions of the ungodly, which pervert the Truth into Lies, and deſpiſe the Holy Spirit.

37. For [n] *we are not our own, but his* whom we ſerve in his Light. [n] 1 Cor. 6 19.

38. We know nothing of God: *He*, God himſelf, is our knowing and ſeeing.

39. We are nothing, that he may be all in us: We *ſhould be* blind, deaf, and dumb, and know no Life in us, that he may be our Life and Viſion, and our Work may be his.

40. Our Tongue ſhould not ſay, if we have done any thing that is good, *this* have we done, but this has the Lord in us done: *His Name* be highly praiſed.

41. But what does this evil World now? If any one ſays, this has *God in me* done: If it be good, then ſaith the World, Thou Fool! thou haſt done it: God is not in thee: Thou lieſt: Thus the Spirit of God muſt be their Fool and Liar.

42. What is it then? Or *who* ſpeaketh out of the *Blaſphemous Mouth?* Even the Devil, who is an Enemy of God, that he may hide and cover the Work of God, that God's Spirit might not become known, and that he may *continue* Prince of the World even *till* the Judgment.

43. * Thus, when you ſee that the World fighteth againſt you, perſecutes you, *deſpiſes*, ſlanders you, for the ſake of the knowledge and Name of God, then conſider that you have the black Devil before you: Then *ſigh*, and long that God's Kingdom may come to us, and the Devil's ſting may be broken or deſtroyed, that [o] the Man through your longing, ſighing, and praying, may be releaſed from the Devil; and then you *labour* rightly *in God's Vineyard*, you prevent the Devil of his Kingdom, and bring forth fruit upon God's Table. * Note. [o] So inflamed by the Devil.

44. For in Love and *Meekneſs* we become new born out of the Anger of God, in love and meekneſs we muſt ſtrive and fight in the Devil's Thorny Bath, in this World, *againſt* him.

45. For Love is his Poiſon, it is a fire of *Terror* to him, wherein he cannot ſtay: If he knew the leaſt ſpark of Love in himſelf, he would caſt it away, or would burſt himſelf on that account, that he might be rid of it.

46. Therefore is *Love and Meekneſs* our Sword, wherewith we can fight for the Noble Garland *under* Chriſt's Thorny Crown, with the Devil and the World.

47. For Love is the Fire of the ſecond Principle, it is God's Fire; the Devil and the World are an *Enemy* to it.

48. The Love hath *God's* Eyes, and ſees in God, and the Anger has the Eyes of the *fierce Wrath* in the Anger of God, that ſees in Hell in the ſource or Torment and Death.

49. The World ſuppoſes merely, that a Man muſt ſee God with the Earthly and Starry Eyes; it knows not that God dwells not in the outward, but in the inward.

50. And if then it ſees nothing admirable or wonderful in God's children, it ſays, O *he is* a Fool, he is an Idiot, he is melancholy; thus much it knows.

51. O hearken, *I know well* what Melancholy is: I know *alſo* well what is from God: I know them both, and *thee alſo*, in thy blindneſs; but ſuch knowledge is not purchaſed and acquired by melancholy, but a victorious wreſtling.

52. For it is given to none without ſtriving, unleſs he is a Limit or *Mark* choſen of God; otherwiſe he muſt wreſtle for the Garland.

53. Indeed many a Man is choſen to it in his Mother's Body or Womb, as *John* the

Baptiſt, and *others* more, apprehended in the Covenant of God's Promiſe, who are always a Limit, or *Mark* of a *Seculum*, or higheſt Pitch of an Age, who are born with the Time of the Great Year, and are *choſen* to open and diſcloſe the Wonders which God intends or purpoſes.

* Note. 54. But * *not all* are out of the Limit or Mark, but many of them out of their zealous [p] Matth. 7. 7. [q] John 6. 37. [r] John 17. 24. ſeeking; for Chriſt ſaith, [p] *Seek and you ſhall find, knock and ſo it will be opened unto you:* Alſo [q] *Whoſoever come to me, thoſe I will not* reject or *caſt out.* Alſo, [r] *Father, I will that thoſe whom thou haſt given me, be where I am*; that is, that thoſe who are born out of Chriſt with the New Man, be in God his Father. And, *Father, I will that they ſee my Glory which I had before the foundation of the World.*

55. Here lies the *ſeeing* out of Chriſt's ſpirit, out of God's Kingdom, in the power of the Word, of the Subſtance of the Deity, with the *Eyes of God*, and *not* with the Eyes of this World, and of the outward Fleſh.

56. Thus, thou blind World, know wherewith we ſee, when we ſpeak and write of God, and let thy *falſe* judging alone: See thou with thy Eyes, and let God's Children ſee with their Eyes; ſee out of or from thy Gifts, let another ſee out of or from his Gifts.

[s] 1 Cor. 7. 17. 57. [s] *As every one is* called, *ſo let him* ſee; and *ſo let him walk*, or converſe; for we manage not all one and the ſame converſation, but every one according to his *Gift* and Calling to ſerve God's Honour and Wonders.

58. The Spirit of God ſuffers not itſelf ſo to be tied or bound up, as outward Reaſon ſuppoſes, with its Decrees, Canons and Councils, whereby always *one Chain* of Antichriſt is linked to another, that Men will judge above God's Spirit, and maintain and hold their *Conceits* or Opinions to be God's Covenant, as if God was not at home in this world, or as if they were Gods upon Earth; and moreover what they will believe, they eſtabliſh with an Oath.

59. Is not this a work of Folly, to bind and tie the Holy Spirit with his *Gifts* of Wonder to an *Oath? he* muſt believe what *they* will, and yet they know him not; alſo they are not born of him, and yet they make Laws what he ſhall do.

60. I ſay that all ſuch compacts and binding is Antichriſt and unbelief, let it ſeem or flatter how it will: God's Spirit on the contrary is unbound, he goes not into ſuch a Compact or Obligation, but he appears freely to the ſeeking humble lowly Mind, ac-

[t] Genaturet-ift, qualified or capable. cording to his Gift, as he is [t] inclined.

61. He is alſo even ſubjected to it, if he does but earneſtly deſire him; *what* then *would* that [u] Compact in human Wit and prudence of this World do, if it did belong to the honour of God? Are not all [u] Compacts generated out of Self-pomp, State, and Pride?

[u] Or Inſtitutions.

62. *Friendly Conference and Colloquy* is very good and neceſſary, that one preſents or imparts his Gifts to the other; but the Compacts or Inſtitutions are a falſe or wicked Chain againſt God.

63. God has once made *one* Covenant with us in Chriſt, that is enough in Eternity; he makes no more: He has once taken Mankind into the Covenant, and made a firm Teſtament with or by Death and Blood; there is enough in that, we juſtly reſt ſatisfied in that, and cleave to this Covenant.

[x] Note, Chriſtendom. 64. [x] Note, We ſhould not dare to dance ſo *boldly*, and audaciouſly, and lewdly, about Chriſt's Cup, as is done at preſent, *elſe* it will be taken away, as is done to the Turks.

65. There is a very great earneſt *ſeverity* at hand, ſuch as has not been ſince the beginning of the World: Let this be ſaid to you, it is become known: *The Antichriſt ſhall ſtand* [y] *Naked.*

[y] Diſcovered, or bare.

66. But look to it, that you become not thereby the *worſe*, [z] for *the Ax is put to the Tree: the evil Tree ſhall be hewn down, and caſt into the Fire*; the time is near; let none ſtick or *hide* himſelf in the Luſt of the Fleſh.

[z] Note, thou ſeeming Chriſtianity, Matth. 3. 10.

67. For it avails nothing, that any knows how he ſhould be New-born, and *yet continues* in the old Skin, in the Pleaſure and Voluptuouſneſs of the old Man, in Covetouſneſs, High-mindedneſs, Unrighteouſneſs, in Unchaſtity, Immodeſty, and in a diſhoneſt or ſcandalous wicked Life; [a] *ſuch a one is dead while he lives*, and ſticks in the Jaws of God's Anger; their Knowledge will Accuſe and Condemn them at the Judgment.

[a] 1 Tim. 5. 6.

68. If he receives the Word of Knowledge, and apprehends it, ſo that God gives him to know it, that it is the *right way* to Life; then he muſt preſently be a *Doer* of the Word, and go forth from the Evil or Wickedneſs, or elſe he has a *heavy Judgment upon him.*

69. What is he *better* than *the Devil*, who [b] *alſo knows God's Will*, but yet does his own evil Will? one is as the other, neither is good, *till* he becomes a doer of the Word; and then he walks in God's Way, and is in the Vineyard in God's Labour.

[b] James 2. 19.

70. The hypocritical Babel teaches now at preſent, that our Works merit nothing, Chriſt has delivered us from Death and Hell; we muſt *only believe*, and ſo we are righteous.

71. Hearken, O Babel; [c] *The Servant who knows his Lord's Will, and does it not, ſhall ſuffer many Stripes:* knowing without doing, is juſt as a Fire which glimmers, but cannot burn for Moiſture.

[c] Luke 12. 47.

72. Wilt thou that thy divine Faith's Fire ſhould burn, then thou muſt *blow it* up, and put off from thee the Devil's and the World's Moiſture; thou muſt enter into the *Life* of Chriſt.

73. Wilt thou be his Child? then thou muſt enter into his Houſe, and do *his Work*, elſe thou art out of it, without, and an Hypocrite, [d] *who bears the Name of God in vain*, or unprofitably; [e] *thou teacheſt one thing and doſt another*, and teſtifieſt thus, that God's Judgment is right concerning thee.

[d] Exod. 20. 7. [e] Rom. 2. 21, &c.

74. Or what Pleaſure hath God in thy knowing, when thou ſtill *continueſt* wicked? doſt thou ſuppoſe he will accept *thy Hypocriſy?*

75. That thou crieſt to him, *Lord!* give me a ſtrong Faith in the Merits of thy Son Chriſt, that he hath ſatisfied for my Sins; ſuppoſeſt thou, *that* is enough?

76. O no, hearken: [f] thou muſt *enter into* Chriſt's ſuffering and dying, and be born a ſecond Time out of his Death; thou muſt become a Member in and with him; thou muſt conſtantly *crucify* the old Adam, and always hang upon Chriſt's Croſs, and muſt become an obedient Child, that always *hearkens* what the Father ſays, and always *would deſire to do that.*

[f] *Via vitæ.*

77. Thou muſt enter into the *doing*, elſe thou art but a [g] Vizard without Life; thou muſt together with God *Work* good Works of Love towards thy Neighbour, and continually Exerciſe thy Faith; and always be *prepared*, and ready at [h] *the Voice of the Lord*, when he calleth thee out of the old Skin, to go home into the pure Garment.

[g] Monſter or Mimic. [h] Zach. 6. 15.

78. Behold, though thou plainly walkeſt in this way, yet thou wilt have upon thee *Weakneſs* enough, and feel far too much; thou wilt ſtill Work *very far* * *too much Evil.*

* Note.

79. For we have an evil Gueſt lodging within us; to comfort oneſelf only does not avail, but to *fight* and ſtrive againſt it, and continually to ſlay and vanquiſh it; without this it is ever *too ſtrong*, and will have the Dominion.

80. Chriſt has indeed in us and for us broken and *deſtroyed Death*, and made way

for us; but what does it help me, to comfort myſelf with that, and learn to know that, and yet *continue* lying ſhut up in the dark Anger, and captivated in the Chains of the Devil?

81. I muſt even *enter* into that very Way and Path, and walk in that Street, as a Pilgrim or Stranger, who wanders out of Death into Life.

The Eighth Chapter.

Of the Pilgrim's Way from Death into Life; and the Gate in the Center of Nature.

Citatio Tertia. The third Citation.

1. DEAR Children, let us very *heartily* ſpeak one with another concerning the Ground and Foundation. Our true Life, wherewith we ſhould ſee God, is as a *damped* Fire; in many alſo it is as the Fire ſhut up in a *Stone*; we muſt *ſtrike* upon it with true earneſt ſincere entering and turning into God.

2. Look upon God's care in providing, *which he has taken* for us beforehand: [i] *he has regenerated us* in Chriſt out of the *Water* of eternal Life, and has left us at laſt the ſame in the Covenant of *Baptiſm* for a Key; that we ſhould therewith unlock, and therewith [k] *ſprinkle our Soul's Fire*, that it may become capable of the divine Fire.

[i] Titus 3. 5,6.

[k] Heb. 10. 22.

3. And he has [l] *given us his Body for Food, and his Blood for Drink*, that we ſhould receive it, and enter into his Covenant, and feed our Souls therewith, that they may be quickened, and awake from Death, that the divine Fire may *kindle* them.

[l] Matt. 26. 26, 27, 28.

4. Dear Children, it muſt burn, and not continue to lie ſhut up in Stone, or as an *Ember* or Tinder, which would fain glimmer, and cannot for the Devil's Moiſture.

5. The hiſtorical Faith is only an *Ember*, which glimmers like a little Spark; it muſt become Kindled, we muſt give it *Matter*, wherein the Sparkle may kindle itſelf.

6. The Soul muſt preſs forth out of the Reaſon of this World into the Life of Chriſt, into Chriſt's Fleſh and Blood, and ſo it conceives the *Matter* to its kindling: it muſt be in Earneſt Sincerity.

7. For the Hiſtory reaches not Chriſt's Fleſh and Blood; Death muſt *be broke open*.

8. Although indeed Chriſt has broke it open, yet the earneſt ſincere deſire muſt *follow* after, that would fain do or act, and always labour therein.

9. As a Pilgrim or Meſſenger who has a long *dangerous* Way to Travel, he always runs on towards the End, and is unwearied; though Woe and Miſery befall him, yet he hopes for the End, and comes always nearer, where then he expects in hope his *Wages* and Refreſhment, and rejoices that his ſore travel and wandering will have an *End*.

10. Thus muſt a Man that will travel and wander to God, behave himſelf in the *Way* of his Pilgrimage: he muſt continually more and more wander or travel forth out of the *earthly* Reaſon, out from the *Will* of the Fleſh, of the Devil, and the World.

11. Often Woe and Miſery befall him, when he muſt forſake that which he might *well* have had, and could *therewith* have ſwum in temporal Honour.

12. But if he will Travel in the right Path, then he muſt only put on the Mantle of Righteouſneſs, and put off the *Mantle* of Covetouſneſs, and the hypocritical Life.

13. He muſt [m] *impart his Bread to the Hungry*, and give his *Clothes* for a *Covering*; and not be an *Oppreſſor* of the Miſerable, and only *fill* his own Sack full, ſqueeze away the Sweat from the Simple, and *impoſe Laws upon him*, only for the ſake of his Pride and Pleaſure. [m] Iſaiah 58. 6, 7.

14. He is no Chriſtian that does ſuch Things, but he travels in the Path of *this* World, as the Stars and the Elements, with the Devil's Infection and *Luſt*, drive him.

15. And though it is likely he knows the Faith of God's Mercifulneſs, of the *Satisfaction* of Chriſt, yet that will not help him: for [n] *not all that ſay to him Lord, Lord, ſhall enter into the Kingdom of Heaven; but thoſe that do the Will of his Father which is in Heaven.* [n] Matt. 7. 21.

16. And that will is, [o] *Love thy Neighbour as thyſelf:* [p] *What thou wilt that Men ſhould do to thee, that do thou alſo.* [o] Matt. 22. 39. [p] Matt. 7. 12.

17. Say not in thy Heart, I ſit in *this* Office and Lordſhip, of right; I have *bought*, purchaſed or inherited it; that which my Subjects do for me, they are *obliged* to do it.

18. Search and ſee, whether that has a right Original, whether it is ordained of God, or whether it *takes its* Original from Deceit, and Self-ſtate and Pride, and out of Covetouſneſs.

19. If thou findeſt that it is of God's ordaining, then look to it, *and walk therein*, according to the Commandment of Love and Righteouſneſs: conſider that therein, thou art a *Servant* and Miniſter, and not a Lord over Chriſt's Children.

20. And that thou ſitteſt not therein *only* to draw their ſweat to thee, that thou art their Judge and Shepherd, and that [q] *thou ſhalt give an Account of the Office.* [q] Luke 16. 2.

21. [r] *Five Talents have been given thee, thou ſhouldſt return them to thy Lord with Increaſe and Uſury*; thou ſhouldſt lead thy Inferiors in the right Way, thou ſhouldſt give them good Example in *Inſtruction*, and reproving of Evil and Wickedneſs. [r] Matt. 25. 15. 27.

22. For it will be *required* of thee, if thou reproveſt *not* the Wicked, and *protecteſt not the Oppreſſed* and Afflicted.

23. Thou art not therefore their Ruler, that thou ſhouldſt be their Lord: not thou, *but* God is their Lord. Thou ſhouldſt be their Judge, and *Part them* in their Quarrels, and decide their Differences.

24. Not for thy Covetouſneſs art thou their Judge, but for their Conſcience ſake, that thou ſhouldſt inſtruct, lead, and *direct* the ſimple, not with Squeezing of his Sweat, but with *Gentleneſs* and *Meekneſs*.

25. Thou haſt a heavy Burden upon thee; thou muſt give an earneſt *ſevere Account* of it.

26. [s] When the Miſerable ſighs concerning thee in his Oppreſſion, he complains of thee before his and thy Lord; thou ſhalt and muſt *ſtand with him* before the Judgment, for the Sentence paſſes upon thy Soul; no hypocriſy will help. [s] Note, ye Magiſtrates and Superiors, Emperors, Kings, Princes, Lords, Rulers, and all Officers whatſoever.

27. Whatſoever was ſown with Tears, in right earneſtneſs, that becomes a *Subſtance*, and belongs to the Judgment of God, unleſs a Man *converts* and reconciles himſelf with *well-doing* and Benefit to the Oppreſſed, that they may *bleſs* him; then that Subſtance breaks.

28. Therefore, ye Rulers and Superiors, you ought to look narrowly to your State and *Condition*, whence it ariſes originally: the Root will *ſhortly* be narrowly ſought after: [t] *every one ſhall give an Account* of his State and Condition. [t] Rom. 14. 12.

29. But have a care that therewith you [u] ride not in the helliſh Fire, as the fierce wrathful Devil himſelf *does*, and ſo you be found *his* Servants and Miniſters; as the [u] Or Domineer.

x The Tyrants are become the eternal Wrath's own Propriety.

Spirit of the Wonders ſhows us, that you are become the x fulfilling of the eternal Anger and fierce Wrath.

30. Say not in thy Heart, thus have my Parents, Elders, Anceſtors, and *Predeceſſors* walked, I have inherited it from them: thou knoweſt *not* into what Lodging they are entered.

31. Wilt thou be a Chriſtian and a Child of God? then thou muſt *not* look upon the way of thy Predeceſſors, how they have rid on in Pleaſure and Voluptuouſneſs, but look upon *God's Word*; that muſt be the Light of thy Feet.

32. For many who have done Evil, are gone into the Abyſs; and thou wilt follow after them, if thou walkeſt in *their* Footſteps.

33. Suffer not the Devil to pourtray or paint before thee the hypocritical way; his *Colour* gliſters outwardly, and in the y Eſſence it is Poiſon.

y Or in the Subſtance.

34. O how dangerous a way have we to wander and travel through this World: and it were to be *wiſhed*, that there were *no eternal Thing in the Wicked*, then they would *not* ſuffer eternal Torment, and be in the eternal Scorn and reproach.

35. As they have here in this Life been the Enemies of God's Children, ſo alſo they continue to be *for ever* the Enemies of God and of his Children.

36. Therefore muſt the Children of God take the *Croſs* upon them, and here Sweat in the Thiſtly and Thorny Bath, and become Born again in *Anguiſh*; they muſt walk in a narrow ſteep Path, where Reaſon always ſays, Thou art a Fool, thou mighteſt live in Joy and Jollity, and be ſaved *well* enough.

37. O how often outward Reaſon ſtrikes and *ſmites* the noble Image, which ſprings up out of the Thorny Bath, out of *Tribulation!* how many Sprouts become torn off from the Pearl-Tree, through Doubting and Unbelief, which bring Man into the falſe and wicked Way!

38. The *Miſerable* ſigh and pant after temporal Suſtenance; and Curſe the Oppreſſor, which bereaves him of his Sweat, and thinks he does right in it, yet he does but *deſtroy* himſelf therein; he does even as wickedly as his Driver or Oppreſſor.

39. Did he take to himſelf *Patience*, and conſider that he walks upon the Pilgrim's Evil Path, and did he ſet his Hope on his Journey's End, and conſider that thus *under* the Croſs and Miſery, under Oppreſſion, z *he Labours in the Vineyard of Chriſt*; O how happily and bleſſedly ſhould he *do*.

z Matt. 20. 1.

40. He has cauſe hereby to look for another and better Life, ſeeing he muſt here ſwim in *Anguiſh* and Miſery; if he rightly underſtands it, how *well* God intends it towards him, that ſo he might the *more* ſeek and hunt after him, that he might *not* build upon the earthly Life.

41. Though he ſees that it is but *a Vale* of Miſery, Affliction, and Oppreſſion, and that he muſt ſpend his Days here in hard *Streights*, in Miſery, in vain Labour, Wearineſs, and Care; yet he is to conſider, that God lets it not paſs ſo in vain, but that in this manner he thus giveth *cauſe* to *ſeek* the true Reſt, which is not in this World.

42. Beſides, he muſt every hour *expect* Death, and leave his Work to another; what is it then for a Man to build his Hope upon this World, wherein he is but only a *Gueſt*, and a Wanderer or Pilgrim, which muſt here wander through the Way or *Paſſage* of his Conſtellation?

43. If he did but aſſume the *inward Conſtellation*, O! how happily and bleſſedly would he labour in God's Work, and let the *outward* go, as it may or can be.

44. A Man in this World that intends to poſſeſs the Kingdom of God, he has *no better* Way, neither can he have any better Council and Advice, than continually to conſider and conceive, that he is in the *Vineyard* of God with all his doings and Subſtance, and whatſoever he is, and to do it to or for God.

45. His Mind ſhould in a conſtant Hope be *looking* towards God, that he ſhall obtain his Wages for his Labour from God; and that he labours in God's deeds of Wonder, and therefore ſhould be dilgent in the Labour which he performs.

46. And when he muſt oftentimes ſerve his driver or oppreſſor in wearineſs, *without* Wages, then let him but conſider that he labours for God; and let him be patient in hope that God will well beſtow his Wages upon him in due time.

47. For [p] *the Lord of the Vineyard does* not *pay his Labourers* at Noon-day, but *in the Evening*, when their day labour is done, when we go home to our Lord out of the Vale of this Tabernacle, *and then every one receives his Wages.* [p] Matth. 20. 8.

48. * *Thoſe then who have laboured much* for a long time, *have much Wages* to expect. * Note.

49. But they that have been Snorers, Grunters, ſluggiſh, lazy, and evil, murmuring, whining, pettiſh Labourers, in *Impatience*, ſuch have done ſmall ſervice, and ought well to expect, moreover, to have puniſhment from their Lord; for they have but miſled other Labourers, and have been unprofitable Labourers, and performed mere *vain* falſe and evil Work, to cheat their Lord of his Wages; they juſtly receive puniſhment for their Wages. [b] Note, ye lazy, ſluggiſh Labourers.

Citatio Tertia. The Third [d] Citation. [c] Summons, or warning.

The Gate in the Center of Nature.

Queſtion.

50. Reaſon ſays, Why does God let it go ſo, that here is nothing but vain toilſome *Wearineſs*, as alſo vexation and oppreſſion, one plaguing and afflicting another? And though many have much, and want nothing, yet they have no quiet and reſt; they hunt *only* after oppreſſion and unquietneſs; and their heart is never quiet and ſtill.

Anſwer.

51. See, thou locked-up Knowledge, the Ground or foundation of the World is *thus*; the Original of Life is *alſo* thus; in this World it *may or* cannot be otherwiſe, *except* a Man becomes new-born, and *then he is otherwiſe in the New Man.*

52. And yet this oppreſſion and driving cleaves always to him in the *Old* Man: * This is *the ſtrife of the ſpirit againſt the fleſh, where the* [d] *fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh.* * Note. [d] Gal. 5. 17.

Queſtion.

53. Now, ſays Reaſon, whence has *this* its original?

Anſwer.

54. Behold! in the Center of Nature there is *ſuch* a Thing, Being, or Subſtance; do but mind it.

55. The Eternal *Will*, *which is called God*, *that is free*; for it has in it nothing but the Light of the Majeſty, and dwells in the Eternal Nothing; and therefore alſo *Nothing* can touch him.

56. But his *Deſiring*, which makes the *Center* of Nature, that hath ſuch a property;

for therein is the *harſh* aſtringency, *viz.* the *firſt* Property of Nature, which always attracts to itſelf, and receives where nothing is, where it has made Nothing, and takes it, and draws it together.

57. Yet it may not eat it, alſo it is not profitable to it: Thus it makes to itſelf anguiſh pain, and unquietneſs therewith; as covetouſneſs in Man does.

58. The ſecond Form, is its drawing or ſting; that is its Servant or *Child*, which there draws together what the deſire wills; that is the Labourer, and ſignifies the *Inferior* Man, who is evil, baſe, angry, raging, and ſtings and rages in the harſh aſtringency.

59. And that the aſtringent harſhneſs cannot *endure* from the ſervant, but draws it the more eagerly; and ſo the ſervant becomes more evil and baſe, more raging, and *ſtorms* the Lord's houſe.

60. Thereupon will the Lord bind and hold the ſervant, and the ſervant tears from it with Malice aloft again.

61. And then ſeeing the Lord, *viz.* the *harſh* aſtringency, cannot overpower it, they ſtruggle together in great anguiſh, enmity and oppoſition, and begin to make a whirling wheel, to *worry*, murder, and put to death one another.

62. This is the *Third* Form of Nature, whence ariſe Wars, fighting, ſtrife, deſtroying of country and city, envy and anxious vexatious Malice and Wickedneſs; whereas always *one* would have the other dead, willeth to devour all and draw it into itſelf; it wills to have it alone, and yet there is nothing profitable to it, but *hurtful.*

63. It does as the fierce wrath of Nature does, that ſwallows itſelf up into itſelf, and *conſumes* and breaks itſelf, and yet it generates itſelf alſo thus.

* Note. 64. * *Whence* all Evil comes: The Devil, together with all evil things or ſubſtances comes from hence; thus they have their original.

65. As Nature in the *Center does*, underſtand *without* the Light, ſo does the Devil alſo, who has not the Light; as alſo evil Men and Beaſts, alſo Herbs and Graſs, and all whatſoever is *odious* or enemicitious.

66. For it is the poiſon-wheel, whence the *Life* ariſes originally, and whirls itſelf thus in great anguiſh, in ſtinging, raging, and breaking, till it *creates* another Will in itſelf to go out of the Anguiſh, and ſinks itſelf down into Death, and *gives itſelf free therein into Liberty.*

67. So it deſtroys the ſtinging and breaking-in *death*, and falls into the Liberty of the firſt willing, which kindles the anguiſh of Death with the ſtill Liberty, whence the anguiſh is *terrified*, Death breaketh, and out of the Anguiſh goes forth a Life of Joy.

68. Thus it goes alſo with Man when he is in the Anguiſh and Enmity, that the ſting of Death and of Anger rages in him, ſo that he is anxious, covetous, envious, angry, and enemicitious.

69. Then he ſhould *not* continue in this evil ſubſtance, condition, or doings; *elſe* he is *in the Forms of death*, anger, fierce wrath, and *helliſh* fire; and if the water ſource and quality was *not* in him, together with Fleſh and Blood, then he would inſtantly be a *kindled* Devil, and nothing elſe.

70. But he ſhould conſider himſelf, and *create* another will in his evil anguiſh, and go out from the covetous Malice into the Liberty of God, where there is continually *Reſt* enough.

71. He ſhould *in Death* ſink down into Patience, and willingly give up himſelf into the anxious Wheel, and create a *Thirſt* after God's quickening, which is the *Liberty*, and ſo he ſinks down quite through the anxious Death, and falls into the Liberty.

72. And ſo when its Anguiſh *taſtes* the Liberty, that it is ſuch a ſtill meek ſource or quality, then the anguiſh becomes terrified, and in the Terror breaks the enemicitious

harſh Death; for it is a Crack or Terror of Great Joy, and a Kindling of the Life of God.

73. Thus the [d] Pearl-branch or Sprout comes to be generated; that now ſtands in the Trembling of Joy, but in great danger; for the death and the anguiſh ſource or quality *is its* Root. [e] A Branch on the Vine Chriſt.

74. And it is ſurrounded therewith as a fair green ſlip or branch grows out of a *ſtinking* dunghill out of the ſtrong ſource, and attains *another* Eſſence, Smell, Subſtance, and Source or Quality, than its Mother has, out of which it became generated.

75. As then alſo the ſource or quality in Nature has ſuch a property, ſo that out of the *Evil*, viz. out of the *Anguiſh*, the Great Life becomes generated.

76. And as we further know, that Nature in the Crack or Terror *divides* itſelf into two Kingdoms; the *firſt* into the Kingdom of Joy; the *ſecond* into a ſinking of Death into a Darkneſs; ſo alſo Man, when the Lily Branch to the Kingdom of Joy thus becomes generated, then its Nature divides itſelf into *Two Wills*.

77. As, *Firſt*, the one riſes up in the Lily, and grows in God's Kingdom: *Secondly*, the other ſinks down in the dark death, and pants or *longs* after the Earth, after its Mother, which ſtrives always againſt the Lily, and the *Lily* flies before or from the roughneſs.

78. As a ſprout grows out of the Earth, and the Eſſence flies before or from the Earth, and is drawn up by the ſun till it comes to be a Stalk or Tree; ſo alſo God's *Sun* draws Man's *Lily*, viz. the * *New Man*, always in his power, forth from the evil Eſſence, and draws at laſt out of it a Tree in God's Kingdom. * Note.

79. And then he lets the old evil Tree or Shell, under which the New did grow, *fall away* into the Earth into its Mother, after which it indeed longed, and out of the Earth again into the Center of Nature, at the *End* of the Day of Separation, wherein all *muſt* again go into its Ether.

80. Thus goes the Lily alſo into its Ether, *viz.* into the † *free will*, into the Light of the Majeſty. † Note.

81. Underſtand it further, thus: When thus two Kingdoms divide themſelves in the Crack or Terror of Nature, then is the Terror or Crack in itſelf a *Flaſh*, and Cauſe of the Fire, *viz.* of the Life's kindling.

82. Thus the *Prima Materia*, viz. the firſt Matter, which the harſhneſs makes with its entering in, wherein the Enmity exiſted, divides itſelf into T W O Parts, *one* downwards into Death; this is the eſſential Life with the ſubſtantiality of this world, ſuch as Earth and Stone.

83. And then the *ſecond* Part ſevers itſelf out of the Terror or Crack of the Fire into the Light of the Liberty; for the Terror of the Fire *kindles* the Liberty, ſo that it alſo * becomes deſirous; and that now in its deſiring draws the Kingdom of Joy into itſelf, *viz.* the meek well-doing, and makes *it alſo* become [f] *Matter*. * Note. [f] Or material.

84. This now is the Heavenly divine [g] ſubſtantiality, which draws the fire again into itſelf, and devours it in its Crack or Terror, which is the Fire's ſource or quality; and there the ſoft meekneſs conſumes the ſource or quality, and brings itſelf into the *higheſt* Joy; ſo that out of Anguiſh Love, and out of Fire a Love-burning *comes* to be. [g] Or Corporeity.

85. And it gives out of the Burning the richly joyful ſpirit of *the Eternal Life*, which is called the *Spirit* of God, which ariſes originally in the firſt willing, which is called the Father, for it is the deſiring of nature, and is in the fire a fire-ſource or quality, and in the Anguiſh of Death, a *Sting* of Death, and of fierce Wrath, and the *Enmity* in the ſubſtance of Nature, *viz.* in the Center.

86. And in the Light it is the *divine* Kingdom of Joy, which there in the divine ſubſtantiality, *viz.* in the *Wiſdom*, which makes the colours of the virtues and powers, opens the *Noble* * *Tincture*, *which is the Glance of* the Heavenly Subſtantiality. * Note.

87. And it cauſes in the Subſtantiality the Element of the Angelical World, out of which this World is an Out-birth, but in the *Anger* kindled by the Devil, who is a cauſe that the fierce Wrath of Nature hath kindled itſelf, whence in the Subſtantiality Earth and Stone are *come to be*, as it is before our Eyes.

88. Which the mightieſt ſource or quality in *Verbo Fiat*, in the Word *Fiat*, has ſeparated into a Principle, as in the Book of the Threefold Life is expreſſed at large.

89. Thus underſtand the Fire-flaſh for the *fourth* form of Nature.

90. And the Love-birth of the Kingdom of Joy for the *fifth* Form.

91. And the ſwallowing in of ſubſtantiality, out of the Meekneſs into the Fire-ſource or quality, where the *fire alſo* attains the Kingdom of Joy, *viz.* the *ſound* of the Manifeſtation or Revelation of the Colours, Wonders and Virtues, whence the five Senſes, *viz.* Seeing, Hearing, Smelling, Taſting, and Feeling, exiſt, for the *ſixth* Form of Nature.

92. And the Subſtantiality of the Light, in which the divine Element is comprehended, out of which the ſpringing, growing, or Paradiſe exiſts for the *ſeventh* Form; and again for the Mother of all Forms, which gives ſubſtance, power, and meekneſs to all Forms, ſo that there is an Eternal Life, and an Eternal Dwelling or Delight of Life.

93. For the *ſeventh* Form holds or contains in itſelf the Angelical World, as alſo the Paradiſe, or right Kingdom of Heaven, *wherein the Subſtance of the Deity* is manifeſt, and all whatſoever the light World contains; as we have expreſſed in our other Books.

The Ninth Chapter.

More Circumſtances of this Third Citation, highly to be conſidered.

1. THUS, ye Children of Men, be here ſeeing, and not blind: Obſerve what is *here* manifeſted to you: It is done not in vain: There is ſomewhat more behind: *Sleep not*; it is high Time; do but ſee what the Subſtance of all Subſtances is.

2. This World is generated forth out of the Eternal: The [h] *Center of Nature has ever been* from Eternity; but it has *not been manifeſt.*

3. With this World, and with the Devil's [i] fierce Wrath, it is come into *ſubſtance:* but yet underſtand what the Devil is.

4. He is a Spirit of his Legions out of the Center of Nature, [k] as *one* when he was created in the divine ſubſtantiality.

5. And yet he was to be proved or tried in the Fire, and to ſet his Imagination into the Love, *but* he ſet it into the Center of the Wrathfulneſs, back into the fourth form of the Anguiſh, and would fain *domineer* in the Fire over God's Meekneſs, as an Enemy of the Kingdom of Joy, and deſpiſed the Love, when he ſaw that the Fire gave ſtrength and might.

6. And therefore he was thruſt out of the fire of God into the Anguiſh of the Darkneſs, into the *Center* of the fourth Form; he had no more of the Fire, but the Terrible *Flaſh*, and that is his right Life.

7. But the Will of God, which however in Angels and Men longs and *pants* after the Life,

[h] Ground or Foundation of Nature.

[i] Sternneſs, anger, or malice.

[k] Note, the Devil was created in the divine ſubſtantiality.

Life, which comes to help the Life, with the Liberty, *viz.* with the *Meekneſs*, *that* has left or forſaken him, and *ſo* he *cannot* attain the Light in Eternity.

8. Alſo he can form or create *no* Imagination or Longing after it; for God's Will-ſpirit flows into him, and ſubdues him in the Anguiſh-chamber, in the firſt four forms of Nature; he cannot attain the fifth.

9. And though indeed he has all forms of Nature, yet *all* is *enemicitious* and oppoſite, or of contrary Will; for the Holy Spirit has left him, and now the ſource or fountain of the Anger or fierce *Wrath* is in him.

10. *God*, *who is All*, has opened his fierce Wrath, or the *Center* of the Original in him, ſo that it alſo is *Creaturely*, for it has alſo longed to manifeſt itſelf.

11. And when God once moved himſelf to the Creation of Angels, that all *became* manifeſt, whatſoever from Eternity in the Wonders of the Wiſdom ſtood hidden in the Center, both in Love and Anger.

12. Seeing now we thus know what we are, and that God *lets us know* it, we ſhould now look to it, and generate *ſome* Good out of us; for we have the Center of the Eternal Nature *in us*.

13. If we make an Angel out of us, then we are *that*.

14. If we make a Devil out of us, then alſo we are *that*.

15. Here we are in the Making, in the creating: We ſtand in the *field*; God's Willing in the love ſtands in the Center of the *Life* towards us.

16. *God* is become Man, and willeth to have us; ſo alſo his *Anger* in the Kingdom of the fierce Wrath willeth to have us; the Devil alſo willeth to have us into his ſociety; and God's *Angels* alſo into theirs; for whichſoever we are Factors and trade in, thither we go.

17. * If we put our Imagination into the *Light* of God, and go with earneſt ſincerity into that, then we *come* into it, and are alſo with earneſtneſs drawn into it. * Note.

18. Will we then put our Willing into the *Glory* of this World, and let the Eternal go? then we have to expect, that we muſt, with this World's fierce Wrath, enter into the firſt Myſtery.

19. † If we have not *divine Imagination*, viz. Faith in us, then the divine Love will leave us, and *not* let us in at her Doors. † Note.

20. *Aſſuredly*, if God breaks them not open, then we come into Neceſſity; if thou bringeſt not God's ſpirit along with thee, thou wilt never more attain it.

21. Therefore it is good to ſpring, and grow forth in this life: Chriſt is become our field; we may *without* any great anguiſh or trouble attain it; * it is but to do this, *viz.* to *break our Will*. * Note.

22. That is the *Grievance*, for the old Adam will not; ſo alſo the Anger will not; the Devil alſo will not.

23. Behold! O Man, thou thyſelf art thy own Enemy, that which thou holdeſt *to be* thy friend, that is thy Enemy: Wouldſt thou be ſaved, and ſee God? then thou muſt *become* the worſt Enemy to that which thou eſteemeſt thy beſt friend, *viz.* to thy outward Life.

24. *Not* that thou ſhouldſt deſtroy it, but its *will* only; thou muſt do what thou willeſt not, thou muſt become an Enemy to thyſelf, or elſe thou canſt not ſee God.

25. For that which thou now holdeſt for thy friend, is *proceeded* out of the Anguiſh-chamber, and has ſtill the Anguiſh-life in it; it has the Anger-ſource or quality, and the Devil's ſickneſs, longing, or *Malady* in it.

26. Thou muſt form or create a Will in God; thou muſt form or create a Will out of thy Soul, and with the ſame *go forth* out of Evil, Wickedneſs and Malice, into God; and ſo thou wilt be introduced into God's Fire.

27. Underſtand the willing-ſpirit; *that* will kindle thy ſoul, and ſo *then* reach after the life and ſpirit of Chriſt, and thou wilt receive it; which will new Regenerate thee, with a New willing, which will abide with thee.

28. The ſame is the *bloſſom* of thy ſoul, wherein the New Child ſtands in the Image of God; to that God gives Chriſt's fleſh and blood to *feed on.*

29. And not to the Adamical Aſs, as Babel wonderfully Dreams; as if the wicked ſhould participate of the Body of Chriſt! O, *No.*

30. They receive the four Elements, and therein the Anger of God, and for this
[l] 1 Cor. 11. 29. Reaſon, [l] *becauſe they* diſtinguiſh or *diſcern not the Lord's Body*, which is every where preſent in Heaven, and is fed upon by that ſoul which attains Heaven.

31. Not as a ſign, as the other fancy Dreams; *not* Spirit without Subſtance; but the *ſubſtance* of the ſpirit ſurrounded and incloſed with God's Wiſdom, Chriſt's Fleſh, which fills the Light-world in every Place; which the Word that became Man *brought* along with it *into* Mary.

32. That ſame ſubſtantiality, though indeed, in *Mary*, it became *Opened* in its
[m] John 3. 13. fleſh and blood, and aſſumed human Eſſence to itſelf, [m] *was at that very Time*, while Chriſt lay in the body or womb of *Mary*, *in Heaven*, in the one Element in *all* Places.

33. It never came at any time, from any Place, many Miles off into *Mary:* No, but the included Center which Adam had ſhut up in the Anger of God in Death, *that* the word of the Deity did open or unlock, and introduced the divine ſubſtantiality into the Virgin-like *Center* ſhut up in Death.

34. That was done in the Body or Womb of *Mary*, in the Limit or Mark of the Covenant; *not departing* away, alſo *not entering* in, but opening, generating in, and in this world generating from it.

35. God-and-Man one Perſon, Heavenly; and that which was incloſed in Death, ſubſtantiality and virginity; one ſubſtantiality; *one only Man* in heaven and in this World.

36. And ſuch muſt we alſo be; for the Word which became Man, *is ſtirring* in the ſoul, and ſtands in the ſound of the Life in all *Souls.*

37. Now go whither thou wilt, thou haſt now the Center of the Deity in thee, in the *ſound* and ſtirring, and alſo the Center of the fierce wrath; into which thou goeſt, and which thou awakeneſt therein, ſtands thy Life.

38. Do what thou pleaſeſt, thou art *free*, and God lets thee know it: *He* calls thee; if thou comeſt, then thou wilt be his Child; if thou goeſt into the Anger, then thou wilt alſo be taken up by *that.*

The Tenth Chapter.

Of God's Expreſs *Image of Man*, viz. *of God's ſimilitude in Man.*

1. WE cannot in *this* world ſee our Subſtantiality or New Body, while we are in the Earthly Body; the Outward Man knows it *not*; only the *Spirit*, which becomes generated, and goes forth out of the New Man, that knows its Body.

2. But if we would willingly have the knowledge of it, and would know whether we are in the New Birth, then *we* have *no better proof* or

trial of it, than by or in the ſimilitude of God, which we underſtand to be, *viz.* the Deſiring, the ſenſe or * *thoughts*, and the Mind.

* Note.

3. Theſe Things contain in them the *Center* of the ſpirit, out of which the ſtrong will comes to be generated and brought forth; in which the right true *ſimilitude*, and the Image of God with fleſh and blood ſtands, which the outward Man knows not.

4. For that very Image is not in this world, but it has another Principle, *viz.* in the *Angelical* world, and during this Time of the Body ſtands in the Myſtery, in the ſecrecy or *Arcanum*.

5. As the Gold in the Stone, whereas the Gold has another *Tincture*, another Eſſence, another Glance, and Luſter or Shining; and the rudeneſs or droſſineſs of the ſtone *cannot* comprehend it: and the Gold alſo does not comprehend the rude droſſineſs of the Stone; and yet the rude droſſineſs, *viz.* the *Anguiſh* Center, is a Cauſe of the Gold; *for* the rude droſſineſs is the Mother, and the Sun or *Sol* is the Father.

6. Thus alſo is our Old Adam and Body a Cauſe of the New Body; for it is the Mother: out of the Old ſubſtantiality *originally* ariſes the new Body, and God's Spirit in Chriſt is the Father; as the Sun is the Father of the Gold, ſo alſo is God's *heart* the Father of the New Man

7. But now we cannot know the New Man better *than* in the Center, namely, in the Deſiring, Thoughts and Mind.

8. [n] *When we find ourſelves thus*, viz. that our Deſiring ſtands totally according to and *towards* God, that our Thoughts continually run into the will of God, and that the Mind totally gives itſelf up in Obedience *into* the will of God, and that the Imagination or Longing draws in God's power, then we may *aſſuredly* know, that the Noble Lily-Branch is generated, that the Image of God is in *ſubſtance*, that God in the ſimilitude *is become* Man.

[n] Note, How we may know whether the Noble Lily-Branch, *viz.* the Body of God's Image, be Generated in us.

9. There it is neceſſary that the Noble Image be highly regarded and taken care of, and that the Old Adam with his *Luſts* have no room or ſpace left him, but that he be continually put to Death, that the *New Man* may grow and be great, and become adorned with the wonders of the wiſdom.

10. But now Reaſon aſks, *How* is then the ſimilitude?

11. *Behold!* God is Spirit; and the Mind, together with the thoughts and deſire, is alſo Spirit. The Mind is the Wheel of Nature; the Deſire is the Center, *viz.* the firſt ſubſtance to Nature; the Thoughs are the ° Eſſences.

° Or Branches.

12. For out of the Eſſences go the Senſes or Thoughts; they are and have their Original *out of* the ſting of the deſire, *viz.* out of the harſh aſtringency; for they are the Bitterneſs, and *run always* into the Mind as an Anguiſh-wheel, and ſeek reſt, to try whether they may *attain the liberty of God.*

13. They are *they* which *ſtrike* up the fire in the Anguiſh-wheel, *viz.* in the Mind, and in the kindling in the Crack, or Terror, *willingly* give up themſelves into Death, and thus ſink down through the fire-ſource or quality, into the Liberty, *viz.* into God's Arms; and they go forth into the Liberty as a Life out of Death.

14. *They* are the Root of the New Taſte or Reliſh, which penetrate into God's wiſdom and wonders; *they* bring the Deſire out of the Anguiſh of Death; they fill their Mother, the Mind, and give it power from God's Eſſence.

15. Thus is *the Mind* the wheel, or the right Chamber of the Life, *viz.* [p] the ſoul's own Houſe, of which itſelf is a Part; if the ſubſtantiality, underſtand the ſubſtantiality of the *Tincture*, be accounted to it, *viz.* the Fire-life.

[p] Or dwelling of the ſoul.

16. For out of the Fire-life exiſts the Mind, and the Fire-life dwells in the Mind: but the Mind is *Nobler* than the Fire, for it is the Mobility of the Fire's life; it makes the *underſtanding*.

17. *The Thoughts or Senſes* are the Mind's *Servants*, and are the ſubtileſt Meſſengers; they go into God, and again out of God into neceſſity.

18. And whereinſoever they *kindle* themſelves, either in God, or in Neceſſity, *viz.* in falſhood or wickedneſs, that they bring home to the Mind.

19. Therefore muſt the Noble Mind *often* be *Lord* over the evil or wickedneſs, and ſtifle it in its Anguiſh, when the Thoughts have entertained or loaded falſe or evil *Imaginations into the Deſire.*

20. Thus underſtand it, laſtly, in *this Manner*; God is himſelf *ALL and in ALL.*

21. But he goes forth out of the fierce wrath, and finds the Light and power-*world* in himſelf; he himſelf makes them, ſo that the fierce wrath with all forms are *only* a Cauſe of the Life, and a finding of himſelf in Great Wonders.

22. *He* is the Ground, or Byſs and Abyſs; the *Liberty and alſo the Nature*, in Light and Darkneſs.

23. And *Man* alſo is *all this*, if he does but ſo ſeek and find himſelf as God does.

24. Our whole Writing and Teaching aims at this, how we muſt ſeek, make, and laſtly, *find* ourſelves; how we muſt generate or bring forth, that we may be ONE ſpirit with God; that God may be in US, and we in God; that God's Love-ſpirit in us may be the willing and the doing.

25. And that we withdraw from the Anguiſh ſource or quality, that we may introduce ourſelves into the true *ſimilitude* in three Worlds; that each of them may ſtand in their Order, and that the *Light*-world in us may be LORD, that *that* may lead the Dominion.

26. That ſo the Anguiſh-world may remain hidden in the Light-world, *as it does alſo in God*, and ſo be *only* a Cauſe of the Life and of *God's wonders.*

27. Elſe, if we attain not the Light-world, then is the Anguiſh-world *in* us the upper Dominion, and ſo we live eternally in an Enemicitious ſource or quality.

28. And this *ſtrife* laſts ſo long as the Earthly Life endures; and then it goes into the Eternal *Ether*, either into Light or into Darkneſs; whence there is no *releaſe* more, and *therefore* God's Spirit warns us, and teaches us the right way. AMEN.

Concluſion.

29. Thus Reader, who loveſt God, Know that *a Man* is the true ſimilitude of God, which God highly loves, and manifeſts himſelf in this ſimilitude as in his *own:* God is in Man the Middlemoſt.

30. But he dwells only in himſelf: and if it be ſo that the ſpirit of Man becomes ONE ſpirit with HIM, *then* he manifeſts himſelf in the humanity, *viz.* in the Mind, Thoughts and Deſiring; ſo that the *Mind feels him.*

31. Elſe in this world he is very much *too ſubtle* to be beheld by us, only the Thoughts *behold him* in the Spirit, underſtand in the will-ſpirit; for the will ſends the Thoughts into God, and God gives himſelf *into* the Thoughts.

32. And *then* the Thoughts bring the Power of God to the will; and the will receives them with Joy, but with *Trembling.*

33. For it acknowledges itſelf unworthy, ſeeing it proceeds out of a rough Lodging, *viz.* out of a wavering Mind; and therefore it receives the Power in the *ſinking* down before God.

34. Thus out of its Triumph comes a ſoft gentle Meekneſs to be; that is, God's *true* ſubſtance, and it apprehends that very ſubſtance.

35. And that conceived or apprehended ſubſtance is in the willing, the heavenly Body, and is called the True and right *Faith*, which the will has received in the power of

God; the ſame ſinks or demerſes itſelf into the Mind, and dwells in the Fire of the Soul.

36. Thus the Image of God is entire or total; and *God* ſees or finds himſelf in ſuch a ſimilitude.

37. And we ſhould not at all think or conceive of God, that he is a ſtrange ſubſtance or foreign thing; to the wicked, indeed, he is a ſtrange ſubſtance, for the wicked apprehends him *not*.

38. God is *in him indeed*, but *not Manifeſt* in *the willing and mind* of the wicked and ungodly; it is only his fierce wrath that is manifeſt in him, he *cannot* reach or attain the Light.

39. It is in him, but it is not profitable to him; his Eſſence conceives or apprehends it not; it ſhows itſelf before him, and is only his *pain*, ſource or torment; and he does but hate it, and is an Enemy to it, as the Devil is an Enemy to the *Sun*, and alſo to the Light of God.

40. He would be better at Eaſe, if he could be Eternally in the Dark, and *knew* that God was far from him, and then he would find no ſhame or reproach in him.

41. But if he knew that God is ſo near him, and he cannot apprehend him, that would be his greateſt *plague*, ſo that he would *hate* himſelf; and it would make him an Eternal contrary will, an oppoſite Anguiſh and Deſpair, *in that* he knows that he cannot attain God's favour or gracious countenance.

42. His own falſhood or wickedneſs plagues him; but he can create or procure *no Comfort*, that he might come to Grace, for he touches not God, but only the Center in the Anguiſh in the fierce wrath.

43. He abides in Death, and in the *Dying* ſource or *torment*, and cannot break through; for there comes nothing to help him, of which he can lay hold, whereby he might ground or eſtabliſh himſelf in the Kingdom of God.

44. When he has lead a Thouſand years in the Abyſs in the Deep, yet then he would be *without* God in the Darkneſs, and YET God is *in him*, but helps him not; alſo he knows him not, only he knows of him, and feels only his fierce wrath.

45. Underſtand it thus; juſt as a fire is in a ſtone, and the ſtone knows it not, it feels it not, *only* the fierce wrathful cauſe of the fire, which holds the harſh aſtringent Stone Captive in a Body, it feels *that*.

46. Thus the Devil alſo feels only the Cauſe of the Light; that very cauſe is the fierce wrathful Center, and holds him captive, and *that* he *hates* and cannot endure it; and yet he has nothing elſe that *would be better* for him.

47. Thus he is nothing but a fierce wrathful vehement eager Malignity or Malice, a Dying ſource or *torment*; and yet is no Dying, but a deadly loathſome poiſon, a hunger and thirſt, but no refreſhment.

48. [q] *All that is evil, baſe, and envious*, harſh, aſtringent, and bitter, whatſoever flees away from the humiliation as he has done, that is *his* ſtrength, and his odious deſire.

[q] Note, what the Devil rides upon. To be conſidered by Liars, Blaſphemers, and Boaſters.

49. Whatſoever *hates*, and is an Enemy to God, and flies from, or curſes God, that is ſerviceable to him; whatſoever turns or perverts the Truth into Lies, that is his will upon which he *rides*, and wherein he voluntarily dwells.

50. Thus alſo is the wicked and ungodly Man; when he loſes God, then he is in the Anguiſh-ſource or torment, and has the Devil's will.

51. But know this: God has in the human ſoul broken and deſtroyed the hardneſs of death, and is entered into the limit, aim, or *Mark of the Covenant*, wherein Death becomes broke open: he has broke open the Limit or *Mark* in the Center of the ſoul, and ſet his light towards Man's light of Life.

52. The Light is afforded him, *ſo long* as he lives in the virtue and power of the

Sun; if he will *Convert*, and enter into God's Light, he will be accepted; no Election or Predeſtination is *concluded* upon him.

53. But when he loſes the Sun's Life, and has alſo nothing of God's Life, then all is gone and *loſt* with him; then he *is* and remains a Devil.

54. But *God* knows thoſe that are his; he knows who *will turn and convert to him*; upon thoſe goes the *Election*, of which the Scripture ſpeaks; and upon thoſe which *will not*, goes the *Reprobation* or hardening, or the withdrawing of Light.

55. Man has undeniably *both* Centers in him; and ſo then if he will be a Devil, ſhall God then caſt the *Pearl* in the way of the Devil? Shall he ſhed forth his Spirit into the ungodly or wicked deſire?

56. Indeed out of Man's willing muſt God's ſpirit become Generated, it muſt itſelf *become* God in the willing Spirit, or elſe he attains not divine Subſtantiality, *viz.* the *wiſdom*.

57. Therefore mind and conſider yourſelves, dear Children, and go in at the right *Door:* It is not called only Forgiveneſs, but being generated or born *anew*; and then is the right Forgiveneſs; that is, *Sin* is *then* a *Huſk* or Shell; the New Man grows out of it, and caſts the huſk away, and that *is* called God's forgiveneſs.

58. God forgives and puts the Evil away from the New Man; he *gives* it *away* from him; it is *not* put away from the Body; but the ſin is given into the CENTER, for fewel or wood for the fire, and muſt *thus* be a cauſe of the fire's Principle, out of which the Light ſhines.

[r] Rom. 8. 28. 59. It muſt ſerve the Holy Man for the Beſt, as St. *Paul* ſaith, [r] *All things muſt ſerve for the Beſt to them that Love God*, even Sin.

[s] Rom. 6. 1, 2. 60. [s] *What ſay we then? Shall we then ſin, that our ſalvation may become generated? that be far from us: How ſhall I will to enter again into that to which I have died?* Shall I go out of the Light into Darkneſs?

61. But thus it muſt be, that the Saints of God may loſe *Nothing*, therefore it muſt [t] 2 Cor. 2. 15, 16. *all* ſerve them; that which to Sinners is a Sting [t] *unto Death*, that is to the Saints a Might and Power *unto Life*.

62. Then ſaith outward Reaſon, ſurely, *I muſt ſin*, that my ſalvation may be great.

63. But we know, that whoſoever goes forth out of the Light, he goes *into* the Darkneſs; let him look to it, that he *abide not in the Darkneſs*, for he ſins *purpoſely*; [u] Gal. 6. 7. ſtubbornly, or obſtinately, in or againſt the Holy Spirit: [u] *Be not deceived, God will not be mocked*, nor ſlighted.

64. Of his Love, we are after our Fall become righteous again, through *his* Enterance into our Fleſh

65. But he that enters deſignedly or obſtinately into Sin, he deſpiſes and contemns the Incarnation of Chriſt, and takes a heavy burden upon or into himſelf; he ſhould do *well* to look to it; he will *more hardly* be able to go again out of the purpoſed ſin, than one to whom the way of God is not yet Manifeſted.

66. *Therefore it is good for a Man to ſhun* and to *flee* from *Evil*, to turn his Eye from falſhood and wickedneſs, that the Senſes or *Thoughts may not* enter into that which is falſe or wicked, and bring that afterwards to the Heart, whence Luſt exiſts; ſo that the Deſire imagines, and brings it into the Mind, whence the Noble *Image* comes to be deſtroyed, and *an Abomination in the preſence* of God.

67. We would have the Reader and Hearer, that loves God, faithfully *warned* from our Gifts and deep Knowledge; and we have very earneſtly and faithfully preſented you *the way* of the Truth, and of the Light; and we admoniſh you all Chriſtianly to conſider of it, and to read it diligently: It has its fruit in itſelf. *Hallelujah.* Amen.

THE

TREATISE

OF THE

INCARNATION.

Part III. Of the Tree of the Christian Faith, a True Instruction, how Man may be one Spirit with God, and what he must do, that he may Work the Works of God; wherein the whole Christian Doctrine and Faith is briefly comprised; also what Faith, and Doctrine is. An open Gate of the great secret *Arcanum* of God, out of the divine *Magia* through the three Principles of the divine Being or Substance.

The First Chapter.

What Faith and Believing is.

1. CHRIST saith, [x] *Seek first the Kingdom of God and the Righteousness thereof, and so shall all other things be added unto you.* [x] Matt. 6. 33.

2. Also, [y] *My Father will give the Holy Spirit to them that pray unto him for it:* [z] *when that comes, that will lead you into all Truth:* [a] *that will intimate to you all whatsoever I have said to you.* [y] Luke 11. 13. [z] John 16. 13. [a] John 14. 26.

3. [b] *For it will receive of mine, and make it known to you;* [c] *that will give you a Mouth and Wisdom what ye shall speak.* [b] John 16. 14, 15. [c] Matt. 10. 19.

4. And Saint *Paul* saith, [d] *We know not what we should pray* or speak; *but the Spirit of God helps us mightily, according to that which is pleasing to God.* [d] Rom. 8. 26, 27.

5. And *so now Faith* is *not* an historical Knowledge, for a Man to make *Articles* of it, and to depend only on them, and to *force* his Mind into the *works* of his Reason; but Faith is *one* Spirit with God; for the Holy Spirit moves in the Spirit of Faith.

6. True Faith is the *Might* of God, *one* Spirit with God; it worketh in God and with God.

7. It is *free*, and bound to no Articles, but only to the right and *true Love*, wherein it draws *the Breath of* its Life's Power and Strength, and lies not in human *Arbitrium*, Opinion, or Conjecture.

8. For as God is free from all Inclination or Deviation, ſo that he does what he will, and need give no Account for it, ſo alſo is the true *Faith* free in the Spirit of God; it has but one Inclination, *viz.* into the Love and *Mercy* of God, that it caſt its willing into God's willing; and to go out from the Syderial and elementary Reaſon.

9. It ſeeks not itſelf in the Reaſon of the *Fleſh*, but in God's Love; and ſo if it thus finds itſelf, then it finds itſelf *in* God, and co-worketh with God, *not* as to Reaſon, what that wills, but in God, *what God's Spirit wills.*

10. For it prizes or eſteems *not* the earthly Life, but that it may live in God, and
[c] Phil. 2. 13. that God's Spirit in it may be [c] *the Willing and the Doing*; it gives up itſelf in humility into God's Willing, ſinks through Reaſon into Death, and yet *ſprings* with God's Spirit into the Life of God. It is as it were not, and yet is in God in all.

11. It is a Crown and *Ornament* of the Deity; a Wonder in the divine *Magia:* it makes where nothing is, and takes where nothing is made: it works, and none ſees its Subſtance.

[f] Or raiſes. 12. It [f] lifts up itſelf aloft, and yet needs no climbing up; it is very *Mighty*, and yet is the moſt *lowly* Humility of all; it hath all, and yet comprehends nothing more
[g] Boſheit. than *Meekneſs, and ſo it is free from all* [g] *Evil.*

13. And it hath no Law, for the fierce Wrath of Nature touches it not: it ſubſiſts in eternity, for it is comprehended in *no* Ground; it is included or Bolted up in nothing.

14. As the *Abyſs* of Eternity is free, and reſts in nothing, but only in itſelf, where there is an eternal *Meekneſs*, ſo alſo is the right true Faith in the Abyſs.

15. It is in itſelf the Subſtance: it liveth, and yet ſeeks *not* its own Life, but it ſeeks the Life of the eternal ſtill Reſt: it goes forth out of its own Life's Spirit, and *poſſeſſes* itſelf.

16. Thus it is free from the Source or Torment, and dwells thus in the eternal *Liberty* in God.

17. It is with, or as to the eternal Liberty, as a *Nothing*; and yet is in *All: All comes to it, which God and the Eternity is, and can poſſibly do:* it is apprehended by nothing, and yet is a fair Inhabiting delight in the Great Might, or Potency of God.

18. It is in Subſtance, and yet is or *becomes* apprehended by no Subſtance: it is a
[h] *Sophia.* Play-fellow, and Companion, of the divine [h] Virgin of the Wiſdom of God: In that ſtand the great Wonders of God; and yet it is *free* from all.

19. As the Light is *free* from the Fire, and *yet* is continually generated from the Fire, and yet the Fire-Source or Torment cannot *apprehend* or ſtir it, in like manner I preſent to your Underſtanding, that *thus Faith* becomes generated out of the Life's Spirit, *viz.* out of a continual burning Fire, and *ſhines* in that ſame Fire, and fills the Life's Fire, and yet is *never* apprehended.

20. But if it becomes apprehended, then is *itſelf* entered into Reaſon as into a Priſon, and is no more in God, in its Liberty, but is entered into the Source, Quality or *Torment.*

21. It plagues itſelf, and yet *there* it may well be free; in the *Reaſon* it works *the Wonders in the Fire of Nature*, and in the *Liberty* it works the *Wonders of God.*

The Second Chapter.

Of the Original of Faith, and why Faith *and* Doubting *dwell together.*

1. NOW ſeeing Faith is ONE Spirit with God, therefore we are to conſider of its Original; for we may not ſay, that it is a *Figure* or Image of Reaſon, [i] but it is God's Image, God's Similitude, an *eternal Figure.*

[i] Faith is God's Image.

2. And yet it may deſtroy or corrupt itſelf in the time of the Body, or *tranſmute* and alter, or change itſelf into the Anguiſh-ſource.

3. For in its own Subſtance in the Original, it is merely a *Willing*, and that Willing is a *Seed*, and that muſt the Fire-ſpirit, *viz.* the Soul, ſow into the Liberty of God.

4. And ſo a Tree grows out of that Seed, of which the Soul feeds and *allays* or meekens its Fire-life; ſo that it becomes powerful, and gives its Virtue to the Root of this Tree, whence the Tree grows in the Spirit of God even into the Wonders of the *Majeſty* of God, and ſprings in the Paradiſe of God.

5. And though it be ſo, that thus we are as it were dumb or mute, and may *not well* be underſtood; for Reaſon will needs comprehend and ſee all preſently; yet we will ſet it down very clearly to the Light, *why* Faith *and* Doubting *are* together, and as it were bound with a Chain, ſo that there is a *vehement Strife in* Man, all the Time, while he is a Gueſt in [k] *this Tabernacle* of the *earthly* Life.

[k] 2 Cor. 5. 1.

6. Unleſs he ſo very eagerly ſinks down in himſelf, that he can introduce the Life's Fire into the *Liberty* of God, and ſo he is in the Life of Reaſon *as* dead, and though he lives, [l] *he lives to God.*

[l] Rom. 6. 10.

7. Which is indeed a highly precious Life of a Man, and is rarely or *ſeldom* found in any, for it is * like the firſt Image which God created.

* Note.

8. Though the Mortal hangs to it, yet it is *as it were* dead, as if a dead Image hung to him, to which Corruption *belongs*, wherein the true Man does not live.

9. For the right Life ſtands *converted*, and is in another World, in another Principle, and lives in another Source or Quality.

10. Underſtand us now therefore in *this* manner: You ſee and know the Original of the human Life, how *that* exiſts in the Mother's Womb or Body; and you ſee moreover *wherein* it qualifies or operates, and moves itſelf, *viz.* chiefly in four Forms; as, in Fire, Air, Water, and Earth or Fleſh.

11. And though plainly it thus ſtands therein, yet it is in this *no more* than a beſtial Life; for its *Reaſon* comes to it from the Conſtellations, and finds that the *Sun* and the *Conſtellation* make a *Tincture* in the four Elements, *whence* the Reaſon and Qualification, or working comes, alſo Pleaſure and Diſpleaſure.

12. But it is *not* by far yet the right human Life; for this *Reaſon ſeeketh no higher, but only itſelf in its Wonders.*

13. Yet there is in Man a Deſire, and a great Longing or Panting after a higher, better, and *eternal* Life, wherein there is no ſuch Source, Quality or Torment.

14. And though it be clear that Reaſon apprehends it not, and ſees it not, yet *a Myſtery* lies *in Reaſon*, which there taſtes and knows it, whence the ſeeking exiſts.

15. Whereby we know that the ſame Myſtery is *together* implanted in the firſt Creation, and is Man's *own*, and thus find that it ſtands in a Deſiring or Longing, *viz.* in a Magic ſeeking.

16. Further we find, that with that Myſtery we are in a *ſtrange* Lodging for our Houſe: that the ſame Myſtery ſtands *not* in the Spirit of this World; for *that* apprehends it not, and finds it not, whereby then we know the heavy Fall of Adam.

17. For we find that Myſtery in the willing of the *Mind firſt*, that it is a ſecret Fountain Spring, which opens itſelf in another Principle.

18. *Secondly*, we underſtand alſo, that that Myſtery ſtands *hidden* in the Fire in the Anguiſh-Source or Quality, and opens itſelf through the *Anguiſh* of the Willing.

19. And then, *Thirdly*, we find, how that ſame Myſtery *is* held Captive by the Spirit of this World.

20. The *outward* Life's Reaſon has Might or Ability to enter thereinto, and to deſtroy it, ſo that that Myſtery comes not to the Light, in that it covers the ſame, ſo that the *Genetrix* cannot generate, and ſo * *abides as a Myſtery hidden.*

* Note.

21. And ſo then when the Body breaks, then the willing has nothing *more* which can open the Myſtery: and thereupon the *Fire* or Soul's Spirit abideth in the Darkneſs, and the Myſtery ſtands *eternally* in it, as in another Principle.

† Note.

22. Thus we know that Myſtery to be † *God's Kingdom*, which ſtands hidden in the Soul, which gives a *longing* Pleaſure and Deſire, ſo that it *imagines in that Myſtery.*

23. Where then it becomes Impregnated magically *in that* Myſtery, out of which the willing *exiſts*, to go forth out of the Fire-Life into the Myſtery of God.

24. And ſo now if it lifts up the Willing, and caſts it from it into the Myſtery, then the Willing becomes Impregnated in the Myſtery.

25. For it is longing, and attains or comes to be the *Body* of the Myſtery, *viz.* the Subſtance of the Myſtery, which is God's Subſtance, which is * *Incomprehenſible* to Nature; thus the Willing draws God's Similitude or Image on to itſelf.

* Note.

26. So now when the Willing is generated out of the Soul's Fire, then it ſtands indeed alſo with its *Root* in the Soul, and ſo between the Willing and the Soul there is no parting or rending: but the Willing thus becomes ONE Spirit in *or with* God, and comes to be the Soul's Garment, ſo that the Soul in the Willing becomes *hidden* in God.

27. So that though it dwells in the Body, yet nevertheleſs it is with its *Willing* ſurrounded and hidden in God, and is thus in the Willing, which is the right earneſt Faith, *a Child of God*, and dwells in another World.

28. This now is not ſo to be underſtood, like an hiſtorical Willing, whereby *Reaſon knows* that there is in itſelf a deſire after God, and yet holds or retains that very deſire Captive in Evil or Wickedneſs, ſo that the Willing *cannot* go out from the Soul, and enter into the Life or Myſtery of God, but *makes* Opinions, and ſets the Willing in the Conjectures.

29. Wherein then it cannot reach the Myſtery, and ſo abides in the Conjecture, or indeed *altogether* hidden in the Soul, in which it is directed and pointed, or put off to a future Thing, *whereby* Reaſon holds the Will Captive in the Longing or Luſt of the Fleſh in the Syderial *Magia*, and continually ſays, *Tomorrow* thou wilt go forth and ſeek the Myſtery of God.

30. Verily, there is no own or ⁿ *Self Ability* of finding it, this Opinion deceives itſelf; ſo alſo the *Liberty* is in no Conjecture or Opinion, where the Will may enter in and behold God, that Reaſon need to Image or Contrive to make or do ſomewhat, and ſo *therewith* to be pleaſing to God.

ⁿ Note, Thou muſt, through Chriſt in thee, die to thyſelf.

31. For there is no righter Way, than only to go with the Willing *out* from Reaſon,

and not will to ſeek itſelf, but God's Love, to caſt itſelf wholly into God's will, and to let *all lie, which Reaſon caſts in the way.*

32. And though there were great ſins and preceding luſts, into which the *Body* was Entered, yet we ſhould go *above* them with the will, and Eſteem God's Love greater [n] *than the* ſordid *Pleaſures of ſins.* [n] Heb. 11. 25.

33. For God is not an accepter of ſins, but an accepter of the *obedient free* willing, he lets not ſin into himſelf.

34. But a humble lowly willing, which goes forth out of the houſe of Sins, and wills Sins No more, but ſinks itſelf out from Reaſon into its Love, as an *Obedient* humble Child, that he accepts, for *it is pure.*

35. But ſo long as it ſticks in the Opinion and Conjecture, it is ſurrounded with the Opinion, and is *not* free.

36. But now ſeeing then God is free in himſelf from the Evil or wickedneſs, ſo muſt the willing alſo be *free*, and then it is God's ſimilitude, image and propriety: for [o] *What comes to him* into his Liberty, *he will not caſt that away*, as Chriſt Teaches us. [o] John 6. 37.

The Third Chapter.

Whence Good and Evil, Love and Anger, Life and Death, Joy and Sorrow proceed; and how the Wonders *of Nature appear in the* Free-will *of God, and yet the Liberty of God mixes not itſelf with the Wonders of Nature.*

1. UNDERSTAND us further in *this* Manner: We apprehend and have it ſufficiently made known to us, even in the *Holy Scripture*, as alſo in the *light* of Nature, and in *All* or Every thing or Subſtance; that from the *Eternal Subſtance* all *proceeds* both Good and Evil, Love and Anger, Life and Death, Joy and Sorrow.

2. Yet we *cannot* ſay, that therefore *Evil* and Death Come from God; for * *in God is no Evil*, alſo no Death, and in Eternity no Evil goes into Him. * Note.

3. The fierce wrath only proceeds out of the *fire* of Nature, where the Life ſtands as in a *Magia*, where one form deſires and awakens the other, whence the Eſſences of Multiplicity Exiſt; or of which the wonders become generated; in which the Eternity reveals or manifeſts itſelf in *Similitudes.*

4. And yet we muſt ſay that in God's willing there is a deſiring, which there cauſes the *Magia*, out of which the Multiplicity exiſts.

5. And yet the Multiplicity is not God's willing *itſelf*, which is free from all ſubſtance; but in the ſeeking or *longing* of the willing Nature, generates itſelf with all forms, where then all originally ariſes out of the Deſiring, as out of the Eternal *Magia.*

6. And we are further to know, that all whatſoever there *attains Life*, which imagines into the ſeeking or longing, and ſets its will into Nature, that it is the Child of Nature, and *one Life with Nature.*

7. But whatſoever with its willing *goes forth* out of the ſeeking or longing of Nature,

into the free-willing of God, that becomes accepted and known in that free-willing, and is *ONE* ſpirit in *or with GOD.*

8. And *though* it be Nature, as alſo Nature has *Ever* from *Eternity* generated itſelf in God's willing, yet its Spirit-life is without or beyond Nature in the free-willing, * and ſo the wonders ſtand manifeſted in God, and yet are not God *himſelf.*

* Note.

9. And if the ſoul's will-ſpirit goes forth from the Reaſon of Nature into the free-willing of God, then is the Will-ſpirit *God's Child*, and the Nature-ſpirit *God's wonder*; and the Creature ſtands turned into itſelf, *as* God himſelf.

10. For the Sydereal or Reaſon-ſpirit ſeeks in its *Magia*, in itſelf, in its Center, the Wonders of Eternity: To which End God has created the ſoul, in the body of the outward Nature, though indeed it be only apprehended in the inward.

11. And the will-ſpirit goes into the liberty of God, where then the Holy Spirit brings it into the Free *divine* Myſtery, ſo that the *Deity* ſtands manifeſt in the Will-ſpirit; and in the Reaſon-ſpirit ſtands the *Magia* of Nature with its wonders Manifeſt.

12. So then, ſeeing the ſoul is the *Center*, where the right will-ſpirit towards the liberty of God goes forth into the liberty of God, *viz.* into the *Divine* Myſtery, yet it has the Sydereal ſpirit for a Band.

13. And if it *tames* that, *ſo that it works not Evil*, it may introduce the Sydereal Wonders, which in the Elementary Looking-Glaſs came to be made or brought to a Subſtance, and bring them before the *Majeſty* of God into the free willing of God; that ſo the wonders may ſhine or appear in the *divine* Liberty, as a ſimilitude of God's willing.

14. *Not* ſo to be underſtood, that the Liberty of God *mixes* with the Nature-wonders and with the ſimilitude, ſo that they are One.

15. No, God abides Eternally *Free*; he dwells in the wonders as the Soul in the Body; and ſo little as the Body apprehends the Soul, or the Fire the Light, ſo *little* alſo does Nature the Deity.

16. And yet it is *ONE* ſubſtance, and has from Eternity *parted itſelf* into two ſubſtances, *viz.* the Fire and the Light.

17. Where in the *Fire* we underſtand the ſource or quality of Nature; and in the *Light*, the Myſtery, the ſpirit of the Life without ſource or quality; although the Fire alſo is a Myſtery.

18. Thus underſtand us; it has one and the ſame form or manner in Man. The *Soul* is the Fire of the true human life; *that* God out of the Eternal Nature in Adam breathed or blew up by, or with his ſpirit, *viz.* out of the Center of God.

19. And the *Spirit* that became generated out of the ſoul's fire, which God's ſpirit *formed* to its Image, that has the divine Myſtery; out of which the willing towards the Love of God comes to be generated, out of which the Divine *Magia* or ſeeking Exiſts; *that* the will-ſpirit of God deſires.

20. And ſo now if it lifts up itſelf, that is, goes forth out of the hidden Myſtery into the liberty of God, then it is a *branch*, bud or ſprout in God's Kingdom; Sprouted out of God's Myſtery, and works in God's willing, and *continually* opens the Wonders of God's wiſdom.

21. Not in that form or manner, as if in God *ſomething* new was become Generated, that had not been from Eternity in God's wiſdom, which has no Ground or Bottom, nor Number.

22. Only in the ſoul's *Spirit* in itſelf the Endleſs or Infinite Myſtery becomes Manifeſt, to God's Honour and deeds of Wonder, and to the Eternal Joy of itſelf; underſtand of the *Creature*'s ſelf.

23. Now ſeeing the Earthly periſhed ſeeking or longing mixes itſelf *together* with the

Starry ſource or quality, and that the ſoul in the heavy Fall of Adam has with its willing *imagined* into the Starry ſeeking, or longing, as alſo into the Earthly, and introduced the ſtrange *Magia* into itſelf; therefore is the willing become broken or corrupted, and the divine *Image* come to be deſtroyed.

24. And the Heavenly divine Image of Man *became* Earthly, ſo that the right willing ſtands as it were *reverſed*, or turned about in the ſpirit of this world in *Reaſon*, which is generated out of the Conſtellation.

25. Now therefore it is neceſſary for the right Image of God, which is thus deſtroyed and *become* Earthly, that it be [p] *born again*. [p] John 3. 3. 5. 7.

26. And there would be no Remedy or Council found to help this Image, if the word out of the Center of God, *viz.* God's own Life, *did not* become Man, and new regenerate the pure ſoul again in itſelf, whoſe Image was now *periſhed*; and there the right Image comes to be helped again, elſe it would Eternally have been bereaved or deprived of the Liberty and Majeſty of God.

27. And ſo now ſeeing *all* ſouls are proceeded out of *One*, they are all *therefore* generated out of the periſhed or corrupted Root.

28. But ſeeing the New regenerated Life in Chriſt is come again into a [q] ſoul, therefore it is neceſſary, that we all caſt our willing into *the Regeneration of Chriſt*: for in Chriſt we are with our ſouls become generated in God again, and have *in Chriſt* attained the Image again. [q] Or one.

29. For our Myſtery in the ſoul ſtood after the fall only and *barely* in the *Magia* of Nature, which in its *Center* is a Fire, and the Image was turned out of the liberty of God into the outward *Magia*, viz. into the outward Principle.

30. So now when that breaks or corrupts in the Subſtance, then the poor periſhed Image of the ſoul ſtands as a forlorn *loſt child*, where in its own Center it can awaken or ſtir up *nothing*, but only the fierce wrathful fire-ſource or quality: for it is gone out of the word of God, *viz.* out of God's Myſtery, into a *Corruptible* Looking-Glaſs, *viz.* into the ſpirit of this world, which is inceptive and finite, or has a Beginning and End.

31. And therefore alſo the ſoul's body is *wholly* become Earthly, and is fallen home into Corruptibility and to Death.

32. Therefore it is neceſſary for us, ſeeing God has out of Grace turned his *Love* to us, and has turned in our ſoul, *in Chriſt*, into himſelf again into the Liberty, and made the divine Myſtery ſtirring in the Image, ſo that the Image *can* dwell again in God, *viz.* in the Paradiſical Wonders, that we break off our willing from the *outward Center*, viz. from the tranſitory Life, and introduce it into the *free* willing of God.

33. And to that Now belongs *not* a Hiſtory only, or *knowledge*, for one to ſay, *I believe*, that is, I *know* it, or *deſire* it, and yet abide with the willing in the outward Principle, *viz.* ſtand in the outward ſeeking or longing.

34. No, the thing is this, [r] *you muſt become born anew of water and the Holy Spirit*; *Elſe you will not ſee the Kingdom of God.* [r] John 3. 3. 5. 7.

35. It muſt be ſincere or earneſt; the Reaſon's willing muſt become *broken*: it muſt be a living motion of the will which breaks quite through Reaſon, and which *ſtrives* or fights againſt Reaſon.

36. And though that indeed is *not poſſible* for the ſoul, ſince it is become ſo very periſhed or corrupted; yet there is no better council or remedy for it, than that it ſhould make itſelf, with all its reaſon and thoughts, as it were *dead*, and incline and unite itſelf merely and only to God's *Mercy*, and give itſelf up into it, that there be no *other* Room left for Reaſon, but that it muſt be compelled and ſubdued.

37. And if the will does thus ſtrike down Reaſon, then it is as it were dead, and

yet lives there, but it becomes the right will's ſervant, and yet there *without that* will be Lord.

38. For God's willing muſt become *Lord* over Reaſon; if Reaſon would make or do any thing virtuous, which ſubſiſts before God.

39. For nothing *ſubſiſts* before God, unleſs it be generated in God's will.

40. But if the will turns itſelf into God, then the will-ſpirit becomes God's child.

[f] Or Works. 41. Then alſo the [f] Wonders ſubſiſt before God, which have been made or wrought by or *with* the *Reaſon-ſpirit*; for they have been made in God's will, and have been put out of the inceptive, and ſet in the Eternal.

42. And though indeed we cannot ſay, that our *work* or doings, or that which we have made, abides Eternally; yet the *ſhadow* or image of it abides; and though they truly and really abide in the ſubſtance, yet but in the Myſtery, *viz.* in the divine *Magia*, before the wiſdom of God.

43. Where only the outward Principle of it breaks or corrupts, *viz.* the outward *Dominion* in the four Elements.

44. And there yet the four will be ſet again into the *One*; where then all Colours and forms, or *varieties* of the Four, will become *known*, with *all whatſoever* is generated therein.

[t] 1 Cor. 3. 13. 45. Therefore then a final day of ſeparation is appointed by God, wherein [t] *all ſhall be* proved or *tried through the Fire*, what is generated in the willing of God or not; where each Principle will reap its own.

46. And there *Much* of Many Men's works will abide in the fire, becauſe they were not generated in God's willing; for nothing *impure* goes into God.

47. But whatſoever is generated *out of another Magia*, that is *not* Pure, of which we have the Earth for an Example, which is periſhed.

48. Doeſt thou aſk, Why? Anſwer, The Devil with his Legions ſat in his Creation, whereeally he was Created an Angel, in the *Sulphur*, or in the *CENTER* of Nature, [u] out of which the Earth afterwards was Created; he has awakened, or ſtirred up the fierce wrath in Nature.

[u] Note, out of what the Earth is Created.

49. So that the Earth has an evil *impure* ſeeking or longing, though it is become ſhut up in Death, and *reſerved for* [x] *Putrefaction*.

[x] Or Juſtification.

50. Where it ſhall be proved in the Eternal Fire, and come again into whatſoever it was *before* the Creation, *viz.* into the Eternal *Magia* of the Eternal Nature.

The Fourth Chapter.

How Man muſt Live, *that he may attain the Liberty of God; and how the Image of God comes to be* deſtroyed: *Alſo of the ſtate and condition of the wicked, after the Deceaſe of the Body.*

1. NOW then ſeeing *all* is included and ſhut up in God's willing, whatſoever is become generated in Nature, therefore thus we underſtand, that Nothing can enter into God's willing, unleſs it *becomes generated* or made in God's willing: and ſo we underſtand Clearly that it is neceſſary for us, that we with all our Reaſon and *Thoughts* give up ouſelves into God's will.

[y] Eph. 4. 12. 2. And ſo we ſhould [y] *labour with the Hands* in the world, and ſeek

and procure food for the Belly, and yet not at all ſet our will into it, ſo as to account *any earthly* thing our Treaſure.

3. For [z] *where our will and heart is, there is alſo our Treaſure:* Is our will in God's will? then we have the great Myſtery of God, out of which *this* world, as a ſimilitude, has been generated, and ſo have both, *viz.* the Eternal and the Corruptible; and yet more, we bring the wonders of our works into the *Eternal* Myſtery, for they hang or cleave to the will-ſpirit. [z] Matt. 6. 21.

4. But if we turn away our will from the Eternal into the Earthly Myſtery, and *account* Money our Treaſure, and the Beauty of the Body for our Luſter, and honour or authority and power our *Beſt* Jewel, *then* our will is captivated in the ſame; and ſo now it hangs only to the Looking-Glaſs, and attains not the Liberty of God.

5. For the *Looking-Glaſs*, viz. the outward Kingdom, ſhall be *tried* through Fire, and the fierce wrath ſhall be ſeparated from the Pure, where then the fierce wrath will be an [a] *Eternal Burning.* [a] Iſai. 33. 14.

6. Now if Reaſon *introduces* the ſoul's Mind, with the willing ſpirit of the ſoul, in which the Image of God and the right true Man ſtands in the outward Looking-Glaſs, *viz.* into an *Hypocritical* ſeeking or longing, then indeed is the Image and right true Man captivated with it, and infected with the outward *Magia*, viz. with the ſeeking or longing of it.

7. Where then the Image puts on the outward ſubſtantiality not only as a Garment, but it is an *infection* and total mixture.

8. Though indeed the ſoul's fire mixes not itſelf with the outward Kingdom, yet the ſoul's will-ſpirit, which is Magical, *mixes itſelf*, and ſo the Image of God comes to be deſtroyed, *and altered into an earthly*, where then the ſoul's fire-life remains rough, and *has* in the will-ſpirit an Earthly Image.

9. So now if the body breaks and dies, then the ſoul retains its Image, *viz.* its will-ſpirit; and now is *departed* away from the Body's Image; for in the dying is a parting aſunder, and then the Image *appears* with and in thoſe things which it has received into itſelf, wherewith it is become infected; and that ſource or quality it has in itſelf.

10. What it has loved here, that has been its Treaſure, whereinto the will-ſpirit has entered, and according to *that* alſo the Soul's Image *figures* itſelf.

11. *Has* any one turned his heart and mind into pride, ſtate and courtly figure, in the time of his Life? then that very ſource or quality continually *ſprings* in the ſoul's fire into the Image; and flies forth [b] over the Love and Meekneſs, *viz.* over God's liberty, and cannot *poſſeſs*, or apprehend the liberty. [b] Over or aboves.

12. But it flows up thus in itſelf in ſuch an Anguiſh-ſource or quality, and *figures* the will-ſpirit continually according to the Earthly Things, into which its will has entered, and gliſters thus therewith in the ſoul's fire, and continually *climbs up* in pride and ſtate, and will needs go forth in the fire over God's Meekneſs.

13. For it can form or create no other willing, for it *cannot* enter into the liberty of God, into the *Holy* Myſtery, where it might create or procure another will; it lives only and barely in itſelf.

14. It has Nothing; and can alſo attain Nothing, but only that which in the outward Life it has comprehended or *Conceived* in itſelf.

15. And thus it goes alſo with a Covetous Perſon, who has in his will-ſpirit and Image the Magic-Covetous ſeeking or longing, who *wills always* to have much, and figures all that is in his will-ſpirit, wherewith he was *buſied* in the Life of the Body.

16. But though that has left him, and that his ſubſtance is no more Earthly, yet he carries along the Earthly willing, and ſo plagues and *torments* himſelf with it, or he can attain nothing elſe.

[c] The falſe, wicked, deceitful Man.

17. And yet it goes much *worſe* with [c] falſhood, againſt which the Miſerable have cried out, and curſed him for his Oppreſſion and Extortion.

18. For all whatſoever has been wrought in the Evil wickedneſs or *malice* which he has cauſed, follow, after him; for it has been wrought in the Myſtery of the Anger, and ſo the periſhed ſoul falls *thereinto*, after the dying of the Body.

19. And there it muſt Bathe in thoſe Abominations, ſo that *if it was* poſſible for it to unite itſelf with the willing into God's love, yet it *would* have thoſe ſame *Abominations and Malice* on its Back, for they make it Eternally deſpair.

20. Where then at laſt the ſoul departs away, and renounces God, and deſires only to climb up, and to *live* in thoſe Abominations.

21. And this is its Joy, that it blaſphemes God and his Saints or Holy ones; but yet *lifts up* itſelf in the abominations above God and the Kingdom of Heaven, and yet ſees or apprehends none of them.

[d] Zuverſicht.

22. Thus we give you to Conſider, what the *will* and [d] aim or confidence is, *viz.* that it is the Maſter and *Leader*, which introduces the Image of Man both into God's Love, and alſo in God's Anger.

23. For in the willing, the right true Faith *becomes* generated, wherein the Noble Image of God ſtands; for in the Faith or Believing, we become *again* through Chriſt generated in God, and attain again the Noble Image, which Adam had loſt, and Chriſt with God's *life* has introduced into the humanity again.

24. Thus a falſe or *wicked will deſtroys the Image*, for the will-ſpirit is the Root of the Image, for it draws the Myſtery of God into itſelf.

[e] Or brings to Light.

25. And the Spirit of that ſame Myſtery [e] opens the fair Image and *draws* on to it the divine Myſtery, *viz.* God's Subſtantiality, underſtand Chriſt's Heavenly Body, which became generated out of God, in the dear and fair virgin of his *wiſdom*, which fills heaven.

26. So then if our Mind and Will is ſet thereinto, and that the will *deſires* the ſame, then is the will Magical and goes thereinto; and if it then hungers after it, *then it may* eat the Bread of God.

27. And now Sprouts to it the New Body, which is the ſaving amiable bleſſed *Tree* of the Chriſtian *Faith*; for every Body, or *Corpus*, loves itſelf.

28. And ſo then the ſoul gets God's Body, which is *ſo* ſweet, ſaving, amiable and bleſſed, how then will it not love the ſame, which yet is given to it for its *own*, in which it lives and dwells, and of whoſe power and virtue it *eats* and ſtrengthens itſelf?

29. Now no one ſhould deceive himſelf, and remain ſticking in his falſhood and unrighteouſneſs, and *comfort* himſelf with an Hiſtorical Faith, whereby he *thinks*, God is good and favourable, he will forgive me well enough, I will gather Treaſure, and enjoy my *full* of it, alſo leave my Children *much* riches and honour, I will yet one day repent well enough; it is a mere *deceit*.

30. Thou gathereſt and heapeſt together in falſhood, and attracteſt into thee unrighteouſneſs; and though it be all done in the beſt way that may be, yet it is but *earthly*; and thou haſt demerſed thy heart and willing down into an earthly Veſſel, and clothed, and *infected* thy Noble Image with it.

31. Moreover thou inheriteſt and *purchaſeſt* only pride for thy Children, ſo that they only *Set* their will-ſpirit alſo thereinto.

32. Thou Thinkeſt to do good to thyſelf, and thou doſt to thyſelf and thy Children the *worſt thou canſt*.

* Note.

33. *Indeed* the outward Life muſt have ſuſtenance; and he does * *fooliſhly* who voluntarily gives his goods to a wicked one.

34. *But*

34. *But much more fooliſhly does he*, that with his goods makes himſelf to be a wicked one; in that he ſets his *heart* upon them, and holds temporal tranſitory pleaſure more in honour, than the Eternal intranſitory goods which have no End.

35. [f] But he is *bleſſed* that comes to help the Miſerable; for they *wiſh* all good to him, and pray to God, that he would bleſs him in Body and Soul.

[f] Note, ye Merciful.

36. And thus their wiſh and *bleſſing* paſſes to the Donor into the Myſtery, and ſurrounds him, and *follows* after him as a good Work generated in God; for he takes that Treaſure along with him, and *not* the Earthly.

37. For when the Body Dies, then the Image paſſes into the Myſtery; that is, it becomes *manifeſt* in the Myſtery of God.

38. For in the Time of the Earthly Life, the outward Principle was a *Cover* before it, and that falls away with the dying of the Body, and then the divine Myſtery *appears* in the Image, and therein all good deeds and works, which were generated in the Love, in the will of God.

39. All the prayers and wiſhes of the honeſt and virtuous Children of God ſtand in the Myſtery, and incline themſelves towards, and *appropriate* themſelves with the Image: For the children of the Miſerable, whom he came to help in their neceſſity and *tribulation*, have *ſent* their willing in their prayer into God's Myſtery, and therewith unite them to their *deliverer and comforter*.

40. And ſo when that ſame *well-doer* comes into the Myſtery, ſo that the Earthly Life falls away, then all things become Manifeſt, and every one *unites* itſelf to its own, into which the willing has ſeparated it.

41. And all this is *reſerved* to the Judgment of God, the Holy Spirit, in the Myſtery; and there [g] *every one ſhall reap what he has here ſown* in his Field, there it ſhall all ſpring up, grow and bloſſom in a heavenly new Earth.

[g] Gal. 6. 7, 8.

42. In which, Man will draw and put on to his divine Image, the *Body* of the *perfect* Myſtery of God, and ſee before him, *viz.* before the bodily or corporeal Image, his righteouſneſs ſtanding, and *why* he is ſo fair, beautiful and bright.

43. He will *know* the Cauſe of it, and Eternally rejoice himſelf therein, and conceive or comprehend his Song of Praiſe or *Hallelujah* therein, to God's honour and deeds of Wonder.

44. On the Contrary, the *wicked* Herd, or Multitude, will *have* the ſcorn, deriſion, reproach, Covetouſneſs, Pride, State, Pomp, evil Malignity, and wicked Malice, and the Curſe of the Miſerable, in their Myſtery, *gathered together* into the Anger, which will alſo follow after them, and ſo they will ever continually *know* the Cauſe of their ſource or quality and torment, and in that regard be Eternal Enemies of God, and of his Children.

The Fifth Chapter.

Why the wicked Convert not. What the ſevereſt and ſharpeſt Thing in Converſion is. Of the falſe Paſtors or Shepherds. Of the Tree of Faith. How a Man muſt enter into the Kingdom of God. Of the Breaking of the Kingdom of Lucifer. Of the Three Forms of Life, and what we have inherited from Adam, *and from Chriſt.*

1.
ALL this the wicked Multitude cannot conceive or apprehend, and the *Cauſe* is this, there is *no willing* in them, which deſires to conceive it.

2. For the Earthly ſubſtance has captivated *them*, ſo that they can Create or Form no willing into God's Myſtery; they are to God as the *Dead*; there is no breath of divine Life in them; alſo they *will* nothing of it, they are bolted up into God's Anger Myſtery, ſo that they know not *themſelves*.

3. God has not done that to them, but they are with their Will-ſpirit gone thereinto, and ſo *demerſed* themſelves, and therefore they run on like Madmen.

4. Where yet the *Noble Jewel in them ſtands hidden* in the Noble Center in the divine Principle; and they *can* very well with their will go forth out of the Earthly ſubſtance and malice or wickedneſs, into the will of God.

5. But they wilfully and obſtinately let the fierce wrath *hold* them, for the proud, ſtately, ſelf-honouring life, pleaſes them *too* well, and that holds them alſo.

6. But *after* this Time, there is no Remedy more; when the ſoul's Fire is merely and barely Naked, it can be quenched by or with nothing but only with *God's Meekneſs*, with the water of the Eternal Life in the Myſtery of God, and that they reach *not*, or attain not; there is afterwards a [h] *Great* Cliff or *Gulf between them*, a whole Principle.

[h] Luke 16. 26.

7. But in this Time, while the ſoul ſwims and burns in the blood, it *may* well be, for the ſpirit of God [i] *goes upon the wings of the wind*; God is become Man.

[i] Pſal. 18. 10.

8. The ſpirit of God goes *with* the *willing* into the Soul; it deſires the ſoul; it ſets *its Magia towards* the ſoul; the ſoul needs only to [k] *open the Door*, and ſo it goes voluntarily in, and opens the Noble *Grain* to the Tree of the Chriſtian Faith.

[k] Rev. 3. 20.

9. But this is the moſt ſharp and ſevere, which enters moſt *bitterly* into Man; he muſt break *off* the Will-ſpirit from the Earthly Subſtance; he muſt bring forth the Will-ſpirit out from its Earthly *Treaſure*, viz. *out* from Pride, State, Covetouſneſs, and Envy, as alſo out from Anger and Falſhood, towards the Spirit of God.

10. His Mouth muſt not be a hypocritical Flatterer, and his Heart and Will remain ſticking in the Earthly Myſtery, it muſt be *ſincere* and earneſt from the ground of the Heart, and of the Soul.

11. The *Will* muſt turn itſelf about into the Divine Myſtery, *viz.* into *God's Love*, that the Spirit of God may have room and place in it, to blow up the divine *Sparkle*, elſe there is no Remedy, it is no flattering Hypocriſy will do it.

* Note.

12. * And though one ſhould learn *all the Scriptures* outwardly, without book, by roat, and ſhould ſit all his life long in the *Church*, and yet would abide in the ſoul's Image, an Earthly beſtial Man, which in his Heart hunts only after falſhood, *deceit*, and wickedneſs, then his flattering Hypocriſy will help him nothing.

13. A *Preacher*, who handles God's Myſtery in the outward part externally, and yet has not God's Image in the inward, internally, but only hunts after Honour and Covetouſneſs, *he* is as *near* to the Devil as the meaneſt of all; he is only a Juggler with God's Myſteries, and an Hypocrite without Power.

14. He himſelf has not the Myſtery, and how then will he give or [l] *diſpenſe* it to others? He is a falſe Shepherd, and [m] *a Wolf among the Sheep.*

[l] Eph. 6. 19.
[m] Matth. 7. 15.

15. For every Man who bears the Myſtery of God, that is, who has awakened or *ſtirred* it up, and given himſelf up to it, ſo that God's Spirit drives him, * *HE is God's Prieſt*, for he teaches out of, or from God; none can rightly teach, unleſs he teaches out of or from God's Myſtery.

* Note.

16. But how will he teach who is without it? Will he not teach from Art and Earthly Reaſon? What does that concern God's Myſtery?

17. Though *Reaſon be a Noble Thing or Subſtance*, yet without God's Spirit it is *blind*; for Chriſt ſaith, [n] *Without me ye can do nothing*; [o] *thoſe whom the ſpirit of God leads or drives, they are God's Children.*

[n] John 15. 5.
[o] Rom. 8. 14.

18. But [p] *he who climbs into the ſheepfold, another way* than through Chriſt's Spirit, *he is a Thief, and a Murderer, and comes only to rob and ſteal*, and to ſeek his own profit, he is not a Paſtor or feeder of the Sheep, but a devourer, as a *Wolf* does.

[p] John 10. 1.

19. We are to underſtand *thus* concerning the Tree of Chriſtian Faith, it muſt be *living*, and not a dead Hiſtory or Knowledge; the Word of Life muſt in the Image be *born* or generated Man, that the Soul may bear God's Image; without that he is not God's Child.

20. No flattering Hypocriſy, or deferring of Repentance upon Hope avails; ſo long as one bears the *Earthly* Image on the ſoul, he is without God's Myſtery.

21. Thou ſhouldſt *not dare* to think I will yet one day convert well *enough*, but I will *beforehand* gather enough, that I may not want, and Earthly buſineſs may not afterwards lie in the Way: No, that is the Devil's griping Talon.

22. But [q] *through Perſecution, the* Croſs, *and Tribulation, through Reproach and Diſgrace*, muſt we *go into the Kingdom of God.*

[q] Note, Acts 14. 22. 2 Theſſ. 1. 4.

23. For the Devil manages his Dominion in the Earthly Image, and he *reproaches* the Children of God in his proud, ſtately, pompous Seat, when they would run away from him, or eſcape from him: Thus the wicked Multitude ſerve the Devil, and help to promote his work.

24. All this the Man that will go to God muſt not regard, he muſt conſider that he is in a ſtrange Country among Murderers, and is a Pilgrim, who wanders or *travels* into his true Native Country, and he falls among the Murderers, who vex and rob him.

25. And if he can but bring it ſo far, that he *retains* his noble Image, then he has Goods enough, for he gets the Heavenly Myſtery inſtead thereof, wherein all lies, out of which this world is only a Looking-Glaſs of it.

26. And he is indeed very fooliſh who takes the *Glimpſe* of a Looking-Glaſs for a ſubſtantial Thing or Being; for the Looking-Glaſs breaks, and he that loves the ſame, is bereaved of it.

27. And he is like one who in a great Water [r] *builds his houſe upon the ſand, and the water carries away his houſe*; and ſo it is alſo with the Earthly Hope.

[r] Matth. 7. 26.

28. O Child of Man, thou noble Creature, let [s] it not have the power; it *coſts* thy Eternal Kingdom; ſeek thyſelf, and find thyſelf, but *not* in the Earthly Kingdom.

[s] The outward Looking-Glaſs.

29. O how very well is it with him that *finds* himſelf in God's Kingdom, who draws on the heavenly and divine Myſtery, and enters into it.

30. All the Ornament and Bravery of this World is *Dung* in reſpect of the Heavenly, and is not worth a Man's ſetting his Love upon it.

[t] Work or Effect.

31. Though it is ſo, that it muſt yet be brought to the [t] Wonders, to which End alſo God hath created it, that Man, underſtand the outward Man, ſhould *open* the Wonders of the outward Nature, *viz.* in the outward Myſtery, both out of the Earth, and above the Earth.

32. All whatſoever the Stars can do, and the Earth has in it, *ſhould* Man bring into Wonders, into *Forms*, and into Being and Subſtance, according to the Eternal *Figure*, which was ſeen in God's Wiſdom, before the Times of the World.

33. But he ſhould not ſet his Will in it, and eſteem *that for his Treaſure*, but for his Joy and Ornament he may *uſe* it; but with the inward Man he ſhould labour in God's Myſtery, and then God's Spirit helps him *alſo* to ſeek and find the outward.

34. Seeing then we are through the heavy Fall become ſo periſhed, that our *Mind* is turned out of the heavenly Myſtery into the Earthly, as into the Looking-Glaſs, ſo that we are found as it were *half* dead; therefore it is highly neceſſary for us, that we go *quite* forth out of the Earthly with our Mind and Will, and *ſeek* ourſelves firſt, before we ſeek the Earthly Beauty and Ornament, that we may firſt learn to know where we are at home, and not make our *Mind Earthly*.

35. For though Man ſtands clearly in the Image of God, yet he is in a *Threefold* Life; but if he loſes God's Image, then he is only in a *Twofold*.

36. The *firſt* Life is the Soul's Life, and it originally ariſes in the Fire of the Eternal Nature, and ſtands eſpecially in *ſeven* Forms, all according to the Spirit of Nature, as in our ſecond and third Book is expreſſed and declared.

37. And the *ſecond* Life ſtands in the Image, which is, or becomes generated out of the fountain of the Eternal Nature, *viz.* out of the Soul's Fire; which Image ſtands in the Light in another ſource or quality, and has its living Spirit, as you may find it in Fire and Light.

38. For the ſource or quality of the Light is not as the ſource or quality of the Fire, and yet the Light *exiſts* out of the Fire; where a Man is to underſtand, in the ſource or quality of the Light, the meek pure amiable Spirit; and in the ſource or quality of the Fire, the *Cauſe of it*.

39. As you ſee that out of the fire the *Air* originally ariſes, which is the Spirit; and the Air alſo is underſtood to be in four Forms; as *Firſt*, One Day according to the fierce Wrath of the Fire; and *Secondly*, a moiſt or damp one, *viz.* Water from the harſh aſtringent attraction; and *Thirdly*, a meek one from the Light; and *Fourthly*, a ſwelling riſing one, from the fierce Wrath of the Fire-crack.

40. Wherein we then underſtand, that the Light in *all* Forms is Maſter, for it has the Meekneſs, and is a Life which becomes generated through the fierce wrathful Death, *viz.* through the *Anguiſh* ſource or quality in the ſinking down, *viz.* as another Principle, which ſubſiſts in the fire without feeling, and yet has its feeling in itſelf, *viz.* the laudable worthy Reliſh.

41. Wherein then we underſtand, that the Water becomes generated through the Death, through the *ſinking down* through the Fire's Anguiſh; and we underſtand further, how yet it is no Death, and yet it is a Death.

42. But the Light makes it ſprouting, ſo that there is a *Life* therein, which Life ſtands in the Light's power, wherein the Life ſprouts out of Death.

43. And underſtand the Subſtantiality, *viz.* the Comprehenſibility or Palpability, for, or to be the *Water*, which is dead in itſelf, but the Fire-life and the Light's Power is its Life.

44. Thus the ſubſtantiality is eſteemed as it were dead, where the Life is its own therein, and poſſeſſes and generates itſelf in itſelf.

45. Wherein the Death of the ſubſtantiality muſt give the *Body* thereto, as is declared in our Third Book; where then in the Light-life, and in the Water of the Death, we underſtand two forms; and according to the Anguiſh in the Fire, the *Third*.

46. As, *Firſt*, in the Anguiſh of the mortifying or killing in the fierce Wrath of the Fire, we underſtand a *fierce* wrathful Water, which in reſpect of the firſt four forms of Nature, *viz.* harſhneſs, bitterneſs, anguiſh and fire, is like *Poiſon*, and is alſo Poiſon, a helliſh ſubſtantiality in the fierce Wrath, according to the original of the firſt Principle, wherein God's Anger ſprings or flows up.

47. And, *Secondly*, we underſtand the other Water in the Light's Crack, in which the ſource or quality ſinks down quite through the *Mortifying*, and in the Death becomes like as it were Nothing, for in the *Nothing* the Eternal Liberty, *viz.* the Eternal Abyſs of the Eternity, comes to be *attained*.

48. And if then the incomprehenſible Light, in that very ſinking down into the Eternity, ſhines or diſcovers itſelf, and always *fills* the ſinking down, then ſprouts forth in the Light, the power of the Light, *viz.* the Life of the *demerſed* Death.

49. For the fierce wrath of the Fire abides in the fierce wrathful ſource or quality of the fierce wrathful Water, and goes * *not* along into Death; alſo it cannot be, for the fierce wrathfulneſs is the ſtern *Almighty* life, *that cannot die*, *nor* attain the Eternal Liberty; for it is called, and remains in *Eternity*, the Nature-life. * Note.

50. And though indeed, in the Light-life, there is found alſo a Nature, yet it is not *painful*, odious or enemicitious, as that in the *Original* of Nature, according to which God called himſelf a zealous, jealous, angry God.

51. For in the Light-ſource or Quality, the Water, which is ſunk down through Death into the Liberty, becomes a Source or Water of the Eternal Life of Joy, in which the Meekneſs and Love eternally flow up.

52. Where then there is no more ſinking down, but a ſprouting, which is called *Paradiſe*.

53. And the moving out of the Water's ſource is called *Element*, that is, the pure Element in the Angelical World.

54. And the cauſe of the Fire in the Light is the Eternal *Firmament*, wherein the Eternal Skill and Knowledge in God's *Wiſdom* becomes opened, as we have a ſimilitude hereof in the Firmament and Stars.

55. Thus we underſtand *two* Worlds *one* in another, one not comprehending the other, *viz.* one in the fierce Wrath of the fiery Nature, in the Water of the Poiſon and Anguiſh-ſource or Quality, wherein the *Devil* dwells.

56. And then one in the Light, wherein the Water of the Light is ſunk down out of the Anguiſh, into the Eternal Liberty, which the Poiſon-water cannot apprehend or *reach*.

57. And yet it is not ſevered aſunder, but only through the Death, where it divides itſelf into two Principles, and ſo ſevers itſelf into *two Lives*, viz. one in the Anger, and the other in the Love, *which* Life is known to be the right Life.

58. And herein ſticks the ground, that as we with *Adam* went out of this Life into the outward Life, for which alſo God became Man, ſo he muſt introduce us through this death, through and out of the fierce wrathful ſource or Quality, out of the *Fire Anguiſh-life*, through the Death into the *Light and Love-life* again.

59. Whereas yet the *Gates* of Death were in the Wrathfulneſs ſhut up in the human ſoul, ſo that the ſoul ſtood in the Anguiſh-ſource or Quality, in the *inward Nature*, in the Fire of the Poiſon, *viz.* in the Water of the Anguiſh.

60. And there has the Prince Chriſt broke the Lock, Fort, or Bar of Death, and is with *his human* Soul ſprouted forth through Death into the Light of God again, and ſo now his Light-Life leads Death Captive, and ſo it is become a Reproach and Scorn.

61. For with the Lock, Fort, or Bar, Lucifer *thought* to be a Lord and Omnipotent Prince.

62. But when the Lock, Fort, or Bar became broken, then the *Power* of the Deity in the Light deſtroyed his Kingdom; and there he became a *Captive* ſervant, for God's Light and the Water of Meekneſs is his Death; for the Anger becomes killed or mortified therewith.

63. Thus is the Light and the Love *entered* into the Anger, together with the Paradiſe-Element, and the Water of the Eternal Life, and God's Anger is become *quenched.*

64. And ſo now Lucifer abides in himſelf in an anxious fierce wrathful Fire-ſource, where *his Body* is a Poiſon, a Source of Poiſon-Water.

65. And thus he is thruſt out from God's Fire, into the *Matrix* of the eternal Nature, *viz.* into the ſtern harſhneſs, which generates the eternal Darkneſs, wherein he manages the very ſtern Dominion in the Anxious *Mercurius*, and ſo is as a *Reproach or Outcaſt.*

66. Who in his Original was a Prince, but now is no more than an *Executioner*, a baſe Slave, which muſt be there, in God's fierce Wrath, as a Hangman, who *puniſhes* the Evil, when he is commanded by his Lord to do ſo: he has no further Power.

67. Though yet he is a *Deceiver*, that he might enſnare many, and that his Kingdom may be great, that he may have many, and not ſtand in Reproach with ſo few.

68. As a Whore thinks, if there were many Whores, then I ſhould *not* be a *Whore alone*, I am as others are; thus he alſo deſires a great Tribe or Succeſſion, that thereby he may reproach God.

69. For he always *attributes* the Blame and Fault to God that he is fallen, as that *his* Wrath has ſo drawn him, and thruſt him into ſuch a Willing of Pride and State, ſo that he ſtood not.

70. Thus he ſuppoſes, if he did draw many to him, that his Kingdom would be *great*, and ſo ſhould get more to him, that would do as he does, and Curſe God, but *juſtify himſelf*; that is his Strength and Pleaſure in his dark harſh Anguiſh, where he continually ſtirs up the Fire in himſelf, and flies out above the Thrones, and ſo *holds* himſelf ſtill to be a Prince and King.

71. And though he is indeed Evil, yet he is a Prince in his Legions in the Anger in *his Creature*, but *with the Anger without* his Creature, he hath *nat Power* to Act; therein he muſt abide as an Impotent Captive.

72. Thus underſtand the Life, in *two* Forms, viz. *one* according to the Fire of Nature, and the *other* according to the Fire of Light, which Fire burns in the Love, wherein the noble Image of God appears or ſhines.

73. And we underſtand herein, that the Will of Man *ſhould* enter into God's Will, and ſo he goes in Chriſt's Death with Chriſt's Soul, *through Death* into the eternal
‡ Col. 3. 3. Liberty of *God* into the Light-Life; and ‡ *there he is in Chriſt with God.*

74. And the *third* Form of Life is the outward created Life from or out of this World, *viz.* from the Sun, Stars, and Elements.

† Gen. 2. 7. 75. Which God's Spirit, with or by the Spirit of the great World, † *breathed to Adam into his Noſtrils*, wherein then alſo he became an outward Soul, which moves or ſwims in Blood and Water, and burns in the outward kindled Fire, *viz.* in the *warmth.*

76. That ſame outward Life ſhould not preſs into the Image in the inward Life, alſo the Image ſhould *not let in* that into the inward Light, which ſhines through Death, and ſprouts with its Power into the eternal Liberty; for the outward Life is *only* a Similitude of the inward Life.

77. The inward Spirit ſhould only, in the outward Looking-Glaſs, *open* the eternal Wonders, which in God's Wiſdom were become diſcovered in the Abyſs, in the divine *Magia*; and bring them to a *figured* Looking-Glaſs, *viz.* to a Looking-Glaſs of *Wonders*, to God's Honour, and to the Joy of the inward Man, generated or born out of God.

78. But *its Will* ſhould not go into it, to draw in the outward Wonders into the Image; as we now with lamentable Miſery know, that Man draws in and Images to himſelf an *earthly Treaſure* into the Mind, and ſo deſtroys the pure Image of God in the ſecond Principle.

79. For his Will-Spirit goes into the earthly Subſtance, and brings his *Body*, wherein the Image ſtands, into the earthly *Subſtance*, viz. into the earthly Treaſure, into an earthly Veſſel, or Comprehenſion.

80. And now the Image through the *Imagination* becomes alſo earthly, and goes again into Death, and loſes God and the Kingdom of Heaven; for his Will-Spirit ſticks with the Body in the outward Life.

81. And now the outward Life *muſt die*, and break or corrupt, that the created Image, according to the inward Kingdom, may appear and ſhine.

82. And thus the Will-Spirit ſticks with the Body, in the *outward Wonders*, and brings them, in the dying of the outward Life, along with itſelf before * *the Judgment of God.* • Note.

83. And there ſhall the Will-Spirit go through the Fire, and the Image ſhall be tried through the Fire, and *all* that is *earthly muſt be burned off* from the Image, it muſt be pure and Immaculate, or without Spot.

84. As the Light ſubſiſts in the Fire, ſo muſt the Will-Spirit alſo *ſubſiſt* in God's Fire; and if there it cannot go *free* through the Fire of God, through Death, then will this Image be ſpewed out into the eternal Darkneſs

85. And this is verily the Fall of *Adam*, that he has put his Will-Spirit into the outward Life, *viz.* into the outward Principle, into the falſe ſeeking or *wicked* longing *Luſt*, and imagined according to, *or longed after* the earthly Life.

86. And ſo he went out of Paradiſe, which ſprouteth forth through Death into the ſecond Principle, into the outward; and went thus into Death, and ſo muſt die, and thus his Image became *deſtroyed.*

87. *This* we have Inherited from Adam, but from the ſecond Adam Chriſt the *Regeneration.*

88. Where we muſt enter into Chriſt's Incarnation, and with him into his Death, and out of Death *with him* Sprout forth into the Paradiſe-World, into the *eternal Subſtantiality* of the *Liberty* of God.

The Sixth Chapter.

What Luſt can do: How we are fallen in Adam, and helped again in Chriſt; and how it is no ſlight thing to become a right true Chriſtian.

1. THUS we underſtand, that it lies in Luſt, that Deſtruction or *Perdition* is come out of the Luſt, and yet ſtill comes from *thence* continually.

2. For Luſt is an Imagining, where the Imagination winds or *inſinuates* itſelf into all Forms of Nature, ſo that they all become Impregnated with the Thing, out of which the Luſt exiſts.

3. As then we underſtand, that the outward Spirit of Man, which is a *Similitude* of the Inward, has luſted after the fair Image, and in that regard ſet *its Imagination* into the Inward, whence the inward is become [y] *infected.*

[y] Affected or Tinctured.

4. And ſeeing it did *not inſtantly* feel the Death, therefore did it give the Space and Room to the outward in its Will-Spirit, and ſo the outward is drawn into the Inward for a Lodging, and is at length become the *Hoſt* in the Houſe, and has obſcured or dimmed the Inward, ſo that the fair Image is *diſappeared.*

5. There the Image fell among the Murderers, *viz.* among the *ſtern* or ſevere [z] Spirits of Nature, and of the Life's Original, theſe held the Image Captive, and drew off from it the Paradiſe Garment, and committed Murder within it, [a] and *left it lying Half dead.*

[z] Note, theſe Spirits *Cain* was afraid of. *See Myſterium Magnum*, Ch. 29. Verſe 55.

6. And now the *Samaritan Chriſt* was needful, and that is the cauſe that God became Man.

[a] Luke 10.30.

7. If the *Wound* or hurt could have been healed by a Word ſpeaking, or verbal Forgiveneſs, God would *not* have become Man.

8. But God and Paradiſe were loſt, as alſo the noble Image was deſtroyed and made *deſolate*, and muſt be *New-Regenerated or Born again out of God.*

9. And *therefore* came God with his Word, which is the *Center* in the Light-Life, [b] *and became Fleſh*, ſo that the Soul got a divine Paradiſical Habitation again, thus to be underſtood.

[b] John 1. 14.

10. That as Adam's Soul had opened the *Door* of the Fire's Eſſence, and had let in the earthly Eſſences, whoſe Source or Quality had wound itſelf into the Paradiſe-Image, and made the Image earthly, ſo God's Heart did *ſet open* the Doors of the Light's Eſſences, and encompaſſed the Soul with heavenly Fleſh, and ſo the Eſſences of the Holy Fleſh *Imagined* after the Image, after the Soul's Eſſences.

11. Thus now the Soul became Impregnated again, ſo that it went with its Will-Spirit *through* the Death, into the Paradiſe Life.

12. And thence came the Temptation of Chriſt, that he was tempted to *try* whether the Soul *would eat* of the Word of the Lord, whether it could enter through Death into God's Life.

13. Which in the End became *fulfilled* on the Stock or Tree of the *Croſs*, where Chriſt's Soul went through the Fire of the fierce Wrath, through the ſtern Source, through Death, and ſprouted forth again into the *Holy* Paradiſe-World, *in* which Adam was created.

14. Thus are we Men become helped again, and it is neceſſary for us, that we draw away our Willing, *Thoughts*, and Mind, from all earthly Things, and *turn them* into Chriſt's Suffering, Dying, Death, and Reſurrection.

15. So that we continually *crucify* the Old Adam with Chriſt's Death, and continually *die from Sin* in the Death and Dying of Chriſt, and continually riſe again with him out of the Anguiſh of Death, into the new Man, and Sprout into the Life of God, *elſe* there is *no* Remedy.

16. We muſt die away to the earthly Will in our Willing, and muſt continually become regenerated to the *new World* in Faith, in the Fleſh and Blood of Chriſt; we muſt be generated or born out of Chriſt's Fleſh, if we will ſee God's Kingdom.

17. It is not *ſo ſlight* a Thing to be a right true Chriſtian, it is the very hardeſt Thing of all; the Will muſt be a [c] *Champion*, and fight againſt the *periſhed* corrupt Will.

[c] Or Soldier.

18. It muſt ſink itſelf down out of the earthly Reaſon into the Death of Chriſt into *God's Anger*, and as a worthy Champion *break* the Power of the earthly Will.

19. And this muſt be with ſo hardy and bold a Courage, that it will ſet and hazard the earthly Life upon it, and *not give over* till it has broke the earthly Will, which in-

deed has been a ſtrong Battle with me, where *two Principles* Strive and Fight one with the other for Victory.

20. It is no ſlight Matter, it muſt be earneſt, to Fight for the *victorious* Crown and Garland; for no one gets that, unleſs he overcomes; he muſt break the Might of the earthly Will, which yet of his *own* Might he cannot do.

21. * But if he ſinks himſelf down out of the earthly Reaſon into Chriſt's Death with his *inward Willing*, then he *ſinks* down through Chriſt's Death, through God's fierce Wrath, and through all the Cords of the Devil that would retain him, into the Paradiſe-World, into the *Life of Chriſt*. * Note.

22. He muſt make his [d] Will as it were dead, and ſo he *lives* to God, and ſinks down into God's Love; though there he lives in the outward Kingdom or Dominion. [d] Earthly Will.

23. Yet I ſpeak of the victorious Crown or Garland which he getteth in the Paradiſe-World, if he *once* preſſes in; for there the noble Seed becomes ſown, and he gets the highly precious Pledge or *Earneſt* of the Holy Spirit, which afterwards leads and directs him.

24. And though he muſt in this World travel, or *wander* in a dark Valley, wherein the Devil and the World's Wickedneſs continually Ruſh and *Roar* tumultuouſly upon him, and often *caſt* the outward Man into Abominations, and ſo cover [e] *the* noble *Grain of Muſtard Seed*, yet it will not ſuffer itſelf to be kept back. [e] Matt. 13. 31.

25. But thence it ſprouts forth, and a Tree grows out of it in God's Kingdom, againſt all the *Raving* and Raging of the Devil and his Followers and Dependants.

26. And the more the noble Pearl-Tree is ſought, the more ſwiftly and *ſtrongly* it grows, and ſuffers not itſelf to be ſuppreſſed, *though it coſts the outward Life.*

27. Thus, my dear Mind, ſearch right after the *Tree* of Chriſtian Faith; it ſtands not in this World.

28. Indeed it muſt be *in* thee, but thou muſt with the Tree be with Chriſt *in* God, ſo that the World does but hang to thee, even as * *it hung alſo to Chriſt.* * Note.

29. *Not* ſo to underſtand it, as if this World were not at all uſeful or profitable in the Sight of God; it is the Great Myſtery, *Myſterium Magnum.*

30. Man is therefore created in this World, as a *wiſe Ruler* or Manager of it, that he ſhould open all Wonders, which were from eternity in the *Sulphur*, out of which this World with the Stars and Elements were created, and according to his Willing, bring them into Forms, *Figures*, and Images, all to his Joy and Glory.

31. He is created wholly *free* without any Law; he had no Law, but only the Nature-Law, that he ſhould *not mix* one Principle in another.

32. The inward Man ſhould let *no* earthly Thing into it, but ſhould Rule with Omnipotence over the outward Principle; and ſo no Death nor dying *would* have come into him.

33. Alſo the outward Elements *could* not have touched him, neither had Heat nor Froſt touched him.

34. For as the noble Image muſt ſubſiſt in the Fire, ſo alſo ſhould that ſame noble Image rule through the whole Man, *through* all the three Principles, and rule and *fill all* with the Paradiſical Source or Quality.

35. But ſince that cannot be at all, and that indeed the Fleſh is become earthly, therefore now we muſt become *generated in the Faith*, where truly the earthly Life *covers* the right Life.

36. Therefore we muſt put on the right Garment, which is called *Hope*, and ſet our Will into the Hope, and continually Labour upon the Tree of Faith, that it may bring forth its Fruit, *viz.* the *ſaving* amiable and bleſſed † *Love towards God and its Neighbour.* † Note.

37. He ſhould do Good, not for his own ſake only, but alſo for this reaſon, that he may *Edify* and *improve his Neighbour* with his Example and Life.

38. He ſhould conſider, that he is a Tree in the Kingdom of God, and that he muſt bear fruit to God, and grow in God's *field* and ſoil, and that his fruits belong to God's Table.

39. And that he ſhould conceive or compriſe his Works and *Wonders* in the right true Love, and converſe and walk in Love, that he may bring them into God's Kingdom.

40. For God is a Spirit, and Faith is *alſo* a Spirit, or one Spirit in him, and God is in Chriſt Become Man, and the Faith's Spirit is *alſo* in Chriſt *Generated* or Born Man.

41. Thus the will-ſpirit converſes or walks in God, for it is *ONE* Spirit with God, and works or co-works with God *divine works*.

* Note. 42. And though it be ſo, that the Earthly Life covers it ſo, that * *he knows not his work* which he has generated or *born in the Faith*, yet in breaking of the Earthly Body it will be manifeſt.

43. For *the Hope is its Cheſt or Cabinet*, and a Myſtery, wherein the *Faith's work* is ſown and kept.

The Seventh Chapter.

To what End this World, and all Subſtances or Things were created. Alſo of the Two Eternal Myſteries. Of the Mighty Strife in Man about the Image; and wherein the Tree of Chriſtian Faith ſtands, grows, and bears Fruit.

1. SEEING then that Man ſtands thus in a *Threefold* Life, ſo therefore is every Life a Myſtery, or hidden *Arcanum to the other*, and deſires the other, to which *End* this World, with all Subſtances or Things are created.

2. For the divine Subſtantiality deſires the Looking-Glaſs or *Similitude*, for this world is a ſimilitude according to God's Being or Subſtance.

3. And God is manifeſt in an Earthly ſimilitude, for the Wonders of the *Arcanum*, or hidden Secreſy, *might not* be opened in the Angelical World, in the Love-Birth.

4. But in this World, where Love and Anger is *mixed*, therein is a Twofold *Genetrix*, and *there* it might be.

5. For all things originally ariſe out of the Fire-root, and yet were *encompaſſed* with the Water of Meekneſs, ſo that it is an amiable or lovely Subſtance or Being.

6. Yet thus the Fire became not known in the Angelical world, for the Center of the *Genetrix* ſtands in the Light, and is the Word of God, and ſo the Wonders of Nature may not otherwiſe, than in a ſpiritual *Magia*, become opened, that is, be ſeen in God's Wiſdom.

7. But ſeeing that ſame is *almoſt* incomprehenſible to the Angels and to the ſouls of Men, and yet God will be known in Angels and Men, therefore the Angelical World luſteth or longeth after the Great *Wonders* to know them, which have from Eternity ſtood in the wiſdom of God.

8. And they were in the Earthly Similitude brought to Subſtance in *Figures* and Images, all according to the Eternal *Eſſences* of the Center of Nature, that the Wonders may ſtand Eternally.

9. Yet not eſſentially, but in *Figures*, in Images and Similitudes, in formings according to the Willing, indeed magically, but yet the *Genetrix* is in the *Center* of the Wonders.

10. For it has once become awakened or raiſed out of the Fire, but it will be again *ſwallowed* up into the Myſtery, and ſtands as a hidden Life.

11. Therefore ſhall all ſubſtances or *things* become manifeſt as in Shadows in the Angelical World, yet * *thoſe only* which in God's Will have been introduced into the Myſtery. * Note

12. For the Myſteries which are Eternal are *two*, as one in the Love, and one in the Anger; into which ſoever the Will-ſpirit with its Wonders enters, *therein* ſtands its Work and Wonder.

13. So in like Manner we are to know, that alſo the outward vehemently deſires the inward, for all *runs* after the Center, *viz.* after the Original, and deſires the Liberty.

14. For in the Fire of Nature there is anguiſh and pain, or ſource and quality, therefore now will the imaging, or the *Image* of the Meekneſs in the ſource or quality of Love, be free, and yet may not in the ſource and quality of the fiery Eſſences be free ſo long, till the ſource or quality *divides* itſelf in the breaking, and there each paſſes into its Myſtery.

15. In like manner will the fire be *free* from the water, for the water is alſo the fire's death, and it is alſo the Myſtery to it.

16. And we ſee likewiſe hereby, how the water holds the fire captive, and yet *no* dying is in the fire, but it is only a Myſtery in the fire.

17. As then may be ſeen, how it breaks forth in the water, and [f] *opens* itſelf, ſo that opens itſelf out of the Center of its own *Genetrix*, as is to be ſeen in the Lightning and Tempeſt; alſo in a ſtone, which yet is *water*, it may be known. [f] Diſplays.

18. And yet we ſee eſpecially, how all Forms of Nature deſire the *Light*, for in that deſiring the *Oil* becomes generated, wherein the Light becomes known, for it originally ariſes out of the *Meekneſs*.

19. Thus, *Firſt*, we are to know our Life; that in us the Fire's Center ſtands *open*, for the Life burns in the Fire.

20. And then, *Secondly*, we are to ponder and conſider of the deſire to Love, which in the word of Life originally ariſes in the Angelical world, where the *Heart* of God with his deſiring ſtands towards *us with his Imagining*, and alſo *draws* us into the divine Myſtery.

21. And then, *Thirdly*, we are to conſider the Magic Kingdom of this world, which alſo burns in us, and *vehemently* draws us into its wonders; for it wills to be manifeſt.

22. And Man is become Created therein to that End, that he *ſhould* manifeſt that ſame Myſtery, and to bring the Wonder to Light, and into *forms*, according to the Eternal wiſdom.

23. Now then ſeeing he is to do this, and that thus he burns in a *Threefold* fire, therefore the right Spirit, in which the Angelical Image ſticks, has great Wearineſs, and is in great *danger*, for it wanders upon a very ſmall Bridge.

24. For it has *two* Enemies which continually draw it, each would be in the Image, and bring its ſource and quality into it, *viz.* the *inward* Fire, and alſo the *outward* Fire, the inward Kingdom of the fierce wrath, and alſo the outward earthly kingdom of the Looking-Glaſs; and thus the right Image ſticks in the Midſt in the Squeezing Preſs.

25. For the inward Kingdom *will* through the outward open the wonders.

26. But ſeeing it is too ſharp, therefore the Outward Kingdom *flees* away before the Inward, and graſps after the Middlemoſt, *viz.* after the Image, which ſtands in the Liberty of God, and ſo flees and *ſlips* itſelf into the Image, for it all graſps after the heart of God, that is, after the Center of the Kingdom of Joy.

27. Therefore now it is neceſſary for the Image, that it *defend* itſelf, and not let in the Earthly Gueſt, much leſs the fiery; and yet it becomes generated out of *Both*, *viz.* out of the fire, the Life, and out of the outward, the Wonder.

[g] 1 Pet. 5. 8.

28. Therefore now it is highly neceſſary for Man's Image, that he lead [g] *a ſober temperate life*, and not fill himſelf with the outward Kingdom, for elſe it makes an indwelling in the Noble Image.

29. And we underſtand herein the mighty ſtrife in Man about the Image of God; for there are *Three* that ſtrive about it; as *Firſt*, the ſtrong ſtern Fire-life; and then, *Secondly*, the divine Life; and then, *Thirdly*, the Earthly Life; and ſo the Noble Image ſticks in the midſt, and is drawn of Three.

30. Now it is neceſſary for it, that it ſhould hide itſelf with the Faith in the Myſtery of Hope, and *ſtand ſtill* in that ſame Myſtery.

31. Where then the Devil, in the inward fire-life, continually rides forth into the *outward* earthly life in Pride, Covetouſneſs, and Falſhood, or Wickedneſs, over the Noble Image, and would introduce it into the fire and *anguiſh* Life, and break or deſtroy it.

32. For he ſuppoſes continually, that the Place of *this world* is his Kingdom, he will ſuffer no other Image therein.

33. Now thereupon the Noble Image falls into the Croſs and *Tribulation*, into anguiſh and neceſſity, and here belongs ſtrife to it, to fight for the Noble *victorious* Crown or Garland of God's Image.

34. And hence originally ariſes *Prayer*, ſo that the Image continually goes forth out of the introduced Earthly Subſtance or Being, and alſo out of the proud, ſtately, helliſh abominations, with the *Prayer*, and continually Enters into God's *life*, into his *Love*.

35. And thus the right Image continually kills the Earthly Adam, and alſo the helliſh pride and ſtate of the Devil, and muſt always ſtand as a *Champion*.

36. And it is moſt neceſſary of all, that it ſhould inſinuate itſelf into *Patience*, and caſt itſelf under the Croſs, and continually ſpring, or flow up into the Love.

37. For that is its *Sword*, wherewith it ſlays the Devil, and drives forth the Earthly ſubſtance; it has *no other* ſword, wherewith to defend itſelf, than the *Meek-water* of the Eternal Life, and that the proud, ſtately, fierce wrathful Spirit reliſhes not; for it is his poiſon, and he flees before it.

38. Now if we will rightly demonſtrate the *Tree* of Chriſtian *Faith*, then we ſay, its Root ſtands in the Myſtery of the *Hope*, its Sprouting ſtands in the *Love*, and its Body in the [h] Comprehenſion of *Faith*.

[h] Or Reception.

39. That is, where the Image, through its earneſt deſiring, preſſes into the love of God, and comprehends or *attracts* the Subſtantiality of God, that is, *Chriſt's Body*, that is now the *Corpus* or Body, wherein the Tree ſtands, grows, flouriſhes and brings forth fruits in Patience, which all belong to the Angelical world.

40. They are the Soul's food, wherein it eats and refreſhes or quickens its fiery Life, ſo that it is tranſmuted or changed into the *Light* or Meekneſs.

[i] Note, the Outward Man and Reaſon know not the Tree of Faith.

41. And thus the Tree grows in the Paradiſe of God, which the *outward man* [i] *knows not, and Reaſon apprehends it not.*

42. But to the Noble Image, it is very well to be known, *that* will then, when the outward life breaks, be manifeſt, and all its works follow after in the Myſtery of *Hope*, into which it has ſown.

43. Therefore ſhould *none*, who will travail in the Path of God's Pilgrimage, propoſe to himſelf to have in this world good and frolic days, with worldly honour; *but* tribulation, ſcorn, reproach, and perſecution attend him every hour.

44. He is here only in a *vale* of Miſery, and muſt continually *ſtand in ſtriſe*, [k] *for the Devil goes about as a Roaring Lion*, he ſtirs up all his Children of Malice and Wickedneſs againſt him. [k] 1 Pet. 5. 8.

45. He is accounted as a Fool; he is * *unknown to his Brethren*, his Mother's houſe ſcorns and deſpiſes him. * Note.

46. He goes away and *ſows* in Tribulation, and is anxious, but there is none, that [l] apprehends it, or into whoſe Heart it enters; *every man* ſuppoſes his Folly plagues him thus. [l] Or takes notice of it.

47. Thus he remains hidden to the World, for [m] *he* is with his Noble Image *not of this world*, but born of God; [n] *He ſows in Tribulation, and reaps in Joy.* [m] John 8. 23. [n] Pſal. 126. 5.

48. But who ſhall expreſs his Glory, which will be his *wages?* or who ſhall ſpeak of the Crown or Garland of victory which he *attains?*

49. *Who* can expreſs the Crown of the Virgin of God's wiſdom, which the Virgin of [o] God's wiſdom ſets upon him? *where* is there ſuch a fair beauteous One? for it excels the Heaven. [o] Sophia.

50. O, Noble Image! Thou art indeed *an Image* of the Holy Trinity of God, in which God himſelf dwells! God ſets upon thee his moſt beautiful Ornament, that thou ſhouldſt eternally *Exult* in Him.

51. What is I pray the Subſtance of this world, ſeeing it breaks or corrupts, and brings a Man *only* into *anguiſh*, cares, incumbrances and miſery, and *beſides* into God's Anger, and breaks or deſtroys his fair Image, and draws a Vizard on to him?

52. [p] O how great a ſhame and reproach will that Man have of it, when he ſhall thus appear at *the Judgment Day* of God, in a beſtial Image, beſides that which follows hereafter, that he ſhall *abide* eternally therein. [p] Note, you that do wickedly, not only without doubting, but with confident, daring preſumption.

53. Then Lamentation begins, there *will be ſighing, wailing and howling* for the Loſt Earneſt Penny and *Talents*, which cannot be reached or attained again *Eternally.*

54. There ſhall the Image ſtand in Eternity before the Abominable Devils, and do *what* the Abominable Prince *Lucifer* will.

The Eighth Chapter.

In what manner God forgives *ſins; and how a Man becomes a Child of God.*

1. MY beloved ſeeking and deſirous Mind, thou that [q] *Hungereſt*, and *Thirſteſt* after God's Kingdom, mark the Ground, I pray thee, what is ſhown to thee. [q] Matth. 5. 6.

2. It is not truly ſo eaſy a thing to become a Child of God, as *Babel* teaches, where Men bring Conſciences into the *Hiſtory*, and ſo amuſe and flatter them, *Courtlike*, with Chriſt's Sufferings and Death; where Men teach forgiveneſs of ſins *Hiſtorically.*

3. Like a worldly Judicatory, where a Man's faults are remitted him of *Grace*, though he plainly remains wicked in his heart.

4. It is quite otherwiſe here: God will have no *diſſembling* Hypocrites: He takes not ſin from us in *ſuch* a Manner, as that we cleave to the knowledge, and comfort ourſelves with the ſufferings of Chriſt, and yet in the Conſcience remain in the Abominations.

[r] John 3. 3. 5. 7.

5. It is ſaid, [r] *Ye muſt be born anew, or elſe ye ſhall not ſee the Kingdom of God.*

6. He that will amuſe himſelf with Chriſt's Sufferings and Death, and appropriate the ſame to himſelf, and *yet* with his willing will abide *unregenerated* in the Adamical Man, does like one that comforts himſelf, that his Lord will beſtow his Land upon him, *without* conſidering that he is *not* his Son, whereas he has promiſed that he will beſtow it *only* upon his Son; ſo it is alſo here.

7. Wilt thou poſſeſs the Land of thy Lord, and have it for thy proper own? then

[t] Gen. 21. 10. Gal. 4. 30.

thou *muſt become* his right and *true Son*; [t] *For the Son of the Maid ſervant ſhall not inherit with the free*; the Son of the *Hiſtory* is a ſtranger.

[t] Or a Son of his body, begotten or generated.

8. Thou muſt be born or generated of God in Chriſt, that thou mayeſt be a [t] *corporeal Son*; and then thou art God's child, and *an heir* of the Sufferings and Death *of Chriſt*.

9. And Chriſt's Death is *thy* Death, his Reſurrection out of the Grave is *thy* Reſurrection, his Aſcenſion into Heaven is *thy* Aſcenſion into Heaven, and his Eternal life's Kingdom is thy Kingdom.

* Note.

10. In *that* thou art his right true Son born of his fleſh and blood, ſo thou art * *an heir of all his Goods*, elſe thou canſt not be Chriſt's Child and Heir.

11. So long as the Earthly Kingdom ſticks to thee, in thy Image, ſo *long* thou art the periſhed Adam's Earthly Son; no flattering Hypocriſy will help, give as many good words before God as thou wilt, yet thou art but a *ſtrange* Child.

[u] Luke 15. 20.

* 12. And God's goods do not belong unto thee ſo long, till thou comeſt with [u] *the loſt Son to the Father again*, with a right true ſorrow and repentance for thy loſt Goods of inheritance.

13. Thou muſt go forth with thy will-ſpirit out from the Earthly Life, and break or *deſtroy* the Earthly will, which is woeful to the Mind and will-ſpirit to *forſake* the treaſure it poſſeſſed, wherein the will-ſpirit became generated, and muſt enter into God's will.

14. And *there thou ſoweſt* thy *Seed* in God's Kingdom, and art new born in God, as fruit which grows in *God's field*; for thy will receives God's Power, Chriſt's Body, and the New Body in God grows to thee.

15. And then *thou art* God's Child, and Chriſt's Goods belong to thee; and his Merits are *thy* Merits, his Suffering, Death, and Reſurrection, *are all thine*, *thou* art a

[x] Prov. 4. 11.

Member of his Body, and his Spirit is *thy* Spirit, [x] *He leads thee in right Paths*; and all that thou doeſt, thou doeſt to God.

16. *Thou* ſoweſt in this world, and reapeſt in the Heaven of God; *thou art* God's Work of Wonder, and openeſt in the Earthly Life his Wonders, and draweſt thyſelf with thy will-ſpirit into the *Holy Myſtery*.

17. *Mark* this, you Covetous, you Proud, you Envious, you falſe Judgers, you wicked Malicious, which introduce your will and deſire into *Earthly Goods*, into Money and Plenty, into Pleaſure and the Voluptuouſneſs of this Life, and eſteem *Money* and *Goods* to be your Treaſure, and ſet your deſire therein, and yet for all that *will be* God's Children.

18. You ſtand and diſſemble before God, that *he ſhall* forgive you your Sins, but you abide with your Image in Adam's Skin, in Adam's Fleſh, and ſo *Comfort* yourſelves with the Sufferings of Chriſt, and are *but* diſſemblers; you are *not* God's Children.

19. You muſt be born in God, if you would be his Children, *elſe you deceive* yourſelves, together with your Hypocrites and Diſſemblers, who paint before you a Gliſtring Colour.

20. They Teach, and are [y] *not known* of God, alſo *not* [z] *ſent* to Teach; they do it for their Belly and for worldly Honour's ſake, and are [a] *the Great Whore at Babel*, who flatter God with their Lips, and with the Heart and will-ſpirit they ſerve the [b] *Dragon* at Babel.

[y] Matt. 7. 22, 23.
[z] Jer. 14. 14. 23. 21. and 27. 15.
[a] Rev. 17. 1.
[b] Rev. 12. 3.

21. Beloved Mind, wilt thou be the Child of God? then *prepare* thyſelf for aſſaults and for tribulation; it is no light and ſoft entrance into the Child's Life, eſpecially where Reaſon lies *captive* in the Earthly Kingdom.

22. It muſt be broken, and the will muſt go out from Reaſon; it muſt *ſow* itſelf into God's Kingdom in *lowly* obedience, as a Grain is ſown in a field or ſoil; it muſt in Reaſon make itſelf *as it were* dead, and give itſelf up to God, and ſo the New fruit grows in God's Kingdom.

23. Thus *that Man* ſtands in a Three-fold Life, and all belongs to God.

24. The *Inward* fiery Eſſences of the firſt Principle become incorporated with the New body in Chriſt, ſo that they flow up in Chriſt's Fleſh and Blood out of God's willing, and their Fire is God's Fire, out of which the *Love*, *meekneſs*, *and humility burn*.

25. Where the Holy Spirit goes forth and *helps him* to ſtand out the Battle againſt the Earthly Reaſon, alſo againſt the periſhed corrupt Fleſh, and the Will of the Devil, [c] *his Yoke* of the earthly will *becomes lighter to him*; but he muſt in this World remain in the ſtrife.

[c] Matt. 11. 30.

26. For to the Earthly Life belongs *ſuſtenance*, that he muſt ſeek, and yet ought not to ſet his will and heart upon it.

27. It muſt truſt God, and his *earthly Reaſon paſſes always into doubting*, it will fail him; it will needs always ſee God, and yet cannot, for God dwells *not* in the Earthly Kingdom, but in himſelf.

28. Thus muſt Reaſon, as it cannot ſee God, be *compelled* into Hope.

29. There then *Doubting* runs Counter to *Faith* or Believing, and would deſtroy the *Hope*, and *therefore* muſt the Earneſt will with the right true Image ſtrive and fight againſt the Earthly Reaſon: *there* is woe, and it often goes ſadly.

30. Eſpecially, if Reaſon looks after the *Courſe* of this world, and ſo its will ſpirit, as it were fooliſh, has *reſpect* to the Courſe of this World: There it is ſaid, *be ſober*, *watch*, *faſt*, *and pray*; that is, that you may *Tame* the Earthly Reaſon, and make it as it were dead, that God's Spirit may find place in you.

31. If that appears, *that ſoon* overcomes the Earthly Reaſon, and the willing in the anguiſh diſcovers itſelf with its love and ſweetneſs, where then always one fair little Branch *or other* becomes generated out of the *Tree* of Faith.

32. And [d] *all* tribulation, and aſſaults and temptations, *ſerve for the beſt to the Children of God*; for as often as God ſeems as it were diſtant from them, ſo that they are introduced into anguiſh and tribulation, *then they always ſtand in the Birth* of a New little branch out of the *Tree* of Faith.

[d] Rom. 8. 28.

33. When the ſpirit of God appears again, then he always raiſes up a *new ſprout*, at which the Noble Image very highly rejoices itſelf.

34. And now it is but to ſtand out the *firſt earneſt Encounter*, that the Earthly Tree may be overcome, and the Noble Grain be ſown in God's field, that Man [e] may learn to know the Earthly Man.

[e] The right true Man.

35. For when the will receives God's light, then [f] the Looking-Glaſs ſees itſelf in itſelf; one *Eſſence* ſees the other in the Light, and ſo the whole Man finds himſelf in himſelf, and *knows what he is*; which *in the earthly Reaſon*, he * cannot know.

[f] Or Similitude.
* Note.

36. Alſo none ſhould Think, that the Tree of Chriſtian Faith may be ſeen or known in the kingdom of this world; *outward Reaſon* knows it *Not*.

37. And though the fair Tree ſtands very clearly in the inward Man, yet the outward
[g] 1 Cor. 2. 14. earthly Reaſon *doubts* notwithſtanding, for the ſpirit of God [g] *is* as *fooliſhneſs to it*, for it cannot apprehend it.

38. And though it is ſo, that often the *holy ſpirit* opens itſelf in the outward Looking-Glaſs, ſo that the outward life highly rejoices in it, and for great Joy becomes *Trembling*, and *thinks*, now I have attained the worthy precious Gueſt, now I will believe it, yet there is no *perfect ſteadineſs* in it.

39. For the Spirit of God does not *ſtay* continually in the Earthly ſource and quality, it will have a pure veſſel; and if it departs into its Principle, *viz.* into the right Image, then the outward Life comes to be weak and *faint*.

40. Therefore muſt the Noble Image always be in ſtrife, and fight againſt the *outward* Reaſon-life; and the more it ſtrives and fights, the *greater* grows the fair Tree, for it works or co-works with God.

41. For as an Earthly Tree grows in Wind, Rain, Cold and Heat; ſo alſo the *Tree of God's Image* grows *under* the croſs and tribulation, and anguiſh and pain, in ſcorn
[h] Luke 8. 15. and reproach, and ſprouts up into God's Kingdom, and [h] *brings forth fruit in Patience.*

42. Now ſeeing we know this, we ſhould labour in it, and let no fear or terror keep us back, for we ſhall well *reap* and enjoy it *Eternally*; *what* we have here ſown in anguiſh and wearineſs, *that* will comfort us Eternally. *AMEN.*

FINIS.

THE

THE

CLAVIS:

OR,

An EXPLANATION of ſome principal POINTS and EXPRESSIONS in his WRITINGS.

By JACOB BEHMEN, the Teutonic Theoſopher.

THE

AUTHOR's PREFACE.

1. *IT is written*, the Natural Man [a] receives not the Things of the Spirit, nor the Myſtery of the Kingdom of God, they are Fooliſhneſs unto him, neither can he know them: *therefore I admoniſh and exhort the Chriſtian Lover of Myſteries, if he will ſtudy theſe High Writings, and read, ſearch, and underſtand them, that he does not read them outwardly only, with ſharp Speculation and Meditation; for in ſo doing, he ſhall remain in the outward Imaginary Ground only, and obtain no more than a* [b] *counterfeited Colour of them.*

[a] Underſtands not.

[b] Or feigned ſhadow of them.

2. *For a Man's own Reaſon, without the Light of God, cannot come into the Ground* [*of them,*] *it is impoſſible; let his Wit be ever ſo high and ſubtle, it apprehends but as it were the Shadow of it in a Glaſs.*

3. *For Chriſt ſays,* without me you can do nothing; *and he is the Light of the World, and the Life of Men.*

4. *Now if any one would ſearch the Divine Ground, that is, the Divine* [c] *Revelation, he muſt firſt conſider with himſelf, for what End he deſires to know ſuch Things; whether he deſires to practiſe that which he might obtain, and beſtow it to the Glory of God and the Welfare of his Neighbour; and whether he deſires to die to Earthlineſs, and to his own Will, and to live in that which he ſeeks and deſires, and to be one Spirit with it.*

[c] Or manifeſtation.

5. *If he has not a Purpoſe, that if God ſhould reveal himſelf and his Myſteries to him, he would be one Spirit and have one Will with him, and wholly reſign and yield himſelf up to him, that God's Spirit might do what he pleaſes with him, and by him, and that God might be his Knowledge, Will, and* [d] *Deed, he is not yet fit for ſuch Knowledge and Underſtanding.*

[d] Or working.

6. *For there are many that ſeek Myſteries and hidden Knowledge, merely that they might be reſpected and highly eſteemed by the World, and for their own Gain and Profit; but they attain not this Ground, where* the Spirit ſearches all Things, *as it is written,* even the deep Things of God.

7. *It muſt be a totally reſigned Will, in which God himſelf ſearches and works, and which continually pierces into God in yielding and reſigned Humility, ſeeking nothing but his Eternal Native Country, and to do his Neighbour Service with it, and then it may be attained; and he muſt begin with effectual Repentance and Amendment, and with Prayer, that his Underſtanding might be opened from within; for then the inward will bring itſelf into the outward.*

8. *But when he reads such Writings, and yet cannot understand them, he must not presently throw them away, and think it is impossible to understand them; no, but he must turn his Mind to God, beseeching him for Grace and Understanding, and read again, and then he shall see more and more in them, till at length he is drawn by the Power of God into the very Depth itself, and so comes into the supernatural and supersensual Ground,* viz. *into the Eternal Unity of God; where he shall hear unspeakable and effectual Words of God, which shall bring him back and outward again, by the Divine Effluence, to the very grossest and meanest Matter of the Earth, and then back and inwards to God again; then the Spirit of God searches all Things with him, and by him, and so he is rightly taught and driven by God.*

9. *But since the Lovers of them desire a* Clavis, *or Key of my Writings, I am ready and willing to pleasure them in it, and will set down a short Description of the Ground of those unusual Words; some of which are taken from Nature and* [e] *Sense, and some are the Words of uncommon* [f] *Masters, which I have tried according to Sense, and found them good and fit.*

[e] *Ex sensu.*
[f] Artists, or Mystical Authors.

10. *Reason will stumble, when it sees Heathenish Terms and Words used in the Explanation of Natural Things, supposing we should use none but Scripture Phrase (or Words borrowed from the Bible;) but such Words will not always apply and square themselves to the fundamental Explanation of the Properties of Nature, neither can a Man express the Ground with them: Also the wise Heathens and* Jews *have hid the deep Ground of Nature under such Words, as having well understood that the Knowledge of Nature is not for every one, but it belongs to those only, whom God* [g] *by Nature has chosen for it.*

[g] Naturally inclined to it.

11. *But none need stumble at it; for when God reveals his Mysteries to any Man, he then also brings him into a Mind and Capacity how to express them, as God knows to be most necessary and profitable in every* [h] *Age, for the setting the confused Tongues and Opinions upon the true Ground again: Men must not think that it comes by Chance, and is done by human Reason.*

[h] Or *Seculum.*

12. *The* [i] *Revelations of Divine Things are opened by the Inward Ground of the Spiritual World, and brought into visible Forms, just as the Creator will manifest them.*

[i] Or manifestations.

13. *I will write but a short Description of the Divine* [k] *Manifestation, yet as much as I can comprise in brief; and explain the unusual Words for the better Understanding of our Books, and set down here the sum of those Writings, or a Model or Epitome of them, for the Consideration and Help of Beginners: The further Explanation of* [l] *it is to be found in the other Books.*

[k] Or Revelation.
[l] The Divine Manifestation, or Revelation.

JACOB BEHMEN.

THE

CLAVIS;

OR,

An Explanation of ſome principal Points and Expreſſions.

How God is to be conſidered without Nature and Creature.

14. MOSES ſaith, the Lord our God is but one only God. In another place it is ſaid; of him, through him, and in him are all things: in another, am not I he that filleth all things? and in another, through his Word are all things made, that are made; therefore we may ſay, that he is the Original of all things: He is the Eternal unmeaſurable unity.

15. For example, when I think what would be in the place of this world, if the four Elements and the ſtarry Firmament, and alſo Nature itſelf, ſhould periſh and ceaſe to be, ſo that no Nature or Creature were to be found any more; I find there would remain this Eternal Unity, from which Nature and Creature have received their Original.

16. So likewiſe, when I think with myſelf what is many hundred thouſand miles above the ſtarry Firmament, or what is in that place where no Creature is, I find the Eternal unchangeable unity is there, which is that only good, which has nothing either before or after it, that can add any thing to it, or take any thing away from it, or from which this unity could have its Original: There is neither ground, time, nor place, but there is the only Eternal God, or that only Good, which a man cannot expreſs.

A further Conſideration, How this one God is Three-fold.

17. The Holy Scripture ſhows us, that this only God is [m] Threefold, *viz.* one only threefold Eſſence, having three manner of workings, and yet is but one only Eſſence, as may be ſeen in the outflown Power and Virtue which is in all things, if any does but obſerve it: but it is eſpecially repreſented to us in Fire, Light, and Air; which are three ſeveral [n] ſorts of workings, and yet but in one only ground and ſubſtance.

18. And as we ſee that Fire, Light, and Air, ariſe from a Candle, (though the Candle is none of the three, but a cauſe of them,) ſo likewiſe the Eternal unity is the cauſe and

[m] Or *Triune.*

[n] Subſiſtent Forms.

1. Father, 2. Son, 3. Holy Ghoſt.

ground of the Eternal Trinity, which manifeſts itſelf from the unity, and brings forth itſelf, *Firſt*, in Deſire or Will; *Secondly*, Pleaſure or Delight; *Thirdly*, Proceeding or Outgoing.

19. The Deſire, or Will, is the Father; that is, the ſtirring, or manifeſtation of the unity, whereby the unity wills or deſires itſelf.

20. The Pleaſure, or Delight, is the Son; and is that which the Will willeth and deſireth, *viz.* his Love and Pleaſure, as may be ſeen at the Baptiſm of our Lord Jeſus Chriſt, when the Father witneſſed, ſaying, *This is my* [o] *beloved Son, in whom I* [p] *am well pleaſed; hear ye him.*

[o] Or Love.
[p] Have pleaſure.

21. The Delight is the [q] compreſſion in the will, whereby the will in the unity brings itſelf into a place and working, wherewith the will willeth and worketh; and it is the [r] feeling and virtue of the will.

[q] Or impreſſion of the will.
[r] Or perception.

22. The Will is the Father, that is, the ſtirring deſire; and the Delight is the Son, that is, the virtue and the working in the will, with which the will worketh; and the Holy Ghoſt is the proceeding will through the Delight of the virtue, that is, a Life of the will, and of the virtue and delight.

23. Thus there are three ſorts of workings in the Eternal Unity, *viz.* the Unity is the will and deſire of itſelf; the Delight is the working ſubſtance of the will, and an Eternal joy of perceptibility in the will; and the Holy Ghoſt is the proceeding of the Power: the ſimilitude of which may be ſeen in a [s] Plant.

[s] Or herb.

24. The [t] *Magnet*, viz. the Eſſential Deſire of Nature, that is, the will of the Deſire of Nature, [u] compreſſes itſelf into an *Ens* or ſubſtance, to become a Plant; and in this compreſſion of the Deſire becomes feeling, that is, working; and in that working, the Power and Virtue ariſes, wherein the Magnetical Deſire of Nature, *viz.* the outflown will of God, works in a natural way.

[t] Or Loadſtone.
[u] Or forms.

25. In this working perceptibility, the Magnetical deſiring will is elevated and made joyful, and goes forth from the working Power and Virtue; and hence comes the growing and ſmell of the Plant: and thus we ſee a repreſentation of the Trinity of God in all [x] growing and living things.

[x] Vegetables, and animate things.

26. If there was not ſuch a deſiring perceptibility, and outgoing operation of the Trinity in the Eternal unity, the unity were but an Eternal ſtillneſs, a Nothing; and there would be no Nature, nor any Colour, Shape, or Figure; likewiſe there would be nothing in this world; without this threefold working, there could be no world at all.

Of the Eternal Word of God.

27. The Holy Scripture ſaith, God has made all things by his Eternal word; alſo it ſaith, That word is God, *John* 1. which we underſtand thus:

[y] Or outſpeaking.

28. The word is nothing elſe but the [y] out-breathing will, from the Power and Virtue; a various dividing of the Power into a multitude of Powers; a diſtribution and outflowing of the unity, whence knowledge ariſes.

29. For in one only Subſtance, wherein there is no variation or diviſion, but is only one, there can be no knowledge; and if there were knowledge, it could know but one thing, *viz.* itſelf: but if it parts itſelf, then the dividing will goes into multiplicity and variety; and each ſeparation works in itſelf.

30. Yet becauſe Unity cannot be divided and parted aſunder, therefore the ſeparation conſiſts and remains in the outbreathing will in the unity; and the ſeparation of the breathing gives the different variety, whereby the Eternal [z] will, together with the [a] Delight and [b] Proceeding, enters into the [c] knowledge, or underſtanding of infinite Forms, *viz.* into an Eternal perceptible working ſenſual knowledge of the Powers; where always in the di-

[z] Father.
[a] Son.
[b] Holy Ghoſt.
[c] Or Science.

viſion of the will, in the ſeparation, one ſenſe or form of the will ſees, feels, taſtes, ſmells, and hears the other; and yet it is but one ſenſual working, *viz.* the great joyous band of Love, and the moſt pleaſant only Eternal [d] Being.

[d] Eſſence, or ſubſtance.

Of the Holy Name JEHOVA.

31. The Ancient Rabins among the *Jews* have partly underſtood it; for they have ſaid, that this Name is the Higheſt, and moſt Holy Name of God; [e] by which they underſtand the working Deity in Senſe: and it is true, for in this working ſenſe lies the true life of all things in Time and Eternity, in the Ground and Abyſs; and it is God himſelf, *viz.* the Divine working Perceptibility, Senſation, [f] Invention, Science, and Love; that is, the true underſtanding in the working unity, from which the five ſenſes of the true Life ſpring.

[e] Or Jehova is the ſenſual Name of the operating Deity.

[f] Finding, Knowledge.

32. Each Letter in this Name intimates to us a peculiar virtue and working, that is, a [g] Form in the working Power.

[g] Difference, or diſtinction.

J

33. For I is the Effluence of the Eternal indiviſible Unity, or the ſweet grace and fullneſs of the ground of the Divine Power of becoming [h] ſomething.

[h] Egoity, or ſelf.

E

34. E is a threefold I, where the Trinity ſhuts itſelf up in the Unity; for the I goes into E, and joineth I E, which is an outbreathing of the Unity in itſelf.

H

35. H is the Word, or [i] breathing of the Trinity of God.

[i] Or ſpeaking.

O

36. O is the Circumference, or the Son of God, through which the I E and the H, or breathing, ſpeaks forth from the compreſſed Delight of the Power and Virtue.

V

37. V is the joyful Effluence from the [k] breathing, that is, the proceeding Spirit of God.

[k] Or ſpeaking.

A.

38. A is that which is proceeded from the power and virtue, *viz.* the wiſdom; a Subject of the Trinity; wherein the Trinity works, and wherein the Trinity is alſo manifeſt.

39. This Name is nothing elſe but a ſpeaking forth, or expreſſion of the Threefold working of the Holy Trinity in the unity of God. Read further of this in the Explanation of the Table of the three Principles of the Divine Manifeſtation.

Of the Divine Wiſdom.

40. The Holy Scripture ſays, the wiſdom is the breathing of the Divine Power, a ray and breath of the Almighty; alſo it ſays, God has made all things by his wiſdom; which we underſtand as follows.

41. The Wiſdom is the outflown word of the Divine Power, Virtue, Knowledge, and Holineſs; a Subject and Reſemblance of the infinite and unſearchable Unity; a Subſtance wherein the Holy Ghoſt works, forms, and models; I mean, he forms and models the Divine underſtanding in the Wiſdom; for the Wiſdom is the Paſſive, and the Spirit of God is the Active, or Life in her, as the Soul in the Body.

42. The Wiſdom is the Great Myſtery of the Divine Nature; for in her, the Powers, Colours, and Virtues are made manifeſt; in her is the variation of the power and virtue, *viz.* the underſtanding: ſhe is the Divine underſtanding, that is, the Divine [l] viſion, wherein the Unity is manifeſt.

[l] Or Contemplation.

43. She is the true Divine Chaos, wherein all things lie, *viz.* a Divine Imagination, in which the [m] *Ideas* of Angels and Souls have been ſeen from Eternity, in a Divine Type and Reſemblance; yet not then as Creatures, but in reſemblance, as when a man beholds his face in a Glaſs: therefore the Angelical and human *Idea* flowed forth from the wiſdom, and was formed into an Image, as *Moſes* ſays, God created Man in his Image, that is, he created the body, and breathed into it the breath of the Divine Effluence, of Divine Knowledge, from all the Three Principles of the Divine Manifeſtation.

[m] Forms, or Images.

Of the [n] Myſterium Magnum.

[n] Or Great Myſtery.

44. The *Myſterium Magnum* is a ſubject of the wiſdom, where the breathing word, or the working willing Power of the Divine underſtanding, flows forth through the wiſdom, wherein alſo the unity of God together flows out, to its manifeſtation.

45. For in the *Myſterium Magnum* the Eternal Nature ariſes; and two [o] ſubſtances and wills are always underſtood to be in the *Myſterium Magnum:* the firſt ſubſtance is the unity of God, that is, the Divine Power and Virtue, the outflowing Wiſdom.

[o] Eſſences, or Beings.

46. The ſecond ſubſtance is the ſeparable will, which ariſes through the breathing and outſpeaking word; which will has not its ground in the unity, but in the Mobility of the Effluence and breathing forth, which brings itſelf into one will, and into a Deſire to Nature, *viz.* into the Properties as far as Fire and Light: in the Fire, the Natural Life is underſtood; and in the Light, the Holy Life, that is, a manifeſtation of the unity, whereby the unity becomes a Love-Fire, or Light.

47. And in this place or working, God calleth himſelf a loving, merciful God, according to the ſharpened fiery burning Love of the unity; and an Angry [p] Jealous God, according to the fiery Ground, according to the Eternal Nature.

[p] Or zealous.

48. The *Myſterium Magnum* is that *Chaos*, out of which Light and Darkneſs, that is, the foundation of Heaven and Hell, is flown from Eternity, and made manifeſt; for that foundation which we now call Hell, being a Principle of itſelf, is the ground and cauſe of the Fire in the Eternal Nature; which fire, in God, is only a burning Love; and where God is not manifeſted in a thing, according to the unity, there is an anguiſhing, painful, burning fire.

49. This burning Fire is but a manifeſtation of the Life, and of the Divine Love, by which the Divine Love, *viz.* the unity, [q] kindles up, and ſharpens itſelf for the fiery working of the Power of God.

[q] Or over-inflames.

50. This

50. This ground is called *Myſterium Magnum*, or a *Chaos*, becauſe good and evil riſe out of it, *viz.* Light and Darkneſs, Life and Death, Joy and Grief, Salvation and Damnation.

51. For it is the ground of Souls and Angels, and of all Eternal Creatures, as well evil as good; it is a ground of Heaven and Hell, alſo of the viſible world, and all that is therein: therein have lain all things in one only ground, as an Image lies hid in a piece of wood before the Artificer carves it out and faſhions it.

52. Yet we cannot ſay that the ſpiritual world has had any beginning, but has been manifeſted from Eternity out of that *Chaos*; for the Light has ſhone from Eternity in the Darkneſs, and the Darkneſs has not comprehended it; as Day and Night are in one another, and are two, though in one.

53. I muſt write diſtinctly, as if it had a beginning, for the better conſideration and apprehenſion of the Divine ground of the Divine Manifeſtation; and the better to diſtinguiſh Nature from the Deity; alſo for the better underſtanding, from whence evil and good are come, and what the [f] Being of all Beings is.

[f] Eſſence of all Eſſences.

Of the [t] Center of the Eternal Nature.

[t] *Centrum.*

54. By the word [t] Center, we underſtand the firſt beginning to Nature, *viz.* the moſt Inward ground, wherein the ſelf-raiſed will brings itſelf, by a reception, into [u] ſomething, *viz.* into a Natural working; for Nature is but a Tool and Inſtrument of God, which God's Power and Virtue works with, and yet it has its own [x] Motion, from the outflown will of God: thus the Center is the Point or Ground of the ſelf-reception to ſomething; from whence ſomething comes to be, and from thence the ſeven Properties proceed.

[u] Egoity, or own propriety.
[x] Or Mobility.

Of the Eternal Nature, and its Seven Properties.

55. Nature is nothing but the Properties of the Capacity and Power of receiving the own riſen Deſire; which Deſire riſes in the [y] variation of the Breathing Word, that is, of the Breathing Power and Virtue, wherein the Properties bring themſelves into ſubſtance; and this ſubſtance is called a Natural ſubſtance, and is not God himſelf.

[y] Or ſeparation.

56. For though God dwells [z] through and through Nature, yet Nature comprehends him but ſo far, as the unity of God yields itſelf into, and communicates itſelf with a Natural Subſtance, and makes itſelf ſubſtantial, *viz.* a ſubſtance of Light, which works by itſelf in Nature, and pierces and penetrates Nature; or elſe the unity of God is incomprehenſible to Nature, that is, to the deſirous Receiving.

[z] Or thoroughly inhabits. *Totaliter.*

57. Nature [a] riſes in the outflown word of the Divine perception and knowledge; and it is a continual framing and forming of Sciences and Perception: whatſoever the Word works by the Wiſdom, that Nature frames and forms into Properties: Nature is like a Carpenter, who builds a Houſe which the mind figured and contrived before in itſelf; ſo it is here alſo to be underſtood.

[a] Or conſiſts.

58. Whatſoever the Eternal mind [b] figures in the Eternal wiſdom of God in the Divine Power, and brings into an *Idea*, that Nature frames into a Property.

[b] Or models.

59. Nature, in its firſt ground, conſiſts in ſeven Properties; and theſe ſeven divide themſelves into infinite.

The Firſt Property.

60. The Firſt Property is the Deſire which cauſes and makes [c] harſhneſs, ſharpneſs, hardneſs, cold, and ſubſtance.

[c] Or Aſtringency.

The Second Property.

61. The Second Property is the ſtirring, or Attraction of the Deſire; it makes [d] ſtinging, breaking, and dividing of the hardneſs; it cuts aſunder the attracted deſire, and brings it into multiplicity and variety; it is a ground of the bitter pain, and alſo the true Root of Life; it is the [e] *Vulcan* that ſtrikes fire.

[d] Or pricking.

[e] Faber, or Smith.

The Third Property.

62. The Third Property is the perceptibility and feeling in the breaking of the harſh hardneſs; and it is the ground of Anguiſh, and of the Natural will, wherein the Eternal will deſires to be manifeſted; that is, it will be a Fire or Light, *viz.* a flaſh, or ſhining, wherein the powers, colours, and virtues of the wiſdom may appear: in theſe three firſt Properties conſiſts the Foundation of Anger, and of Hell, and of all that is [f] wrathful.

[f] Grim, fierce, cruel, odious, or evil.

The Fourth Property.

63. The Fourth Property is the Fire, in which the Unity appears, and is ſeen in the Light, that is, in a burning Love; and the wrath in the [g] Eſſence of Fire.

[g] Operation, or property.

The Fifth Property.

64. The Fifth Property is the Light, with its Virtue of Love, in and with which the Unity works in a Natural ſubſtance.

The Sixth Property.

65. The Sixth Property is the ſound, voice, or Natural underſtanding, wherein the five ſenſes work ſpiritually, that is, in an underſtanding Natural Life.

The Seventh Property.

66. The Seventh Property is the Subject, or the [h] Contents of the other Six Properties, in which they work, as the Life does in the Fleſh; and this Seventh Property is rightly and truly called the Ground or Place of Nature, wherein the Properties ſtand in one only Ground.

[h] Extent, concluſion, comprising.

The Firſt SUBSTANCE in the Seven Properties.

67. We muſt always underſtand two Subſtances in the Seven Properties: we underſtand the firſt, according to the Abyſs of theſe Properties, to be the Divine [i] Being; that is, the Divine will with the outflowing Unity of God, which together flows forth through Nature, and bringeth itſelf into the Receiving to ſharpneſs, that the Eternal Love may become working and ſenſible thereby, and that it may have ſomething which is paſſive, wherein it may manifeſt itſelf, and be known, and of which alſo it might be deſired and beloved again, *viz.* the [k] Aching paſſive Nature, which in the Love is changed into an Eternal Joyfulneſs: and when the Love in the Fire manifeſts itſelf in the Light, then it inflameth Nature, as the Sun a Plant, and the Fire [l] Iron.

[i] Eſſence, or ſubſtance.

[k] Or painful.

[l] A red-hot Iron.

The Second SUBSTANCE.

68. The Second Subſtance is Nature's own Subſtance, which is [m] Aching and Paſſive, and is the Tool and Inſtrument of the Agent; for where no Paſſiveneſs is, there is alſo no deſire of Deliverance, or of ſomething better; and where there is no deſire of ſomething better, there a thing reſts within itſelf.

[m] Painful.

69. And therefore the Eternal unity brings itſelf by its Effluence and Separation into Nature, that it may have an object, in which it may manifeſt itſelf, and that it may love ſomething, and be again beloved by ſomething, that ſo there may be a perception, or ſenſible working and will.

An Explanation of the Seven Properties of Nature.

♄ *The Firſt Property.*

70. THE Firſt Property is a Deſiring, like that of a [n] Magnet, *viz.* the Compreſſion of the will; the will deſires to be ſomething, and yet it has nothing of which it may make ſomething to itſelf; and therefore it brings itſelf into a Reception of itſelf, and compreſſes itſelf to ſomething; and that ſomething is nothing but a Magnetical Hunger, a harſhneſs, like a hardneſs, whence even hardneſs, cold, and ſubſtance ariſe.

[n] Or Loadſtone.

71. This compreſſion or attraction overſhadows itſelf, and makes itſelf a Darkneſs, which is indeed the Ground of the eternal and temporary Darkneſs: At the beginning of the world, ſalt, ſtones, and bones, and all ſuch things were produced by this ſharpneſs.

☌ *The Second Property.*

72. The Second Property of the Eternal Nature ariſes from the Firſt, and it is the drawing or motion in the ſharpneſs; for the Magnet makes hardneſs, but the motion breaketh the hardneſs again, and is a continual ſtrife in itſelf.

73. For that which the Deſire compreſſes and makes to be ſomething, the motion cuts aſunder and divides, ſo that it comes into Forms and Images; between theſe two Properties ariſes the bitter [o] woe, that is, the ſting of Perception and Feeling.

[o] Or pain.

74. For when there is a motion in the ſharpneſs, then the property is the [p] Aching, and this is alſo the cauſe of ſenſibility and pain; for if there was no ſharpneſs and motion, there would be no ſenſibility: this motion is alſo a Ground of the Air in the viſible world, which is manifeſted by the Fire, as ſhall be mentioned hereafter.

[p] Or painful.

75. Thus we underſtand that the Deſire is the ground of ſomething, ſo that ſomething may come out of nothing; and thus we may alſo conceive that the Deſire has been the Beginning of this world, by which God has brought all things into ſubſtance and being; for the Deſire is that by which God ſaid, [q] *Let there be.* The Deſire is that *Fiat*, which

[q] Or *Fiat.*

has made ſomething where nothing was, but only a Spirit; it has made the *Myſterium Magnum*, which is ſpiritual, viſible, and ſubſtantial, as we may ſee by the Elements, Stars, and other Creatures.

[r] Or ſtirring.

76. The Second Property, that is, the [r] Motion, was in the beginning of this world the Separator, or Divider in the Powers and Virtues, by which the Creator, *viz.* the Will of God, brought all things out of the *Myſterium Magnum* into form; for it is the outward moveable world, by which the ſupernatural God made all things, and brought them into form, figure, and [s] ſhape.

[s] Or Images.

☌ *The Third Property.*

[t] Or *Velle.*

77. The Third Property of the Eternal Nature is the Anguiſh, *viz.* that [t] Will which has brought itſelf into the reception to Nature, and ſomething: when the own Will ſtands in the ſharp motion, then it comes into Anguiſh, that is, into ſenſibility; for without Nature it is not capable of it, but in the moveable ſharpneſs it comes to be feeling.

78. And this feeling is the cauſe of the Fire, and alſo of the Mind and Senſes; for the own natural will is made volatile by it, and ſeeketh Reſt; and thus the ſeparation of the will goes out from itſelf, and pierces through the Properties, from whence the taſte ariſes, ſo that one Property taſtes and feels the other.

79. It is alſo the ground and cauſe of the Senſes, in that one property penetrates into the other, and kindles the other, ſo that the will knows whence the paſſiveneſs comes; for if there was no ſenſibility, the will could know nothing of the properties, for it would be merely alone: and thus the will receives Nature into it, by feeling the ſharp motion in itſelf.

80. This motion is in itſelf like a turning wheel; not that there is ſuch a turning and winding, but it is ſo in the Properties; for the Deſire attracts into itſelf, and the motion thruſteth forwards out of itſelf, and ſo the will being in this anguiſh, can neither get inwards nor outwards, and yet is drawn both out of itſelf and into itſelf; and ſo it remains in ſuch a [u] Poſition, as would go into itſelf and out of itſelf, that is, over itſelf, and under itſelf, and yet can go no whither, but is an Anguiſh, and the true foundation of Hell, and of God's Anger; for this Anguiſh ſtands in the dark ſharp Motion.

[u] Form, manner, or condition.

81. In the Creation of the world, the Sulphur-Spirit, with the matter of the Sulphureous [x] Nature, was produced out of this ground; which Sulphur-Spirit is the Natural Life of the Earthly and Elementary Creatures.

[x] Or property.

82. The wiſe Heathen have in ſome meaſure underſtood this ground, for they ſay, that in [y] *Sulphur*, [z] *Mercury*, and [a] *Sal*, all things in this world conſiſt; wherein they have not looked upon the Matter only, but upon the Spirit, from which ſuch Matter proceeds: for the ground of it conſiſts not in Salt, Quickſilver, and Brimſtone, they mean not ſo, but they mean the Spirit of ſuch Properties; in that every thing indeed conſiſts, whatſoever lives and grows, and has a being in this world, whether it be ſpiritual or material.

[y] [z] [a]

☿ ☿ ♀

[y] Spiritual corporality.
[z] The word, or ſpeaking.
[a] The groſs palpable corporality.

83. For they underſtand by *Salt*, the ſharp Magnetical Deſire of Nature; and by *Mercury*, they mean the Motion and Separation of Nature, by which every thing is [b] figured with its own ſigntaure; and by *Sulphur*, they mean the perceiving [ſenſible] [c] willing, and growing Life.

[b] Or marked with its own Image, or ſhape.
[c] Deſiring vegetable life.

84. For in the Sulphur-Spirit, wherein the fiery Life burns, the Oil lies; and the Quinteſſence lies in the Oil, *viz.* the fiery *Mercury*, which is the true Life of Nature, and which is an Effluence from the word of the Divine Power and Motion, wherein the

ground of Heaven is underſtood; and in the Quinteſſence there lies the Tincture, *viz.* the Paradiſical ground, the outflown word of the Divine power and virtue, wherein the Properties lie in [d] Equality.

[d] Temperature or Harmony.

85. Thus, by the Third Property of Nature, which is the Anguiſh, we mean the ſharpneſs and painfulneſs of the fire, *viz.* the burning and conſuming; for when the will is put into ſuch a ſharpneſs, it will always conſume the cauſe of that ſharpneſs; for it always [e] ſtrives to get to the unity of God again, which is the Reſt; and the unity thruſts itſelf with its Effluence to this motion and ſharpneſs; and ſo there is a continual conjoining for the manifeſtation of the Divine will, as we always find in theſe three, *viz.* in Salt, Brimſtone, and Oil, an Heavenly in the Earthly; and whoſoever does but truly underſtand it, and conſiders the Spirit, ſhall find it ſo.

[e] Or preſſes.

86. For the ſoul of a thing lies in the ſharpneſs, and the true life of the ſenſual Nature and Property lies in the Motion, and the powerful Spirit which ariſes from the Tincture lies in the Oil of the *Sulphur:* Thus an Heavenly always lies hidden in the Earthly, for the inviſible ſpiritual world came forth with and in the Creation.

☉ *The Fourth Property.*

87. The Fourth Property of the Eternal Nature is the Spiritual Fire, wherein the Light, that is, the Unity, is made manifeſt; for the [f] Glance of the fire riſes and proceeds from the outflown unity, which hath incorporated and united itſelf with the Natural Deſire; and the burning property of fire, *viz.* the Heat proceeds from the ſharp devouring nature of the firſt three Properties; which comes to be ſo as follows.

[f] Shining, Luſter, or brightneſs.

88. The Eternal Unity, which I alſo in ſome of my writings call the Liberty, is the ſoft and ſtill tranquillity, being amiable, and as a ſoft comfortable eaſe, and it cannot be expreſſed how ſoft a tranquillity there is without Nature in the Unity of God; but the three Properties in order to Nature are ſharp, painful, and horrible.

89. In theſe three painful Properties the outflown Will conſiſts, and is produced by the Word or Divine Breathing, and the Unity alſo is therein; therefore the will longeth earneſtly for the Unity, and the Unity longeth for the Senſibility, *viz.* for the fiery ground: thus the one longeth for the other; and when this longing is, there is as it were a [g] cracking noiſe or flaſh of Lightning, as when we ſtrike ſteel and a ſtone together, or pour water into fire: this we ſpeak by way of ſimilitude.

[g] Craſhing.

90. In that flaſh the unity feels the ſenſibility, and the will receives the ſoft tranquil unity; and ſo the unity becomes a ſhining glance of fire, and the fire becomes a burning love, for it receives [h] the *Ens* and power from the ſoft unity: in this kindling, the darkneſs of the Magnetical Compreſſure is pierced through with the Light, ſo that it is no more known or diſcerned, although it remains in itſelf Eternally in the Compreſſion.

[h] Or Entity.

91. Now two Eternal Principles ariſe here, *viz.* the darkneſs, harſhneſs, ſharpneſs, and pain dwelling in itſelf, and the feeling power and virtue of the unity in the Light; upon which the Scripture ſaith, that God, that is, the Eternal unity, dwells in a Light to which none can [i] come.

[i] Or approach.

92. For ſo the Eternal unity of God manifeſts itſelf through the Spiritual Fire in the Light, and this Light is called Majeſty; and God, that is, the Supernatural Unity, is the power and virtue of it.

93. For the Spirit of this Fire receives *Ens* [or virtue] to ſhine from the unity, or elſe this fiery [k] ground would be but a painful, horrible hunger, and pricking deſire; and it is ſo indeed, when the will breaks itſelf off from the unity, and will live after its own deſire, as the Devils have done, and the falſe ſoul ſtill does.

[k] Or Spirit.

94. And thus you may here perceive two Principles: the firſt is the ground of the burning of the Fire, *viz.* the ſharp, moving, perceivable, painful darkneſs in itſelf; and the ſecond is the Light of the Fire, wherein the unity comes into mobility and joy; for the Fire is an Object of the great Love of God's unity.

95. For ſo the Eternal Delight comes to be perceivable, and this perceiving of the unity is called Love, and is a Burning or Life in the unity of God; and according to this Burning of Love, God calls himſelf a merciful loving God; for the unity of God loves and pierces through the [m] painful will of the Fire, which at the beginning roſe in the breathing of the word, or outgoing of the Divine Delight, and changes it into great Joy.

[l] Aching.

96. And in this fiery will of the Eternal Nature ſtands the ſoul of Man, and alſo the Angels; this is their ground and Center; therefore, if any ſoul breaks itſelf off from the Light and Love of God, and enters into its own Natural Deſire, then the ground of this darkneſs and painful [n] property will be manifeſt in it; and this is the helliſh Fire, and the Anger of God, when it is made manifeſt, as may be ſeen in *Lucifer*; and whatſoever can be thought to have a Being [o] any where in the Creature, the ſame is likewiſe without the Creature every where; for the Creature is nothing elſe but an Image and Figure of the ſeparable and various power, and virtue of the univerſal Being.

[m] Or ſource.

[n] Or every where.

97. Now underſtand right what the ground of Fire is, *viz.* Cold from the Compreſſure, and Heat from the Anguiſh; and the Motion is the [p] *Vulcan*; in theſe three the Fire conſiſts, but the ſhining of the Light riſes and proceeds from the conjunction of the unity in the ground of Fire, and yet the whole ground is but the outflown will.

[o] Or ſtriker of fire.

98. Therefore in Fire and Light conſiſts the Life of all things, *viz.* in the will thereof, let them be [q] inſenſible, vegetable, or rational things; every thing as the Fire has its ground, either from the Eternal, as the Soul, or from the Temporary, as Aſtral Elementary things; for the Eternal is one Fire, and the Temporary is another, as ſhall be ſhown hereafter.

[p] Or inanimate.

☉ *The Fifth Property.*

99. Now the Fifth Property is the Fire of Love, or the [q] World of Power and Light; which in the Darkneſs dwells in itſelf, and the Darkneſs comprehends it not, as it is written, *John* 1. *The Light ſhines in the Darkneſs, and the Darkneſs comprehends it not:* Alſo, the Word is in the Light, and in the Word is the true underſtanding Life of Man, *viz.* the true Spirit.

[q] The power, and Light-world.

100. But this Fire is the true Soul of Man, *viz.* the true Spirit, which God breathed into Man for a creaturely Life.

101. You muſt underſtand, in the ſpiritual Fire of the Will, the true deſirous Soul out of the Eternal Ground; and in the power and virtue of the Light, the true underſtanding Spirit, in which the unity of God dwells and is manifeſt, as our Lord Chriſt ſays, [r] *The Kingdom of God is within you*; and *Paul* ſaith, [s] *Ye are the Temple of the Holy Ghoſt, who dwells in you*; this is the place of the Divine Inhabitation and Revelation.

[r] Luke 17. 21.

[s] 1 Cor. 6. 19.

102. Alſo the Soul comes to be damned thus, when the fiery will breaks itſelf off from the Love and Unity of God, and enters into its own Natural Propriety, that is, into its Evil Properties: this ought further to be conſidered.

103. O Zion, obſerve this ground, and thou art freed from *Babel.*

104. The Second Principle (*viz.* the Angelical World and the Thrones) is meant by

the Fifth Property: for it is the motion of the unity, wherein all the Properties of the fiery Nature burn in Love.

105. An Example or ſimilitude of this [t] ground, may be ſeen in a Candle that is Lighted; the Properties lie in one another in the Candle, and none of them is more manifeſted than another, till the Candle is lighted, and then we find Fire, Oil, Light, Air and Water from the Air: All the four Elements become manifeſt in it, which lay hidden before in one only Ground.

[t] Or thing.

106. And ſo likewiſe it muſt be conceived to be in the Eternal Ground; for the temporary ſubſtance is flown forth from the Eternal, therefore they are both of the ſame quality; but with this difference, that one is Eternal and the other Tranſitory, one Spiritual and the other Corporeal.

107. When the Spiritual Fire and Light ſhall be kindled, which hath indeed burned from Eternity [in itſelf,] then ſhall alſo the Myſtery of the Divine Power and Knowledge be always made manifeſt therein; for all the Properties of the Eternal Nature become ſpiritual in the Fire, and yet Nature remains as it is, inwardly in itſelf; and the going forth of the will becomes Spiritual.

108. For in the crack or flaſh of the Fire, the dark receptibility is conſumed; and in that conſuming, the pure bright Fire-Spirit, which is pierced through with the Glance of the Light, goes forth; in which going forth, we find three ſeveral Properties.

109. The firſt is the going upwards of the fiery will; the ſecond is the going downwards, or ſinking of the watery Spirit, *viz.* the Meekneſs; and the third is the proceeding forwards of the oily Spirit, in the midſt, in the Center of the fiery Spirit of the will; which oily Spirit is the *Ens* of the unity of God, which is become a ſubſtance in the deſire of Nature; yet all is but Spirit and Power: but ſo it appears in the figure of the Manifeſtation, not as if there were any ſeparation or diviſion, but it appears ſo in the Manifeſtation.

110. This threefold manifeſtation is according to the Trinity; for the Center wherein it is, is the only God according to his manifeſtation: the fiery flaming Spirit of Love is that which goes upwards, and the meekneſs which proceedeth from the Love, is that which goes downwards, and in the midſt there is the Center [[u] of] the circumference, which is the Father, or whole God, according to his manifeſtation.

[u] Or.

111. And as this is to be known in the Divine manifeſtation, ſo it is alſo in the Eternal Nature, according to Nature's property; for Nature is but a [x] Reſemblance of the Deity.

[x] Picture, repreſentation, or ſhadow.

112. Nature may be further conſidered thus: the flaſh of the Original of fire, is a crack, and ſalnitrous ground, whence Nature goes forth into infinite diviſions, that is, into multitudes or varieties of Powers and Virtues; from which the multitude of Angels and Spirits, and their colours and operations, proceeded, alſo the four Elements in the beginning of time.

112. For the [y] temperature of Fire and Light is the holy Element, *viz.* the motion in the Light of the unity; and from this ſalnitrous ground (we mean ſpiritual, not earthly ſalnitre) the four Elements proceed, *viz.* in the [z] compreſſure of the fiery *Mercury*, Earth and Stones are produced; and in the Quinteſſence of the fiery *Mercury*, the Fire and Heaven; and in the Motion or proceeding forth, the Air; and in the diruption or rending of the Deſire by the Fire, the water is produced.

[y] Temperament, or harmony.

[z] Compreſſion, or impreſſion, in every place that follows, where that word is uſed.

114. The fiery *Mercury* is a dry water, that has brought forth Metals and Stones; but the broken or divided *Mercury* has brought forth moiſt water, by the Mortification in the Fire; and the compreſſion has brought the groſs rawneſs into the Earth, which is a groſs ſalnitrous Saturnine *Mercury*.

115. By the word *Mercury*, you muſt underſtand, here in the Spirit, always the out-

flown Natural working word of God, which has been the Separator, Divider, and Former of every ſubſtance; and by the word *Saturn*, we mean the compreſſion.

116. In the Fifth Property, that is, in the Light, the Eternal unity is ſubſtantial; that is, an holy Spiritual Fire, an holy Light, an holy Air, which is nothing elſe but Spirit, alſo an holy water, which is the outflowing Love of the unity of God, and an [a] holy Earth, which is all-powerful virtue and working.

[a] *Ternarium Sanctum.*

117. This Fifth Property is the true ſpiritual Angelical world of the Divine joy, which is hidden in this viſible world.

♃ *The Sixth Property.*

118. The Sixth Property of the Eternal Nature, is the ſound, noiſe, voice, or underſtanding; for when the Fire flaſhes, all the Properties together ſound: the Fire is the mouth of the Eſſence, the Light is the Spirit, and the Sound is the Underſtanding, wherein all the Properties underſtand one another.

119. According to the Manifeſtation of the Holy Trinity, by the Effluence of the unity, this ſound or voice is the Divine working word, *viz.* the underſtanding in the Eternal Nature, by which the ſupernatural knowledge manifeſts itſelf; but according to Nature and Creature, this ſound or voice is the knowledge of God, wherein the Natural underſtanding knows God; for the Natural underſtanding is a Model, Reſemblance, and Effluence from the Divine underſtanding.

120. The five Senſes lie in the Natural underſtanding, in a Spiritual manner, and in the ſecond Property, *viz.* in the motion, in the fiery *Mercury*, they lie in a Natural manner.

[b] Articulation.

121. The ſixth Property gives underſtanding in the voice or ſound, *viz.* in the [b] ſpeaking of the word; and the ſecond property of Nature is the producer, and alſo the Houſe, Tool, or Inſtrument of the ſpeech or voice: in the ſecond Property, the Power and Virtue is painful; but in the ſixth Property, it is joyful and pleaſant; and the difference between the ſecond and ſixth Property, is in Light and Darkneſs, which are in one another, as Fire and Light; there is no other difference between them.

☽ *The Seventh Property.*

122. The Seventh Property is the Subſtance, that is, the *ſubjectum*, or houſe of the other ſix, in which they all are ſubſtantially as the ſoul in the body: by this we underſtand eſpecially, as to the Light world, the Paradiſe or budding of the working Power.

[c] Or reſemblance.

123. For every Property makes unto itſelf a Subject, or [c] Object, by its own Effluence; and in the ſeventh, all the Properties are in a temperature, as in one only Subſtance: and as they all proceeded from the unity, ſo they all return again into one ground.

124. And though they work in different kinds and manners, yet here there is but one only Subſtance, whoſe power and virtue is called Tincture; that is, an holy penetrating, growing, or ſpringing Bud.

[d] *Corpus, aut Subſtantia.*
[e] Or with.

125. Not that the ſeventh Property is the Tincture, but it is the [d] Body of it; the Power and Virtue of the Fire and Light, is the Tincture [e] in the ſubſtantial Body: but the ſeventh Property is the ſubſtance which the Tincture penetrates and ſanctifies; we mean, that it is thus according to the power and virtue of the Divine manifeſtation; but as it is a Property of Nature, it is the ſubſtance of the attracted deſire of all properties.

[f] See the following Table.
[g] Or Limit.

126. It is eſpecially to be [f] obſerved, that always the Firſt and the Seventh Property are accounted for one; and the Second and Sixth; alſo the Third and Fifth; and the Fourth is only the dividing Mark or [g] bound.

127. For

127. For according to the manifeſtation of the Trinity of God, there are but three Properties of Nature: the firſt is the Deſire which belongs to God the Father, yet it is only a Spirit; but in the ſeventh Property, the Deſire is ſubſtantial.

128. The ſecond is the Divine power and virtue, and belongs to God the Son; in the ſecond Number it is only a Spirit; but in the ſixth it is the ſubſtantial Power and Virtue.

129. The third belongs to the Holy Ghoſt; and in the beginning of the third Property it is only a fiery Spirit; but in the fifth Property, the great Love is manifeſted therein.

130. Thus the Effluence of the Divine Manifeſtation, as to the three Properties in the firſt Principle before the Light [h], is Natural; but in the ſecond Principle in the Light, it is Spiritual.

[h] Appears.

131. Now theſe are the ſeven Properties in one only Ground; and all ſeven are equally Eternal without beginning; none of them can be accounted the firſt, ſecond, third, fourth, fifth, ſixth, or laſt; for they are equally Eternal without beginning, and have alſo one Eternal beginning from the unity of God.

132. We muſt repreſent this in a typical way, that it may be underſtood how the one is born out of the other, the better to conceive what the Creator is, and what the Life and Subſtance of this world is.

The Seven Forms of Spirits, mentioned Revel. Chap. 1.

♄ ☾	The Firſt	Harſh Deſiring Will	1. Dark-World; a Similitude of it is a Candle.
☿ ♃	Second	Bitter or Stinging	
♂ ☉	Third	Anguiſh, till the Flaſh of Fire	
☉	Fourth	Fire (Dark Fire / Light Fire)	2. Fire World; a Similitude of it is the fire of a Candle.
☉ ♂	Fifth	Light or Love, whence the water of Eternal Life flows	3. Light World; a Similitude of it is the Light of a Candle.
♃ ☿	Sixth	Noiſe, Sound, or Mercury	
☾ ♄	Seventh	Subſtance or Nature	

The Firſt Principle.

The Dark World: hence God the Father is called an Angry, Zealous, Jealous God, and a Conſuming Fire. — Dark or Fire of Wrath

The Second Principle.

Light or Fire of Love — The Light World: hence God the Son, the Word, the Heart of God, is called a Loving and Merciful God.

The Third Principle.

This World of four Elements, which is produced out of the two Inward Worlds, and is a Glaſs of them, wherein Light and Darkneſs, Good and Evil are mixed, it is not Eternal, but has a Beginning and an End.

Of the Third Principle, viz. *The viſible World; whence that proceeded; and what the Creator is.*

133. THIS viſible world is ſprung from the ſpiritual world before mentioned, *viz.* from the outflown Divine Power and Virtue; and it is a Subject or Object reſembling the ſpiritual world: the ſpiritual world is the Inward ground of the viſible world; the viſible ſubſiſts in the ſpiritual.

134. The viſible world is only an Effluence of the ſeven Properties, for it proceeded out of the ſix working Properties; but in the ſeventh, (that is, in Paradiſe,) it is in Reſt: and that is the Eternal Sabbath of Reſt, wherein the Divine Power and Virtue reſts.

135. *Moſes* ſaith, God created Heaven and Earth, and all Creatures, in ſix Days, and reſted on the ſeventh Day, and alſo commanded [i] it to be kept for a Reſt.

[i] Or to reſt on it.

136. The underſtanding lies hidden and ſecret in thoſe words: could not he have made all his works in one Day? neither can we properly ſay there was any day before the Sun was; for in the Deep there is but one Day [in all.]

137. But the underſtanding lies hidden in thoſe words: he underſtands by each day's working, the Creation, or Manifeſtation of the ſeven Properties; for he ſaith, In the Beginning God created Heaven and Earth.

[k] The firſt Day.

138. In the FIRST [k] Motion, the Magnetical Deſire compreſſed and compacted the fiery and watery *Mercury* with the other Properties; and then the groſſneſs ſeparated itſelf from the Spiritual Nature: and the fiery became Metals and Stones, and partly Salnitre, that is, Earth: and the watery became water: then the fiery *Mercury* of the working became clean, and *Moſes* calls it Heaven; and the Scripture ſays, God dwells in Heaven: for this fiery *Mercury* is the Power and Virtue of the Firmament, *viz.* an Image and reſemblance of the Spiritual world, in which God is manifeſted.

139. When this was done, God ſaid, Let there be Light; then the Inward thruſt itſelf forth through the fiery Heaven, from which a ſhining power and virtue aroſe in the fiery *Mercury*, and that was the Light of the outward Nature in the Properties, wherein the [l] vegetable Life conſiſts.

[l] Or growing.

The Second Day.

140. In the SECOND Day's work, God ſeparated the watery and fiery *Mercury* from one another, and called the fiery the Firmament of Heaven, which came out of the midſt of the waters, *viz.* of *Mercury*, whence aroſe the Male and Female [m] kind, in the Spirit of the outward world; that is, the Male in the fiery *Mercury*, and the Female in the watery.

[m] Sex.

141. This Separation was made all over in every thing, to the end that the fiery *Mercury* ſhould deſire and long for the watery, and the watery for the fiery; that ſo there might be a Deſire of Love betwixt them in the Light of Nature, from which the Conjunction ariſes: therefore the fiery *Mercury*, viz. the outflown word, ſeparated itſelf according both to the fiery and to the watery nature of the Light, and thence comes both the Male and Female kind in all things, both Animals and Vegetables.

The Third Day.

142. In the THIRD Day's work, the fiery and watery *Mercury* entered again into Conjunction or Mixture, and embraced one another, wherein the Salnitre, *viz.* the Separator in the Earth, brought forth Graſs, Plants, and Trees; and that was the firſt Generation or production between Male and Female.

The Fourth Day.

143. In the FOURTH Day's work, the fiery *Mercury* brought forth its fruit, *viz.* the fifth Eſſence, an higher power or virtue of Life, than the four Elements, and yet it is in the Elements: of it the Stars are made.

144. For as the compreſſion of the Deſire brought the Earth into a [n] Maſs, the compreſſion entering into itſelf, ſo the fiery *Mercury* thruſt itſelf outwards by the Compreſſion, and has incloſed the place of this world with the [o] Stars and ſtarry Heaven.

[n] Or lump.

[o] Or conſtellations.

The Fifth Day.

145. In the FIFTH Day's work, the [p] *Spiritus Mundi*, that is, the [q] ſoul of the great world, opened itſelf in the fifth Eſſence; (we mean the Life of the fiery and watery *Mercury*;) therein God created all beaſts, fiſhes, fowls, and worms; every one from its peculiar property of the divided *Mercury*.

[p] The Spirit of the world.

[q] *Anima Macrocoſmi.*

146. Here we ſee how the Eternal Principles have moved themſelves according to Evil and Good, as to all the ſeven Properties, and their Effluence and Mixture; for there are evil and good Creatures created, every thing as the *Mercury* (that is, the Separator) has figured and [r] framed himſelf into an *Ens*, as may be ſeen in the evil and good Creatures: And yet every kind of Life has its Original in the Light of Nature, that is, in the Love of Nature; from which it is that all Creatures, in their Kind or Property, love one another according to this outflown Love.

[r] Or imaged.

The Sixth Day.

147. In the SIXTH Day's work, God created Man; for in the ſixth Day the underſtanding of Life opened itſelf out of the fiery *Mercury*, that is, out of the Inward Ground.

148. God created him in his likeneſs out of all the three Principles, and made him an Image, and breathed into him the underſtanding fiery *Mercury*, according to both the Inward and Outward Ground, that is, according to Time and Eternity, and ſo he became a living underſtanding ſoul: and in this Ground of the ſoul, the Manifeſtation of the Divine Holineſs moved, *viz.* the living outflowing word of God, together with the Eternal knowing *Idea*, which was known from Eternity in the Divine Wiſdom, as a Subject or Form of the Divine Imagination.

149. This [s] *Idea* becomes [t] clothed with the Subſtance of the heavenly world, and ſo it becomes an underſtanding Spirit and Temple of God; an Image of the Divine [u] viſion, which Spirit is given to the ſoul for a Spouſe: as Fire and Light are eſpouſed together, ſo it is here alſo to be underſtood.

[s] Or Image.

[t] Indued, or inveſted.

[u] Or contemplation.

150. This Divine Ground budded and pierced through ſoul and body; and this was the true Paradiſe in Man, which he loſt by ſin, when the ground of the dark world, with the falſe Deſire, got the upperhand and dominion in him.

The Seventh Day.

151. In the SEVENTH Day God reſted from all his works which he had made, ſaith *Moſes*; yet God needs no Reſt, for he has wrought from Eternity, and he is a mere working Power and Virtue; therefore the meaning and underſtanding here lies hidden in the Word, for *Moſes* ſaith he hath commanded [us] to Reſt on the ſeventh Day.

152. The ſeventh Day was the true Paradiſe, underſtand it ſpiritually, that is, the Tincture of the Divine Power and Virtue, which is a temperament; this pierced through all the Properties, and wrought in the ſeventh, that is, in the ſubſtance of all the other.

153. The Tincture pierced through the Earth, and through all Elements, and tinctured All; and then Paradiſe was on Earth, and in Man; for evil was hidden: as the Night is hidden in the Day, ſo the * wrath of Nature was alſo hidden in the firſt Principle, till the fall of Man; and then the Divine working, with the Tincture, [y] fled into their own Principle, *viz.* into the Inward Ground of the Light-world.

* Or grim fierceneſs.
[y] Or retired.

154. For the wrath roſe aloft, and got the predominancy, and that is the Curſe, where it is ſaid, God curſed the Earth; for his curſing is to leave off and fly from his working: as when God's Power and Virtue in a thing works with the Life and Spirit of the thing, and afterwards withdraws itſelf with its working; then the thing is curſed, for it works in its own will, and not in God's will.

Of the Spiritus Mundi, *and of the Four Elements.*

155. We may very well obſerve and conſider the hidden ſpiritual world, by the viſible world: for we ſee that Fire [z], Light, and Air, are continually begotten in the deep of this world; and that there is no Reſt or Ceſſation from this production; and that it has been ſo from the beginning of the world; and yet men can find no cauſe of it in the outward world, or tell what the ground of it ſhould be: but Reaſon ſays, God hath ſo created it, and therefore it continues ſo; which indeed is true in itſelf; but Reaſon knows not the Creator, which thus creates without ceaſing; that is, the true [a] *Archæus*, or Separator, which is an Effluence out of the Inviſible world, *viz.* the outflown word of God; which I mean and underſtand by the word fiery *Mercury*.

[z] Or Water.
[a] Diſtinguiſher, or divider.

156. For what the inviſible world is, in a ſpiritual working, where Light and Darkneſs are in one another, and yet the one not comprehending the other, that the viſible world is, in a ſubſtantial working; whatſoever powers and virtues in the outflown word are to be [b] underſtood in the Inward Spiritual world, the ſame we underſtand alſo in the viſible world, in the Stars and Elements, yet in another Principle of a more holy [c] Nature.

[b] Or conceived.
[c] Kind, quality, or condition.

157. The four Elements flow from the *Archæus* of the Inward ground, that is, from the four Properties of the Eternal Nature, and were in the beginning of time ſo outbreathed from the Inward ground, and compreſſed and formed into a working ſubſtance and life; and therefore the outward world is called a Principle, and is a ſubject of the Inward world, that is, a Tool and Inſtrument of the Inward [d] Maſter, which Maſter is the Word and [e] Power of God.

[d] Artificer or workman.
[e] Or virtue.

158. And as the Inward Divine world has in it an [f] underſtanding Life from the Effluence of the Divine knowledge, whereby the Angels and Souls are meant; ſo likewiſe the outward world has a Rational Life in it, conſiſting in the outflown powers and virtues of the Inward world; which outward [Rational] Life has no higher underſtanding, and can reach no further than that thing wherein it dwells, *viz.* the Stars and four Elements.

[f] Or Intellectual.

159. The *Spiritus Mundi* is hidden in the four Elements, as the Soul is in the body, and is nothing elſe but an Effluence and working Power proceeding from the Sun and Stars; its dwelling wherein it works is ſpiritual, encompaſſed with the four Elements.

160. The Spiritual houſe is firſt a ſharp Magnetical power and virtue, from the Effluence of the Inward world, from the firſt property of the Eternal Nature; this is the ground of all ſalt and powerful virtue, alſo of all forming and ſubſtantiality. I.

161. Secondly, it is the Effluence of the Inward Motion, which is outflown from the ſecond [g] form of the Eternal Nature, and conſiſts in a fiery Nature, like a dry kind of water ſource, which is underſtood to be the ground of all Metal and Stones, for they were created of that. II.

[g] Species, kind or property.

162. I call it the fiery *Mercury* in the Spirit of this world, for it is the mover of all things, and the ſeparator of the powers and virtues; a former of all ſhapes, a ground of the outward Life, as to the Motion and Senſibility.

163. The third ground is the perception in the Motion and Sharpneſs, which is a ſpiritual ſource of Sulphur, proceeding from the ground of the painful will in the Inward ground: Hence the Spirit with the five ſenſes ariſe, *viz.* ſeeing, hearing, feeling, taſting, and ſmelling; and this is the true Eſſential Life, whereby the fire, that is, the fourth form, is made manifeſt. III.

164. The ancient wiſe men have called theſe three properties *Sulphur*, *Mercurius*, and *Sal*, as to their Materials which were produced thereby in the four Elements, into which this Spirit does coagulate, or make itſelf Subſtantial.

165. The four Elements lie alſo in this ground, and are nothing different or ſeparate from it; they are only the manifeſtation of this ſpiritual ground, and are as a dwelling-place of the Spirit, in which this Spirit works.

166. The Earth is the groſſeſt Effluence from this ſubtle Spirit; after the Earth the Water is the ſecond; after the Water the Air is the Third; and after the Air the Fire is the fourth: All theſe proceed from one only ground, *viz.* from the *Spiritus Mundi*, which has its root in the Inward world.

167. But Reaſon will ſay, To what End has the Creator made this manifeſtation? I anſwer, There is no other cauſe, but that the ſpiritual world might thereby bring itſelf into a viſible form or Image, that the Inward powers and virtues might have a form and Image: Now that this might be, the ſpiritual ſubſtance muſt needs bring itſelf into a material ground, wherein it may ſo figure and form itſelf; and there muſt be ſuch a ſeparation, as that this ſeparated being might continually long for the firſt ground again, *viz.* the Inward for the Outward, and the Outward for the Inward.

168. So alſo the four Elements, which are nothing elſe Inwardly but one only Ground, muſt long one for the other, and deſire one another, and ſeek the Inward Ground in one another.

169. For the Inward Element in them is divided, and the four Elements are but the Properties of that divided Element, and that cauſes the great anxiety and deſire betwixt them; they deſire continually [to get] into the firſt ground again, that is, into that one Element in which they may reſt; of which the Scripture ſpeaks, ſaying: [h] *Every Creature groaneth with us, and earneſtly longs to be delivered from the vanity, which it is ſubject to againſt its will.*

[h] Rom. 8. 20. 22.

170. In this anxiety and deſire, the Effluence of the Divine power and virtue, by the working of Nature, is together alſo formed and brought into figures, to the Eternal Glory and Contemplation of Angels and Men, and all Eternal Creatures; as we may ſee clearly in all living things, and alſo in vegetables, how the Divine power and virtue [i] imprints and forms itſelf.

[i] Fashion.

171. For there is not any thing ſubſtantial in this world, wherein the image, reſemblance, and form of the Inward ſpiritual world does not ſtand; whether it be according to the [k] wrath of the Inward ground, or according to the good virtue; and yet in the moſt [l] venomous virtue or quality, in the Inward ground, many times there lies the greateſt virtue out of the Inward world.

[k] Or fierceneſs.
[l] Or poiſonous.

172. But where there is a dark Life, that is, a dark Oil, in a thing, there is little to be expected from it; for it is the foundation of the wrath, *viz.* a falſe bad Poiſon, to be utterly rejected.

[m] Or pain.

173. Yet where Life conſiſts in [m] venom, and has a Light or Brightneſs ſhining in the Oil, *viz.* in the Fifth Eſſence, therein Heaven is manifeſted in Hell, and a great virtue lies hidden in it: this is underſtood by thoſe that are ours.

[n] Or Subſtance.

174. The whole viſible world is a mere ſpermatical working ground; every [n] thing has an inclination and longing towards another, the uppermoſt towards the undermoſt, and the undermoſt towards the uppermoſt, for they are ſeparated one from the other; and in this hunger they embrace one another in the Deſire.

175. As we may know by the Earth, which is ſo very hungry after the [influence and virtue of the] Stars, and the *Spiritus Mundi*, viz. after the Spirit from whence it proceeded in the beginning, that it has no reſt for hunger; and this hunger of the Earth conſumes Bodies, that the Spirit may be parted again from the groſs Elementary [o] condition, and return into its [p] *Archæus* again.

[o] Or Property.
[p] Separator, Divider, or ſalnitrous virtue.

176. Alſo we ſee in this hunger the Impregnation of the *Archæus*, that is, of the Separator, how the undermoſt *Archæus* of the Earth attracts the outermoſt ſubtle *Archæus* from the Conſtellations above the Earth; where this compacted Ground from the uppermoſt *Archæus* longs for its ground again, and puts itſelf forth towards the uppermoſt; in which putting forth, the growing of Metals, Plants and Trees, has its Original.

[q] Or grow.

177. For the *Archæus* of the Earth becomes thereby exceeding joyful, becauſe it taſtes and feels its firſt ground in itſelf again, and in this Joy all things [q] ſpring out of the Earth, and therein alſo the growing of Animals conſiſts, *viz.* in a continual Conjunction of the Heavenly and Earthly, in which the Divine power and virtue alſo works, as may be known by the Tincture of the Vegetables in their Inward ground.

178. Therefore Man, who is ſo noble an Image, having his ground in Time and Eternity, ſhould well conſider himſelf, and not run headlong in ſuch blindneſs, ſeeking his Native Country afar off from himſelf, when it is within himſelf, though covered with the groſſneſs of the Elements by their ſtrife.

179. Now when the ſtrife of the Elements ceaſes, by the Death of the groſs body, then the Spiritual Man will be made manifeſt, whether he be born in and to Light, or Darkneſs; which of theſe [two] bears the Sway, and has the Dominion in him, the Spiritual Man has his being in it Eternally, whether it be in the foundation of God's Anger, or in his Love.

180. For the outward viſible Man is not now the Image of God, it is nothing but an Image of the *Archæus*, that is, a houſe [or huſk] of the Spiritual Man, in which the Spiritual Man grows, as Gold does in the [r] groſs Stone, and a Plant from the wild Earth; as the Scripture ſays, [s] *as we have a Natural Body, ſo we have alſo a Spiritual Body: ſuch as the Natural is, ſuch alſo is the Spiritual.*

[r] Or droſſy Stone or Ore.
[s] 1 Cor. 15. 44.

181. The outward groſs Body of the four Elements ſhall not inherit the Kingdom of God, but that which is born out of that one Element, *viz.* out of the Divine Manifeſtation and Working.

182. For this Body of the Fleſh and of the Will of Man is not it, but that which is wrought by the heavenly *Archæus* in this groſs Body, unto which this groſs [Body] is a houſe, tool, and inſtrument.

183. But when the Cruſt is taken away, then it ſhall appear why we have here been called Men; and yet ſome of us have ſcarce been Beaſts; nay, ſome far worſe than Beaſts.

184. For we ſhould rightly conſider what the Spirit of the outward world is; it is a houſe's huſk, and Inſtrument of the Inward Spiritual world which is hidden in it, and works through it, and ſo brings itſelf into Figures and Images.

185. And thus human Reaſon is but a [t] houſe of the true underſtanding of the Divine knowledge: none ſhould truſt ſo much in his reaſon and ſharp wit, for it is but the Conſtellation of the outward Stars, and rather ſeduces him, than leads him to the unity of God.

[t] Or Dwelling

186. Reaſon muſt wholly yield itſelf up to God, that the Inward *Archæus* may be revealed; and this ſhall work and bring forth a true Spiritual underſtanding ground, uniform with God, in which God's Spirit will be revealed, and will bring the underſtanding to God: and then, in this Ground, [u] *the Spirit ſearches through all things, even the deep things of* [x] *God*, as St. *Paul* ſaith.

[u] 1 Cor. 2. 10.

[x] Or of the Deity.

187. I thought good to ſet this down thus briefly for the [y] Lovers, for their further conſideration.

[y] Of Myſteries.

Now follows a ſhort Explanation, or [z] *Deſcription of the Divine Manifeſtation.*

[z] *Formula*, or Model.

188. God is the Eternal, Immenſe, Incomprehenſible unity, which manifeſts itſelf in itſelf, from Eternity in Eternity, by the Trinity; and is Father, Son, and Holy Ghoſt, in a threefold working, as is before mentioned.

189. The firſt Effluence and manifeſtation of this Trinity, is the Eternal word, or outſpeaking of the Divine power and virtue.

190. The firſt outſpoken Subſtance from that Power, is the Divine wiſdom; which is a ſubſtance wherein the Power works.

191. Out of the wiſdom flows the Power and Virtue of the breathing forth, and goes into ſeparability and forming; and therein the Divine Power is manifeſt in its virtue.

192. Theſe ſeparable Powers and Virtues bring themſelves into the power of reception, to their own perceptibility; and out of the perceptibility ariſes own ſelf-will and Deſire: this own Will is the Ground of the Eternal Nature, and it brings itſelf, with the Deſire, into the Properties as far as Fire.

193. In the Deſire, is the Original of Darkneſs; and in the Fire, the Eternal unity is made manifeſt with the Light, in the fiery Nature.

194. Out of this fiery Property, and the property of the Light, the Angels and Souls have their Original; which is a Divine Manifeſtation.

195. The Power and Virtue of Fire and Light, is called Tincture; and the Motion of this Virtue, is called the holy and Pure Element.

196. The Darkneſs becomes ſubſtantial in itſelf; and the Light becomes alſo ſubſtantial in the fiery Deſire: theſe two make two Principles, *viz.* God's Anger in the Darkneſs, and God's Love in the Light; each of them works in itſelf, and there is only ſuch a difference between them, as between Day and Night, and yet both of them have but one only Ground; and the one is always a cauſe of the other, and that the other becomes manifeſt and known in it, as Light from Fire.

197. The viſible world is the third Principle, that is, the third Ground and beginning: this is breathed out of the Inward Ground, *viz.* out of both the firſt Principles, and brought into the Nature and Form of a Creature.

198. The Inward Eternal working is hidden in the visible world; and it is in every thing, and through every thing, yet not to be comprehended by any thing in the Thing's own Power; the outward Powers and Virtues are but passive, and the house in which the Inward work.

[a] The common Creatures.

199. [a] All the other worldly Creatures are but the Substance of the outward World, but Man, who is created both out of Time and Eternity, out of the Being of all Beings, and made an Image of the Divine manifestation.

200. The Eternal Manifestation of the Divine Light is called the Kingdom of Heaven, and the Habitation of the Holy Angels and Souls.

201. The fiery Darkness is called Hell, or God's Anger, wherein the Devils dwell, together with the damned Souls.

202. In the place of this World, Heaven and Hell are present every where, but according to the Inward Ground.

203. Inwardly, the Divine working is manifest in God's Children; but in the wicked, the working of the painful darkness.

204. The place of the Eternal Paradise is hidden in this World, in the Inward Ground; but manifest in the Inward Man, in which God's Power and Virtue works.

205. There shall perish of this World only the four Elements, together with the Starry Heaven, and the Earthly Creatures, *viz.* the outward gross life of all things.

206. The Inward Power and Virtue of every substance remains Eternally.

Another Explanation of [b] *the* Mysterium Magnum.

[b] The Great Mystery.

207. God has manifested the *Mysterium Magnum* out of the Power and Virtue of his word; in which *Mysterium Magnum* the whole Creation has lain essentially without forming, in *Temperamento*; and by which he has outspoken the Spiritual formings in Separability [or variety:] in which formings, the Sciences of the Powers and Virtues in the Desire, that is, in the *Fiat*, have stood, wherein every Science, in the Desire to Manifestation, has brought itself into a Corporeal Substance.

208. Such a *Mysterium Magnum* lies also in Man, *viz.* in the Image of God, and is the Essential word of the Power of God, according to Time and Eternity, by which the Living word of God speaketh forth, or expresses itself, either in Love or Anger, or in Fancy, all as the *Mysterium* stands in a moveable Desire to Evil or Good; according to that saying, such as the people is, such a God they also have.

209. For in whatsoever property the *Mysterium* in Man is awakened, such a word also utters itself from his powers: as we plainly see that nothing else but vanity is uttered by the wicked. *Praise the Lord, all ye his Works. Hallelujah.*

Of the Word [c] *SCIENCE.*

[c] *SCIENTZ.*

210. The word Science is not so taken by me as men understand the word *Scientia* in the *Latin* Tongue; for I understand therein even the true Ground according to Sense, which, both in the *Latin* and all other Languages, is missed and neglected by Ignorance; for every word in its impression, forming, and Expression, gives the true understanding of what that thing is that is so called.

211. You understand by Science some skill or knowledge, in which you say true, but do not fully express the meaning.

[d] Cogitation, consideration.

212. Science is the Root to the Understanding, as to the [d] Sensibility; it is the Root to

to the Center of the [c] Impreſſure of nothing into ſomething; as when the Will of the Abyſs attracts itſelf into itſelf, to a Center of the Impreſſure, *viz.* to the Word, then ariſes the true Underſtanding.

[c] Or forming.

213. The Will is in the Separability of the Science, and there ſeparates itſelf out from the Impreſſed Compaction; and men firſt of all underſtand the Eſſence in that which is ſeparated, in which the Separability impreſſes itſelf into a Subſtance.

214. For [f] Eſſence is a ſubſtantial power and virtue, but Science is a moving unſettled one, like the Senſes; it is indeed the Root of the Senſes.

[f] *ESSENTZ*

215. Yet in the Underſtanding, in which it is called Science, it is not the perception, but a cauſe of the perception, in that manner as when the Underſtanding impreſſes itſelf in the Mind, there muſt firſt be a cauſe which muſt give the Mind, from which the Underſtanding flows forth into its Contemplation: Now this Science is the Root to the fiery Mind, and it is in ſhort the Root of all Spiritual Beginnings; it is the true Root of Souls, and proceeds through every Life, for it is the Ground from whence Life comes.

216. I could not give it any other better Name, this does ſo wholly accord and agree in the Senſe; for the Science is the cauſe that the Divine Abyſſal Will compacts and impreſſes itſelf into Nature, to the ſeparable, [various] intelligible, and perceivable Life of underſtanding and difference; for from the Impreſſure of the Science, whereby the Will attracts it into itſelf, the Natural Life ariſes, and the Word of every Life Originally.

217. The diſtinction or ſeparation out of the Fire is to be underſtood as follows: The Eternal Science in the Will of the Father draws the Will, which is called Father, into itſelf, and ſhuts itſelf into a Center of the Divine Generation of the Trinity, and by the Science ſpeaks itſelf forth into a word of underſtanding; and in the Speaking is the Separation in the Science; and in every Separation there is the Deſire to the Impreſſion of the [g] Expreſſion, the Impreſſion is Eſſential, and is called Divine Eſſence.

[g] Or ſpeaking forth.

218. From this Eſſence the word expreſſes itſelf in the ſecond Separation, that is, of Nature, and in that expreſſion wherein the Natural Will ſeparates itſelf in its Center, into a preception, the Separation out of the fiery [h] Science is underſtood; for thence comes the Soul and all Angelical Spirits.

[h] One Copy has Eſſence.

219. The third Separation is according to the outward Nature of the expreſſed formed Word, wherein the Beſtial Science lies, as may be ſeen in the Treatiſe of the *Election of Grace*, which has a [i] ſharp underſtanding, and is one of the Cleareſt of our Writings.

[i] Acute, or ſublime.

F I N I S.

AN

ILLUSTRATION

OF THE

DEEP PRINCIPLES

OF

JACOB BEHMEN, the Teutonic Theosopher,

IN THIRTEEN FIGURES,

Left by the Reverend WILLIAM LAW, M. A.

An Explanation of the FIGURES.

NUMBER I.

GOD, without all Nature and Creature.

The Unformed Word in Trinity without all Nature. *Vid. et N. B. Myſterium Magnum*, iv. 3.

The Eternal Unity, or Oneneſs, deeper than any Thought can reach.

A and Ω; the Eternal Beginning and the Eternal End, the Firſt and the Laſt.

The greateſt Softneſs, Meekneſs, Stillneſs, *&c.*

Nothing and All. Eternal Liberty.

Abyſs, without Ground, Time, and Place.

The Still Eternity. *Myſterium Magnum* without Nature. Chaos.

The Mirror of Wonders, or Wonderful Eye of Eternity.

The firſt Temperature, or Temperature in Nothingneſs; a Calm, Serene Habitation, but without all Luſter and Glory.

The Trinity Unmanifeſt, or rather, that Triune Unſearchable Being, which cannot be an Object of any created Underſtanding.

NUMBER II.

The three firſt. (Sal, Sulphur, and Mercury.)

The Triangle in Nature.

The inferior, reſtleſs Part of Nature.

The Properties of Darkneſs. The Root of Fire.

The Wheel of Nature.

The three Properties on the Left Hand, appropriable in a Senſe unto the Father, Son, and Spirit.

The Helliſh World, if in a Creature divorced from the Three on the Right.

N. B. Virgin . . . . . Oppoſite to what in the Light World is called Virgin Wiſdom.

NUMBER III.

The Fourth Property of Eternal Nature.

The Magic Fire. The Fire World.

The Firſt Principle.

The Generation of the Croſs.

The Strength, Might and Power of Eternal Nature.

The Abyſs's or Eternal Liberty's Opening in the dark World, breaking and conſuming all the ſtrong Attraction of Darkneſs.

The Diſtinguiſhing Mark, ſtanding in the Midſt between three and three, looking with the firſt terrible Crack (made in the firſt, groſs and rough Harſhneſs) into the Dark World; and with the ſecond joyful Crack (made in the ſecond, ſoft, watery or conquered Harſhneſs) into the Light World; and giving unto each what it is capable of, *viz.* Might, Strength, Terror, *&c.* unto the former, but Light, Splendor, Luſter and Glory, unto the latter.

NUMBER IV.

The three Exalted, Tinctured, or Tranſmuted Properties on the Right Hand. The Kingdom of Love, Light, and Glory.

The Second Principle.

The Second Temperature, or Temperature in Subſtantiality.

The Trinity manifeſted, which only now can be an Object of a created Underſtanding. Byſs. Wiſdom. Tincture.

NUMBER V.

The four firſt Figures were, in ſome Manner, to ſhow (according to the deep and wonderful Manifeſtation of the Divine Spirit, given to *Jacob Behmen)* the Generation of Eternal Nature, which has a Beginning without Beginning, and an End without End.

This fifth repreſents now, that this great Royal Reſidence, or Divine Habitation of Glory, of GOD the Father, GOD the Son, and GOD the Holy Ghoſt, was repleniſhed at once with innumerable Inhabitants, All Glorious Flames of Fire, All Children of GOD, and All Miniſtring Spirits, divided in three Hierarchies (each of ſuch an Extent, that no Limits can be perceived, and yet not infinite) according to that Holy Number Three. But we know the Names only of two of them, which are *Michael* and *Uriel*, becauſe only theſe two, with all their Hoſts, kept their Habitation in the Light.

NUMBER VI.

Here now one of thoſe three Hierarchs, even the moſt glorious of them, becauſe he was the Created Repreſentative of GOD the Son, commits High Treaſon, revolts, lets his dark, proud Will-Spirit, in a falſe *Magia*, without any Occaſion given him from without, out of his own Center fly up on high, above God and all the Hoſts of Heaven, to be himſelf All in All; but he is reſiſted, and precipitated down, and falls through the Fire into eternal Darkneſs, in which he is a mighty Prince over his own Legions, but in Reality a poor Priſoner, and an infamous Executioner of the Wrath of God; and may now well be reproached, and aſked, How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? To which Queſtion a profound, prolix, diſtinct, moſt particular and circumſtantial Anſwer is given, in the *Aurora*, to his eternal Shame and Confuſion, which he had hid and covered from the Beginning of the World.

NUMBER VII.

When *Lucifer* by his Rebellion had brought the whole Extent of his Kingdom into ſuch a deſolate Condition, that it was, as *Moſes* deſcribes it, without Form and Void,

and Darkneſs was upon the Face of the Deep, that whole Region was juſtly taken away from under his Dominion, and transformed into ſuch another meaner and temporary Condition, that it could no more be of any Uſe to him. And when this was fully ſettled in Six Days Time, according to the Six Active Spirits of eternal Nature, ſo that it wanted nothing more but a Prince and Ruler, inſtead of him who had forſaken his Habitation in the Light, *ADAM* was created in the Image and Likeneſs of GOD, an Epitome, or Compendium of the whole Univerſe, by the *VERBUM FIAT*, which was the Eternal Word, in Conjunction with the firſt Aſtringent Fountain-Spirit of Eternal Nature.

NUMBER VIII.

This *ADAM*, though he was indeed created in a State of Innocence, Purity, Integrity and Perfection, could not yet ſtand on that Top of Perfection which he was deſigned for, and would have been drawn up into, if he had ſtood his Trial, for which there was an abſolute Neceſſity. Three Things there were that laid a Claim to *Adam*, and though they ſtood within him in an equal Temperature, yet did they not ſo without him, for *Lucifer* had made a Breach.

Theſe three Things were, (1.) above him *SOPHIA*, called (*Mal.* ii. 14.) his Companion, and the Wife of his Youth. (2.) SATAN, that uncreated dark Root in the Beginningleſs Beginning of eternal Nature. And (3.) The SPIRIT OF THIS WORLD. And herein lies the Ground of the Neceſſity of *Adam*'s Temptation.

In this Conſideration the Devil comes not yet in, though he is not far out of the Way; nor the Tree of the Knowledge of Good and Evil; becauſe this was but a neceſſary Conſequence of *Adam*'s wavering, and dealing treacherouſly with the Wife of his Youth.

NUMBER IX.

Here now is poor *Adam* actually fallen away from all his former Happineſs and Glory, and has loſt whatſoever was good and deſirable both in himſelf and round about him: He lies as dead, on the outmoſt Borders of the Spirit of this World. *SOPHIA* has forſaken him, or rather he, having dealt treacherouſly, has forſaken Her, and the Holy Band of the Marriage-Covenant that was between them is diſſolved: He is all over dark, and lies even under the Earth, over which he was to rule: All the Stars ſhoot their Influences upon him, of which the very beſt are but Death and Poiſon to that Life for which he was created: And nothing leſs could he expect, but that every Moment he ſhould be quite drawn down and ſwallowed up in the Belly of Satan. This was his State and Condition after his Tranſgreſſion, and before he heard the Word of Free Grace, *that the Woman's Seed ſhould bruiſe the Serpent's Head.*

NUMBER X.

Here *Adam*, by that Word of Grace treaſured up in his Heart, whoſe Name is JESUS, is raiſed again ſo far, that he can ſtand above the Earthly Globe, upon the Baſis of a fiery Triangle △ which is an excellent Emblem of his own Soul, and the Holy Name JESUS ſtands above him upon the Top of a watery Tri-

angle and theſe two Triangles, which in *Adam*'s Fall were divorced from each other, do now touch each other again, though (in this Beginning) but in one Point; that the Soul's Deſire may draw down into itſelf the and that Holy Name may draw up into itſelf more and more the till theſe two make up a compleat the moſt ſignificant Character in all the Univerſe: For only then the Work of Regeneration and Reunion with *SOPHIA* will be abſolved. And although, during this mortal Life, no ſuch Perfection of the whole Man can be wrought out, yet is it attainable in the inward Part; and whatſoever ſeems to be an Obſtruction, (even SIN NOT EXCEPTED,) muſt, for this very End, WORK TOGETHER FOR GOOD TO THEM THAT LOVE GOD. Praiſed be his Triune Holy, Holy, Holy Name, in this Time, and throughout all the Extent and Duration of Eternity.

NUMBER XI.

Here *Adam*, in the ſame Place as before, appears again, but in Union with Chriſt, which is to be referred to the Perſon of Jeſus Chriſt, or of the Second *Adam* in our Humanity upon Earth; and is to ſhow us the abſolute Neceſſity of his Holy Incarnation, and immaculate Sacrifice for all Mankind, without which the great Work of our Regeneration and Reunion with *SOPHIA* could not have been wrought out to Perfection. In his Incarnation he brought that moſt ſignificant Character, which the Firſt *Adam* had loſt, into the Humanity again, but firſt in his own Human Perſon, although it could not be viſible in him from without, whilſt he was upon Earth a Man like unto us in all Things, Sins excepted. And therefore He, and even He alone, was able and ſufficient to go for us into Death, to kill Death in his own Death, to break in his Paſſage the Hook and Sting of Satan, to enter into, and through his dark Territory, to bruiſe the Serpent's Head, and to aſcend up on high, to take poſſeſſion of his Throne, whereby the Prophecy of *Micah* (ch. ii. 13.) was fulfilled, which *Luther* moſt ſignificantly tranſlated, **es wird ein Durchbrecher für ihnen herauf fahren**: Arias Montanus, *Aſcendit Effractor:* The Vulgate, *Pandens iter ante eos:* And the *Engliſh*, The Breaker is come up before them.

NUMBER XII.

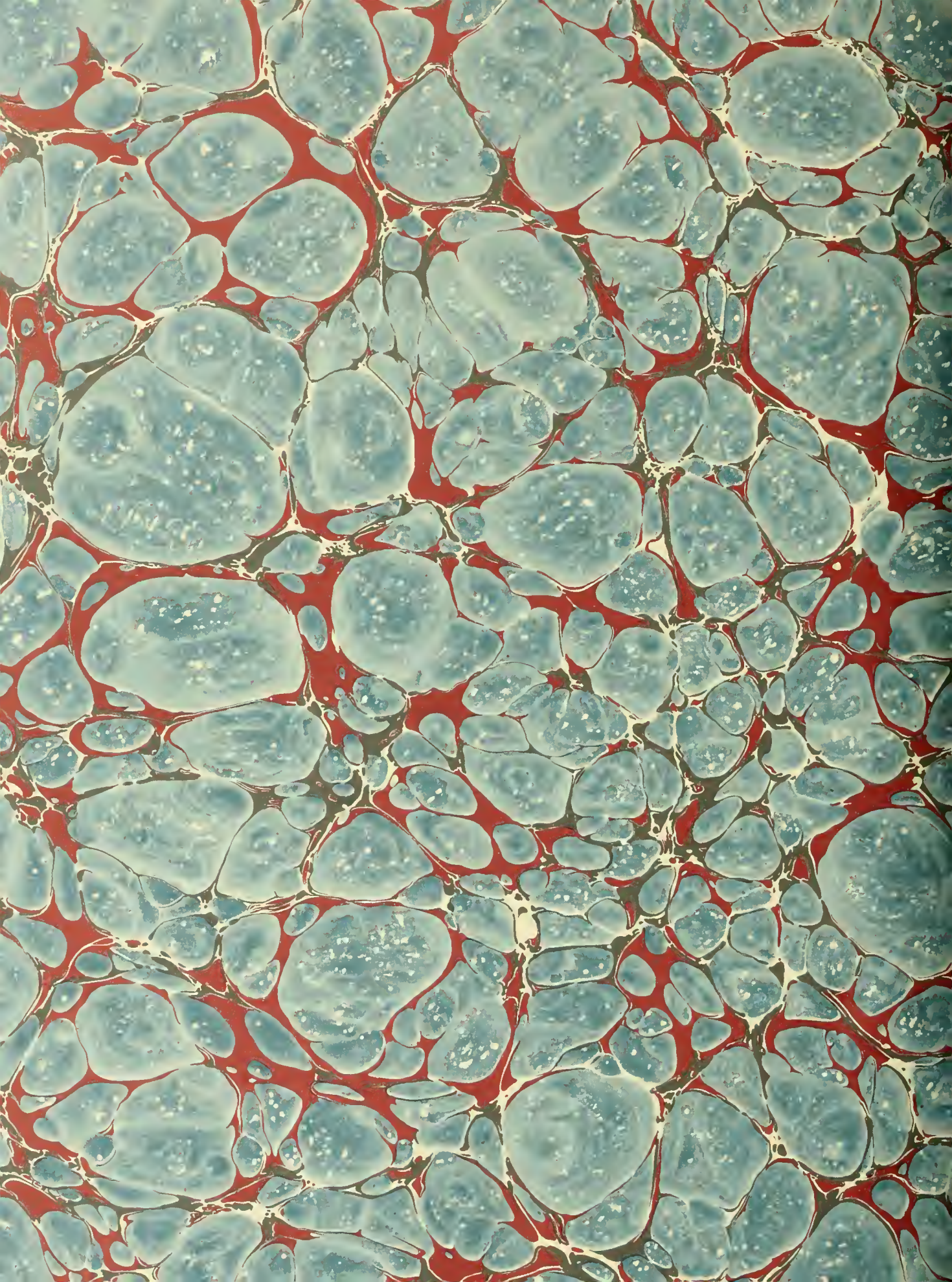
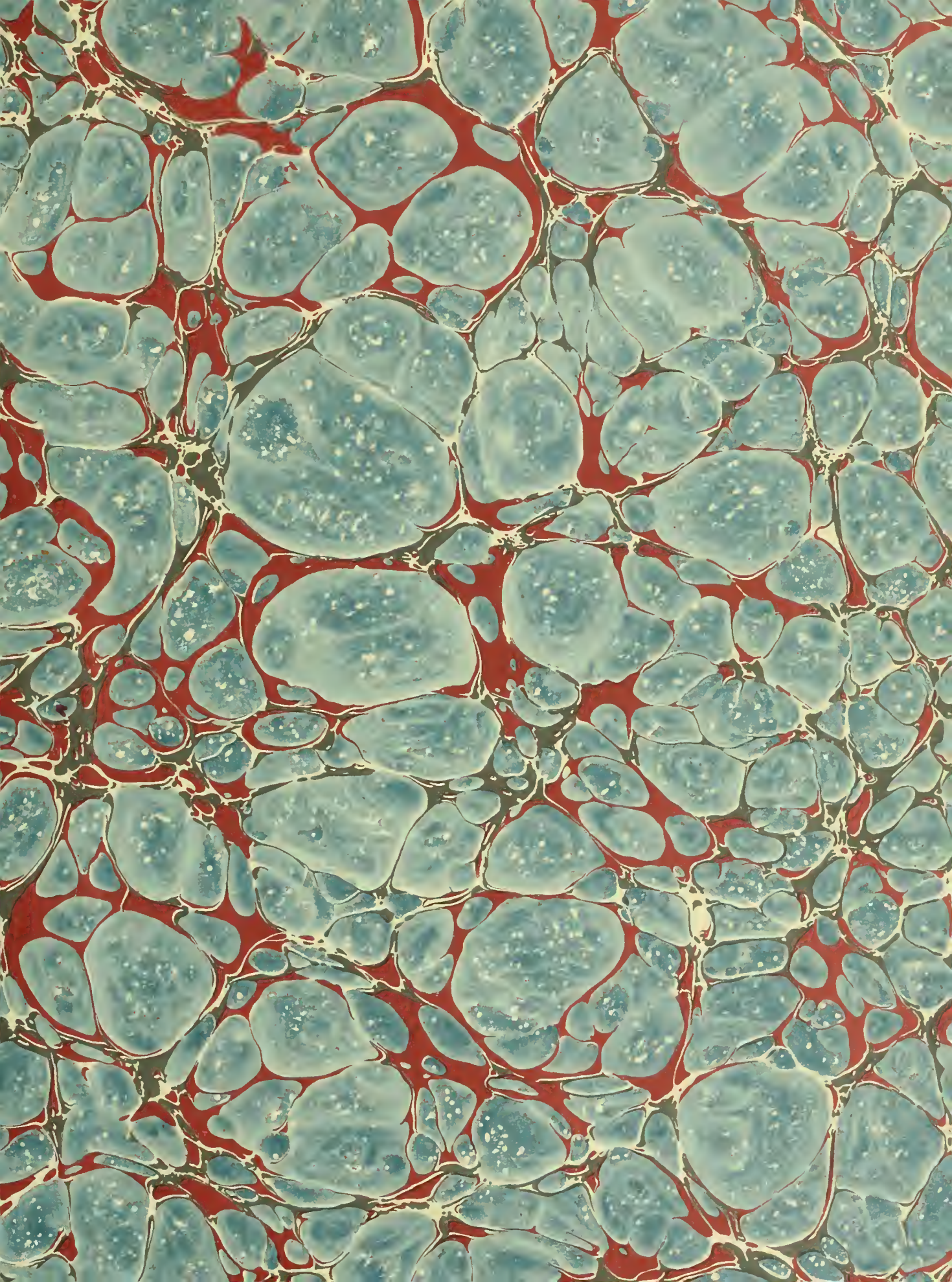
From the Time in which that *Breaker*, propheſied of by *Micah*, was come up before us, the Gate ſtood open, that the Firſt *Adam*'s Children could follow him and enter into Paradiſe, which could not be done by any Soul before that Time. Holy Souls, both before and after the Deluge, that lived according to the Dictates of the Word treaſured up in their Hearts, could, in their Departure from this World, go ſo far as to the Gate of Paradiſe, but Entrance could not be had by any one, till the Firſt-Born from the Dead was entered in HIS own Perſon.

Yet is there ſtill a vaſt Difference between Souls in their Departure from this World; and this Difference wholly depends upon the real State and Condition of that ſignificant

Character, which was ſpoken of before; for thoſe Souls that have attained it in this Life to Perfection, or in other Words, thoſe that here have put on the Heavenly Subſtantiality of Jeſus Chriſt, meet with no Obſtacle in their Paſſage. Thoſe in whom that Character is more or leſs defective, meet with more or leſs Impediment; and thoſe that have nothing at all of it, cannot go any further than into that Region, which moſt ſignificantly is called the Triangle in Nature. O that there were none ſuch at all!

NUMBER XIII.

When the third Hierarchy, which *Lucifer* deſtroyed and depopulated, ſhall be compleatly filled again with Inhabitants from the Children of *Adam*, *Good* and *Evil* ſhall be ſeparated, Time ſhall be no more, and GOD ſhall be All in All. This third Hierarchy, which, for good Reaſons, was always hitherto repreſented as inferior to thoſe of *Michael* and *Uriel*, is now here exalted again above them in the ſupremeſt Place: For as the Hierarch Jeſus Chriſt, being the Brightneſs of GOD the Father's Glory, and the expreſs Image of his Perſon, excels all the Angels, and has by Inheritance obtained a more excellent Name than they, who are all to worſhip him, and to none of whom HE ever ſaid, as HE did to him, *Sit on my Right Hand, until I make thine Enemies thy Footſtool*, (Heb. 1.) ſo alſo all his Subjects in this Hierarchy, ſurpaſs all the Holy Angels in this, that they are Images of GOD, as manifeſted in all the three Principles, when the Holy Angels are only his Images, as HE was manifeſted in two of them: Wherefore alſo they are diſtinguiſhed from the Angels by this peculiar Character

which is not contrived by human Speculation, but is written in the Book of Nature by the Finger of God; for it points directly, not only at the Creation of this third Principle in ſix Days; but alſo at fallen and divorced *Adam*'s Reunion with the Divine Virgin *SOPHIA*.

To thoſe who are more like (though not in their outward Shape) the Animals of this World than Men, nothing is to be ſaid of theſe and the like Things, becauſe they are Spiritual, and muſt be Spiritually diſcerned.